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HOMER
ILIAD BOOKS I-XII

D. B. MONRO

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HENRY FROWDE



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HOMER

ILIAD, BOOKS I—XII

*WITH AN INTRODUCTION, A BRIEF HOMERIC
GRAMMAR, AND NOTES*

BY

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PREFACE TO THE FIRST EDITION.

THE aim of this book is to furnish a companion volume to Mr. Merry's school edition of the *Odyssey*.

The text is based upon that of W. Dindorf (Oxford, 1856), but several changes have been made, chiefly from the critical edition of La Roche. The introductory sketch of Homeric grammar and the notes on the first book have been reprinted (with a few corrections) from the edition of the first book already published in the Clarendon Press Series.

In commenting upon the simple and polished language of Homer there are few temptations to forget the natural limits of a school-book. It may be thought that these limits have been transgressed in the part of the Introduction which treats of the date and composition of the poems. The defence must be that the subject is one to which thoughtful students are sure to be attracted; that it is also one in which, amid much doubtful speculation, they are especially in need of guidance; and that the few points which rest upon definite and solid evidence admit of being stated within a very moderate compass.

The Editor is under deep obligations to two friends, Mr. R. W. Raper, of Trinity, and Mr. W. H. Forbes, of Balliol, both of whom read through the Notes in proof, and made very many valuable criticisms and additions.

D. B. M.

OXFORD, *June* 17, 1884.

CONTENTS.

PAGE.

INTRODUCTION. xi

PECULIARITIES OF HOMERIC GRAMMAR:—

Forms of the Verb.

§ 1.	Introductory—Definitions	xxxix
§ 2.	Person-Endings	xl
§ 3.	The Second Aorist	<i>ib.</i>
§ 4.	The Reduplicated Second Aorist	xli
§ 5.	The Aorists in ᾶ and κᾶ	<i>ib.</i>
§ 6.	The Perfect	xlii
§ 7.	The Pluperfect	xliii
§ 8.	The Present and Imperfect	<i>ib.</i>
§ 9.	The First Aorist	xl v
§ 10.	Iterative Tenses	<i>ib.</i>
§ 11.	Reduplication and Augment	<i>ib.</i>
§ 12.	The Future	xlvi
§ 13.	The Subjunctive	xl vii
§ 14.	The Optative	xl viii
§ 15.	The Infinitive	<i>ib.</i>

Declension.

§ 16.	The Vocative	xlix
§ 17.	The Nominative	<i>ib.</i>
§ 18.	The Accusative	<i>ib.</i>
§ 19.	The Genitive	l
§ 20.	The Dative	<i>ib.</i>
§ 21.	Forms in φι(ν)	li
§ 22.	Irregular Declension of Nouns	<i>ib.</i>

	PAGE.
§ 23. Declension of Pronouns	lii
§ 24. Adverbial Endings	liii

Meanings of the Tenses.

§ 25. The Aorist	lv
§ 26. The Perfect	ib.
§ 27. The Present and Imperfect	lvi
§ 28. Transitive and Intransitive Tenses	ib.

Meanings of the Moods.

§ 29. The Subjunctive in Principal Clauses	lvii
§ 30. The Optative in Principal Clauses	lviii
§ 31. Use of <i>ἄν</i> and <i>κεν</i> in Principal Clauses	ib.
§ 32. Subordinate Clauses	lix
§ 33. The Subjunctive in Subordinate Clauses	lx
§ 34. The Optative in Subordinate Clauses	lxi
§ 35. <i>ἄν</i> and <i>κεν</i> with the Future Indicative	lxii
§ 36. The Infinitive	ib.

The Cases.

§ 37. The Accusative	lxiii
§ 38. The Dative	lxv
§ 39. The Genitive	ib.
§ 40. The Case-forms in <i>-φι(ν)</i>	lxvi
§ 41. Prepositions—Tmesis	lxvii
§ 42. Prepositions with Nouns	lxviii
§ 43. Compound Prepositions	lxix

Uses of the Pronouns.

§ 44. The Personal Pronouns	lxix
§ 45. <i>ὅδε, κεῖνος, οὗτος</i>	lxx
§ 46. <i>αὐτός</i>	ib.
§ 47. The Article	lxxi
§ 48. The Relative <i>ὅς ἡ ὃ</i>	lxxiii
§ 49. The Particles	ib.

Metre and Quantity.

§ 50.	Caesura	lxiv
§ 51.	Hiatus, Elision, Contraction, &c.	lxxv
§ 52.	Position	lxxvi
§ 53.	Doubtful Vowels	lxxvii
§ 54.	Digamma	<i>ib.</i>
§ 55.	Doubling of Consonants	lxxviii

Dialect and Style.

§ 56.	The Epic Dialect	lxxix
§ 57.	Parataxis	lxxx
§ 58.	Anacoluthon	lxxxii
§ 59.	Litotes	lxxxiii
§ 60.	Oxymoron	lxxxiv

ILIAD, Books I-XII	I
------------------------------	---

NOTES	247
-----------------	-----

INTRODUCTION.

DATE AND COMPOSITION OF THE HOMERIC POEMS.

Date of Homer. It is maintained by Herodotus (2. 53) that Hesiod and Homer were the most ancient Greek poets, and that they were not more than 400 years older than himself. It is evident from the controversial tone in which this is said that the general belief in the time of Herodotus inclined to an earlier date, and that there were other poets—probably the fabulous Orpheus, Linus, &c.—who were supposed to be of still higher antiquity. It is certain, however, that neither Herodotus nor his contemporaries had access to any trustworthy records of the matter in dispute. The many rival opinions about the date and native place of Homer have no value to us beyond the light which they throw on the position occupied by the Homeric poems in the Greece of historical times.

Fame and authority of Homer. Evidence of the early importance and popularity of Homer may be found in various notices, chiefly in Herodotus and Thucydides.

Cleisthenes, tyrant of Sicyon (600–560 B.C.), having been at war with Argos, put down the contests of rhapsodists in Sicyon ‘on account of the poetry of Homer, because it is all about Argos and the Argives’ (Hdt. 5. 67). As Sicyon had become a Dorian city before the time of Cleisthenes, the fact that part of the entertainment at its public festivals consisted of the recitation of an Ionic poet is of the greatest significance.

When the Spartan and Athenian envoys went to ask Gelon of Syracuse to join them against the Persians, and he offered his aid on condition of holding the chief command, the Spartan is said to have answered in Homeric language, and with an appeal to the Homeric tradition: ἦ κε μέγ' οἰμώξειεν ὁ Πελοπίδης

Ἀγαμέμνων πυθόμενος κ.τ.λ. (Hdt. 7. 159). The Athenian similarly rested his claim on the verses of the *Iliad* (2. 553 f.), in which Menestheus is said to have been the 'best of all who came against Troy in setting an army in battle array' (Hdt. 7. 161). With these passages may be compared the mention in Aristotle (*Rhet.* i. 15, 13) of the dispute between Athens and Megara for the possession of Salamis, in which the Athenians appealed to the testimony of Homer. The passage quoted was of course the verse (Il. 2. 558) in which it is said that Ajax 'placed his ships where the ranks of the Athenians had their station.'

In support of the theory that Helen never was in Troy, but remained all the time in Egypt, Herodotus endeavours to show that this version was known to Homer, though not adopted by him. In the course of his argument he quotes three passages, Il. 6. 289-292, Od. 2. 227-230, and Od. 2. 351-2. Both poems are named, and the quotation from the *Iliad* is said to be ἐν Διομήδεος ἀριστείῃ, i. e. in the part where Diomedes holds the chief place. This is a form of reference which presumes a knowledge, not only of the *Iliad* as a whole, but also of the characteristic features by which a particular episode is distinguished from the rest of the poem¹.

The attitude of Thucydides towards Homer is somewhat more critical, at least in regard to the details of the narrative. Thus in quoting Homer for the statements that Agamemnon had the largest number of ships (Il. 2. 576), and moreover furnished the Arcadians with ships (Il. 2. 612 ff.), he adds the caution εἴ τῳ ἱκανὸς τεκμηριῶσαι. Nevertheless the sketch of pre-historic Greece with which Thucydides begins his history is mainly founded on the indications of the *Iliad* and *Odyssey*.

Homer and mythology. The importance of Homer for mythology is especially insisted upon by Herodotus. 'It was

¹ The difficulty that has been made because the title Διομήδεος ἀριστεία was confined by later critics to the fifth book is unreal. The formula ἐν Διομήδεος ἀριστείῃ does not imply a definite division into books or 'cantos,' but means 'in the part where Diomedes is the ἀριστεύς or chief hero.' So in Thuc. 1. 9, ἐν τοῦ σκῆπτρου τῇ παράδοσει means simply 'at the place where the σκῆπτρον παράδοσις is given.' So in the next chapter ἐν ταῖς Φιλοκτῆτου ναυσί.

Hesiod and Homer,' he tells us emphatically, 'who made the theogony of the Greeks, gave the gods their names and titles, assigned their functions and privileges, and indicated their form' (Hdt. 2. 53). We cannot suppose, indeed, that Homer and Hesiod did more than give artistic shape to the beliefs and traditions of their countrymen; but it is clear that, having done this, they came to be looked upon as the sources of all mythological knowledge. And when thoughtful men began to be dissatisfied with the conception of the gods implied in the popular creed, it was against Homer that they mainly directed their attacks. This conflict—the 'ancient quarrel of poetry and philosophy'—can be traced back as far as **Xenophanes**, who flourished about 540–500 B.C. His verse—

ἐξ ἀρχῆς καθ' Ὅμηρον ἐπεὶ μεμαθήκασι πάντες

is probably the oldest extant mention of Homer by name: it is also the first known signal of revolt against his authority¹.

The earliest instance of *quotation* from Homer is to be found in **Simonides** (born 556 B.C.), in an elegiac poem (fr. 85 Bergk):—

ἐν δὲ τὸ κάλλιστον Χίος ἔειπεν ἀνὴρ,
'οἷῃ περ φύλλων γενεή, τοίῃ δὲ καὶ ἀνδρῶν.'

There is however a passage of Pausanias (ix. 9, 5) where we are told that the elegiac poet **Callinus** mentioned the ancient epic called the *Thebais*, and said that Homer was the author of it. Callinus flourished in the first half of the seventh century, and marks the earliest point to which the knowledge of Homer can be traced in Greek literature.

Study of Homer. With the quarrel came attempts to reconcile the old and the new ideas. The earliest of these, so far as our evidence extends, was the system of allegorical explanation put forward by **Theagenes** of Rhegium, a specimen of which is given by the Scholiasts on Il. 20. 67. We are told that he was the first who 'wrote about Homer,' and that he lived in the time of Cambyses (529–521 B.C.). He may therefore be regarded as the founder of the critical study of Homer.

¹ Similar references to Homer are found in **Heraclitus** (end of the 6th cent.): see fr. 43 and 119 (Bywater).

It is needless to point out that the fact of such a study coming into existence with the first beginnings of prose literature is the strongest proof of the high and established position of Homer in the earliest times of which we have any record.

Recitation by rhapsodists. Some additions to our knowledge of the earlier history of the Homeric poems may be derived from the notices that remain of the reciters or 'rhapsodists' (ῥαψωδοί),—a class of persons who stood to the epic poet in the relation in which a company of actors stands to the author of a play.

The profession of rhapsodist, or reciter of Homeric poetry, was clearly one of considerable antiquity. The word is alluded to in two passages of **Pindar**. In *Nem.* 2. 1 reciters (or poets, for perhaps there was then no clear distinction) are spoken of as 'sons of Homer, singers of stitched verses' (Ὀμηρίδαι ῥαπτῶν ἐπέων ἀοιδοί). In *Isth.* 3. 56 it is said that 'Homer has given honour among all men to Ajax, having taught succeeding generations to celebrate him to the wand of divine verse' (κατὰ ῥαβδὸν θεσπεσίων ἐπέων). Of the two derivations thus suggested the former is the more correct. It gives as the original meaning of ῥαψ-ωδός, 'a singer of stitched things,' *i.e.* (according to the most probable account of the term) of words 'woven' into metre: ῥάπτω being used as in a passage attributed to Hesiod:—

ἐν Δήλῳ τότε πρῶτον ἐγὼ καὶ θεῖος Ὀμηρος
μέλπομεν, ἐν νεαροῖς ὕμνοις ῥάψαντες ἀοιδῆν.

But in the popular mind the word ῥαψωδός was doubtless connected with the wand (ῥαβδός), or branch of laurel, which the reciters bore as the emblem of their calling.

In historical times it appears that recitation of Homer was generally part of the entertainment at the great religious festivals of Greece. From the *Ion* of Plato, which draws a vivid picture of one of the contemporary rhapsodists, we learn that they went about from one festival to another, and contended for the prize which was given for the best performance. The first example of recitation of this kind is met with in **Delos**. It is referred to in a famous passage of

the Hymn to the Delian Apollo, which was evidently composed for the great *πανήγυρις* or religious gathering of the whole Ionic race in that sacred island. The Hymn is doubtless of post-Homeric date, but is old enough to be attributed to Homer by Thucydides (3. 104). In the concluding lines the poet (or rhapsodist speaking in the name of the poet) addresses the maidens assembled at the festival, and bids them remember him in time to come. When any stranger enquires who is the best singer of all that come thither, they are to answer with one voice, 'A blind man, and he dwells in rocky Chios: his songs are the best for all time to come.' 'And we too,' he adds, 'in our turn will carry your fame wherever we go among the cities of men¹.'

With regard to the recitation of Homer at Athens, the earliest evidence, and (we may add) the only good evidence, is that of the orators Lycurgus and Isocrates. 'Our fathers,' says Lycurgus, 'thought him so good a poet that they made a law for him alone among poets, that his poems should be recited by rhapsodists (*ῥαψωδεῖσθαι*) at every quinquennial holding of the Panathenaea' (*Leocr.* p. 209). Isocrates says more generally that 'our ancestors desired to make his art honoured, both in contests of music (*i.e.* of the rhapsodists), and in the education of the young' (*Panegy.* c. 42)². Neither of these orators says anything of the date or authorship of this law; and later authorities are divided on the point. According to Diogenes Laertius Solon made a law prescribing that the poems should be recited in regular succession, so that where the first rhapsodist left off the next should begin. The same regulation is attributed to Hipparchus by the author of the pseudo-Platonic *Hipparchus* (p. 228). From this disagreement, coupled with the silence of the Orators, it may be gathered that the date of the law was unknown. It cannot, however, be later than the fifth century B.C., and the practice of recita-

¹ That the rhapsodists contended for a prize is evident from passages in other hymns: cp. V. 19, 20 (to Aphrodite)—

χαῖρ', ἑλικοβλέφαρε, γλυκυμείλιχε, δὸς δ' ἐν ἀγῶνι
νίκην τῷδε φέρεσθαι, ἐμὴν δ' ἐντυνον ἀοιδίην.

² Plato also refers to the recitation of *ῥαψωδοί* at festivals as a matter for state regulation (*Leg.* p. 834 E).

tion which it was designed to regulate must be still more ancient.

The notice in Herodotus of the contests of rhapsodists at Sicyon in the time of Cleisthenes has been already quoted.

The Homeridae of Chios. In the passage quoted above from the second Nemean Ode of Pindar the rhapsodists are styled *Ὅμηρίδαι*; and the scholia *a.l.* tell us that the word was applied originally to the actual descendants of Homer, afterwards to the rhapsodist **Cynaethus** and his followers (*οἱ περὶ Κύναιθον*). From another source (Harpocration *s.v.* *Ὅμηρίδαι*) we learn that there was a 'kindred' (*γένος*, = the Latin *gens*) of Homeridae in Chios. From these notices, and from the analogy of such kindreds as the Eumolpidae at Athens, the Talthybiadae (hereditary heralds) at Sparta, &c., it has been inferred that the recitation of Homeric poetry was at one time confined to a sort of hereditary guild, claiming descent from the supposed author of the poems.

This hypothesis has played an important part in Homeric controversy, both as supplying a possible mode of transmission of the poems, and as carrying back the recitation by rhapsodists to pre-historic times. Unfortunately the evidence for it is far from being satisfactory. The authorities quoted by Harpocration agree that there was a *gens* of 'Homeridae' in Chios, but do not agree about their descent from the poet. This seems to show that these Homeridae were not known or remembered as rhapsodists. Had they been so their claim to Homeric descent could hardly have been doubted. The scholia on Pindar confirm this inference; for they distinguish the original Homeridae, as real 'children of Homer,' from the later rhapsodists,—at the head of whom they put Cynaethus of Chios. That is to say, if the Scholiast was rightly informed, the most famous of the rhapsodists, who was a native of Chios, did not claim to be a descendant of Homer. But if so, the passage in Pindar cannot refer to a Chian *gens* that did make this claim.

What then, we may ask, does *Ὅμηρίδαι* signify in Pindar? The answer seems to be that the term has a wide sense, and includes all who busy themselves with Homer—students, admirers, followers and the like. Thus Plato makes the

rhapsodist Ion say that he has spoken so well about Homer that he deserves to be crowned with a golden crown by the Homeridae (*Ion*, p. 530). So in the *Republic* (p. 599) Socrates asks if any state can point to Homer as its legislator, and the answer is, 'No, that is not so said even by Homeridae¹.' It is in this vague sense, then, that Pindar calls rhapsodists 'sons of Homer.' The statement of the scholiast, so far as it is more definite, is a mere inference from the poet's language.

The scholiast adds that Cynaethus first recited Homer at Syracuse, in the 69th Olympiad (504 B.C.). The statement has been doubted, on the ground that Homer must have been known at Syracuse at a much earlier time. But if it refers to recitation *at a festival* it is not intrinsically improbable.

Date of 'rhapsody.' The result of the foregoing considerations seems to be that the $\rho\alpha\psi\phi\delta\iota\alpha$ of historical times—the essential features of which were that several competing $\rho\alpha\psi\phi\delta\alpha\iota$ declaimed portions of Homer at a great religious festival—may be traced with certainty up to the sixth century B.C., but not much higher. We have found it in existence about that time in Delos, at Athens, at Sicyon, and (probably) at Syracuse. If we could accept the common belief in hereditary recitation by the Homeridae, we should be able to add Chios, and to carry the practice back for some generations. But here, as has been shown, the evidence fails us.

To fill up this blank in our knowledge—to carry us back over the space which separates Homer from the Delian festival—we must have recourse to evidence of a different kind. We must compare these historical rhapsodists with such corresponding forms of art as we find in Homeric times. How far (we have to ask) can the rhapsodists be thought to represent the manner in which the immortal song of Homer first fell upon the ears of Greek listeners?

¹ Cp. also Plato, *Phaedr.* p. 252; and Isocrates, p. 218 F.

It may be added that the stories about Creophylus as the companion of Homer, from whose descendants the poems passed to Lycurgus, &c., are inconsistent with the belief in a family sprung from Homer himself, and retaining the poems as a kind of heirloom. And these stories go back to the time of Plato.

Homeric singers. In order to understand the form and the external conditions of epic poetry in its early prime, it is only necessary to study the vivid pictures of the *Odyssey*. Two of the most prominent figures in the poem are professional 'singers' (ᾄδοι), and there are many incidental references to the calling. What, then, is the result of comparing these Homeric singers and their songs with the rhapsodists and 'rhapsody' of the sixth and succeeding centuries? It is that the two things are unlike in almost every circumstance. The word ῥαψωδός cannot be traced in Homer: the symbol of their calling is not the wand of laurel, but the lyre (κίθαρις, φόρμιγγς), which serves to accompany the voice. Great religious gatherings are unknown: the Homeric audience is not the crowd at a festival, but the company of guests in the palace of a king or chieftain. Accordingly there is nothing analogous to the competitive displays of skill which were so familiar afterwards. Only one singer appears at a time, and the plan of distributing a poem between several performers has evidently not been thought of. Above all, the style and manner of the performance are profoundly different¹. The epic song of Homeric times was the ideal of *narrative*: as Alcinous says to Ulysses (Od. 11. 368)—

μῦθον δ' ὡς ὅτ' ᾄδῃς ἐπισταμένως κατέλεξας.

Hence it is characterised by simplicity, repose, evenness of movement, with a certain diffuseness, and especially a fondness for repeating stock passages and conventional turns of expression. The interest is not intense or concentrated, as in the drama. The recitation of the rhapsodists, on the other hand, was markedly dramatic and sensational. The mere circumstance that it was addressed to a vast open-air gathering called for tones and gestures which would have been out of place at an ancient Homeric banquet. But the character of the audience had undergone further changes, part of the general change from the quasi-feudal to the industrial and

¹ This point is brought out by Nutzhorn, with the combination of knowledge and literary judgment which distinguishes his treatment of Homeric matters: see pp. 74-99 (*Die Unzulänglichkeit der Rhapsodenvorträge*).

democratic condition of Greek society. The Homeric singer had to amuse the abundant leisure enjoyed in time of peace by a warlike and aristocratic class: the rhapsodist furnished entertainment for the few days of a popular holiday. Homeric poetry, in short, belongs to an age in which the art of the rhapsodist—which we find everywhere in the 6th century—was still unknown.

Poems attributed to Homer. Besides the *Iliad* and *Odyssey*, which ancient scholars (with one or two exceptions) agreed in regarding as the work of Homer, various poems were at one time or another ascribed to him.

Herodotus, in a passage already referred to (2. 117), argues against the Homeric authorship of the *Cypria*, on the ground of a contradiction which he finds between it and the *Iliad*. In another place he quotes ‘Homer in the *Epigoni*’ (4. 32), but implies a doubt whether that poem was really Homer’s. We have already seen that the poet Callinus attributed the *Thebais* to Homer: and Pausanias, who gives us this information, adds that many high authorities agreed with him.

In the case of other epics there were stories current which connected them in some secret way with Homer. Thus the *Capture of Æchalia* passed under the name of **Creophylus** of Samos; but according to a story which is at least as old as Callimachus, it was composed by Homer and given to Creophylus in return for hospitality (Strab. xiv. p. 638). Similarly the *Little Iliad* and the *Phocais* were said to have been given by Homer to **Thestorides** of Phocæa, with whom (according to the Phocæans) he lived for some time. And **Stasinus**, the reputed author of the *Cypria*, was said to have received the poem from Homer as the dowry of his daughter.

Of the minor poems the most celebrated was the *Margites*, which is treated by Aristotle (*Poet.* 4) as undoubtedly Homeric. Several other light or sportive pieces (*παίγνια*) are ascribed to him by ancient Grammarians—among them the extant *Batrachomyomachia*, and the so-called *Epigrams*. These last are of considerable interest as popular rhymes, or folk-lore in verse, connected for the most part with different Ionian cities. Finally, the *Hymns*, or *πρῶσιμα*, if we may judge from the

reference of Thucydides (3. 104) to the Hymn to Apollo, were anciently supposed to be the work of Homer.

From these facts it has been inferred by modern scholars that the name *Ὀμηρος* did not originally denote an individual, but an 'eponymous' or representative personage, standing for the class of poetry of which the *Iliad* and *Odyssey* are the great examples. The evidence, however, does not carry us so far as this. It is true that numerous poems were, at different times and places, ascribed to Homer; but this is only the natural result of the attraction of a great name. To say that at one time all epic poetry was regarded indiscriminately as 'Homeric' is a great exaggeration. The real representatives of ancient opinion—Aristotle and the Alexandrian critics—give no countenance to such a view¹.

Cyclic poems. Since the *Iliad* covers a very small part of the War of Troy—not including the actual taking of the city,—and the *Odyssey* deals with the fortunes of one only of the heroes, there was ample room left for other poets who desired to take their subjects from the Trojan history. Accordingly **Arctinus** of Miletus was the author of two poems, the *Æthiopis* (which related the last exploits and death of Achilles), and the *Sack of Troy* (Ἰλίου πέρις). The last part of the siege was also the subject of the *Little Iliad*, generally attributed to **Lesches** of Mytilene, of which Ulysses appears to have been the hero. The *Cypria* related the earlier part of the story, beginning with the origin of the war, and dwelling especially on the adventures of Paris and Helen. It brought down the narrative to the point where it is taken up by the *Iliad*. Parallel to the *Odyssey*, again, but beginning

¹ Much has been made in this connection of the statement of Proclus (in his *Life of Homer*) that 'the ancients ascribe the κύκλος also to him'; which has been understood to mean that all the poems of the so-called 'Epic Cycle' were thought at one time to be Homeric. This however is open to manifold objections. The 'ancients' referred to by Proclus—doubtless the Alexandrian critics—invariably assume that the 'Cyclic' poems are later than Homer; and the κύκλος intended is in all probability not the Epic Cycle, but one of the short pieces commonly believed to be Homeric (see the *Journal of Hellenic Studies*, vol. iv. p. 325).

at an earlier point, the *Nostoi* described the 'returns' of the other heroes, especially Agamemnon and Menelaus. Finally the *Telegonia* of Eugammon formed a sequel to the *Odyssey*, and closed the heroic order of things.

In comparatively late times—probably long after the period of the Alexandrian critics—a number of poems, and extracts from poems, were arranged in the form of a versified chronicle, embracing the whole mythical history, from the beginning of the world to the death of Ulysses. This compilation was known as the Epic Cycle (ἐπικὸς κύκλος), perhaps because it had a place in the round of subjects (τὰ ἐγκύκλια) which were the staple of education. For the Trojan part of the history the poems just mentioned were laid under contribution; and indeed it is to this fact that our knowledge of them is chiefly due. The *Iliad* and *Odyssey* were taken into the Cycle in their entirety. The fact that the other six epics of the Trojan part furnished together only 29 Books, as against the 48 of Homer, will give an idea of the relative estimation in which the poets were held by the ancients¹.

Scanty as is our knowledge of these ancient poems, there is enough to show, both that they followed the lines laid down in the *Iliad* and *Odyssey*, and also that they contained much matter of a distinctly post-Homeric character. Under the latter head may be mentioned the Attic legends of Theseus, his grandsons Demophon and Acamas, and Ariadne; the legends (probably local in the Troad) of the Judgment of Paris, and the escape of Æneas from Troy; the stories of Iphigenia, Telephus, Palamedes, Medea, Penthesileia, Memnon, Laocoon, Cassandra; the wider geography, especially the acquaintance with the northern shores of the Euxine; the appearance of usages and beliefs unknown to Homer, such as purification from homicide, the resort to oracles, and (above all) the worship of heroes as beings of a semi-divine nature.

¹ It does not follow that the poetical value of these ancient poems was small. Indeed the fact that they were preserved for so many centuries is a sufficient testimony to their merit. The *scriptor cyclicus* of Horace (*A. P.* 136) is not one of them, and has nothing to do with the Epic Cycle. If any single poet is meant by the phrase, it is either Antimachus or one of the later Alexandrian school.

In these and other points the 'cyclic' poems help to bridge over the gulf which separates the age of Homer from the earliest records, and thus furnish indirect evidence of the antiquity of the Homeric poems.

Wolf's theory of Homer. The 'higher criticism' of Homer—by which is meant the modern series of enquiries into the history and structure of the poems—owes its origin to the illustrious scholar Friedrich August Wolf, whose treatise entitled *Prolegomena ad Homerum* was published at Halle in the year 1795.

In this work—one of the few to which the term 'epoch-making' may be unreservedly given—Wolf maintained that the *Iliad* and *Odyssey* were not composed at once, or by a single hand, but reached their present form by means of numerous additions and developments, the work of successive 'Homeridae' and rhapsodists. The period of formation, in his view, was brought to a close by the collection and arrangement of the scattered rhapsodies, which is said to have been carried out under the direction of Pisistratus. Thenceforth minor improvements were made by 'arrangers' (*διασκευασταί*), until the time of the Alexandrian grammarians; after whom the text remained unaltered except by the minute emendations of critical scholars.

It is to be observed that Wolf did not abandon the belief in a great individual poet. He supposed an 'author' of the poems, by whom the thread of the story was carried down a certain way (p. cxxiii). He even allows the name 'Homer' to stand for the composer of the 'greater part of the rhapsodies' (p. cxxxv). Very little, indeed, is said in the *Prolegomena* on this part of the question; but in the Preface to an edition of the *Iliad* published in the same year he expresses the opinion that in both *Iliad* and *Odyssey* 'the web was started and the weaving carried on for some way' by the original poet; but 'where the new threads of the woof begin, perhaps will never be determined.' In any case, he adds, it is clear that Homer is the author of nothing beyond the greater part of the poems; the rest is due to *Homeridae*, *Pisistratidae*, *διασκευασταί*, and *critici*.

The reasoning by which Wolf was led to these conclusions, after many years of study, was not founded in any large measure upon internal evidence. Indeed he speaks in enthusiastic language of the unity and artistic structure of the poems (especially of the *Odyssey*), of their even flow of narrative, uniformity of style, and consistency in circumstances and details. The decisive grounds, to his mind, were those which he calls 'historical'; meaning by the term, not the statements of ancient writers about Pisistratus, the Homeridae, &c., but considerations drawn from the character of early popular poetry, and the necessary conditions of civilisation in times when popular poetry forms the chief or the only literature. The arguments on which he insisted were mainly the two following :—

(1) The art of writing was unknown in the time of Homer, or at least had not been brought into general use. Without writing it is impossible that poems so long and so highly finished as the *Iliad* and *Odyssey* could have been either composed in the first instance, or transmitted through several generations.

(2) In an age when poetry was only enjoyed by oral recitation, a long and artistically constructed poem would be without meaning or object. It would be like a great ship built in a place from which there were no means of launching it. There is always a relation between the form of a work of art and the manner in which it is to be enjoyed by the audience or spectators. Recitation necessitates short pieces, such as can be produced at a single sitting. A long poem, or long work of any kind, implies a *reader*, one who can return to his book time after time till it is finished. Hence the artistic structure of the Homeric poems is really a circumstance which tells *against* the antiquity of their present form. The argument is further confirmed by the practice of the rhapsodists, who did not attempt to recite the whole of a poem, but gave only a comparatively short portion (whence the use of the term 'rhapsody' for the books of the *Iliad* and *Odyssey*). Moreover, the 'cyclic' poets, who would naturally keep to the Homeric type, do not seem to have imitated the artistic unity of the *Iliad* and *Odyssey*.

The first of these arguments is generally regarded now as inconclusive. It is probable enough that writing, even if known in the time of Homer, was not used for literary purposes. On this point the case is stated by Wolf with wonderful force. But it by no means follows that a poem as long as the *Iliad* could not be composed and transmitted. The old German *Parzival*, a poem of more than 24,000 verses, was the work of a man who could neither read nor write; yet every detail in it is consistent. Many other examples may be given of the same kind; and indeed Wolf himself allowed that the power of memory in unlettered times cannot be judged of from our experience.

The second argument was the true corner-stone of Wolf's theory, and probably had the largest share in the extraordinary success of the *Prolegomena*. It appealed to ideas which greatly influenced the thought of his contemporaries—the ideas which find their chief expression in the word 'nature.' There was an ancient distinction between 'natural law,' and that which is created by convention and positive enactment in particular states. The eighteenth century philosophers made much use of this distinction, and of the derived ideas of 'natural rights' and the natural condition of society. Rousseau, in particular, imagined that in uncivilised countries he had found a natural and simple happiness, which the complexity and restraints of artificial (i. e. civilised) life had made impossible. A similar vein of speculation was carried into art and literature. 'Naturalness' was a quality much valued, and was found especially in popular poetry, the study of which had been stimulated by the publication of the *Nibelungenlied*, and by the supposed parallel discovery of very ancient Celtic epics, the pretended 'poems of Ossian.' The tendency of criticism was to find in such poetry a simple vigour, an originality and spontaneity of genius, which cultivated poetry, with its traditional models and rules of art, could no longer attain to. These qualities were especially admired in Ossian, who was regarded as a type of the literature characteristic of a highly gifted but primitive and unlettered people.

- The application of these ideas to Homer had been attempted before the time of Wolf; especially in Robert Wood's *Essay*

on the *Original Genius and Writings of Homer*, a book which was enthusiastically praised in Germany. It was Wolf, however, who first showed the difficulty of reconciling them with the common opinion about the antiquity of Homer. He pointed out with unanswerable force (as it then seemed) that a poem of the length and artistic character of the *Iliad* or *Odyssey* could not be assigned to an age of primitive unwritten poetry—an age which was one of Homeridae and rhapsodists, not of books and literary cultivation.

The progress that has been made since Wolf's time in knowledge of the various groups of literature that may be classed together as 'popular,' has deprived these arguments of most of their force. The difference between 'popular' and 'cultivated' poetry is one of degree; and the importance of it depends upon the circumstances of the particular case. That the epics of an early civilisation must necessarily be short pieces—'lays' or 'ballads'—would hardly be maintained: and in any case there is no ground for the assumption that Homer is the poet of a civilisation incapable of sustained or artistic poetry. Mr. Matthew Arnold has most justly said that 'as a poet he belongs—narrative as is his poetry, and early as is his date—to an incomparably more developed spiritual and intellectual order than the balladists¹.' The difficulty of such a poet arising at so early a date is not at all met by breaking up the *Iliad* and *Odyssey* into lays or ballads; for the *disjecta membra* still exhibit the superiority of which Mr. Arnold speaks. But in fact all such reasoning fails, because we have no sufficient knowledge of the period in question. We cannot fix upon the century when Greece had emerged so far from the condition of barbarism as to be able to produce the Homeric poems. The argument that an *Iliad* was impossible in the rude times of the ninth or the tenth century B.C. is a mere argument *ad ignorantiam*.

The true ground, then, of Wolf's scepticism was the impossibility to his mind of producing long connected poems in the time of Homer—an impossibility which, as he emphatically

¹ *On translating Homer, Last words, p. 63.*

said, outweighed the many other difficulties of his case¹. It was only by way of supplement and confirmation that he resorted to the slender evidence (*tenuēs et obscuras per se reliquias*) furnished by ancient writers. But when he found a number of statements attributing to Pisistratus the work of collecting the scattered portions of the Homeric text, and restoring from them the existing Iliad and Odyssey, he was naturally led to suggest, in accordance with his theory, that these statements represented an imperfectly understood tradition of the real facts:—that the supposed restoration or re-arrangement of the poems was in truth their first arrangement, at least in their present form;—in short, that Pisistratus created an order which, if not wholly new, was at least far beyond the design of the original poet².

The *prima facie* evidence for this story is not such as to give it serious importance. Cicero, who is the earliest authority, lived just five centuries after the time in question. The first Greek authority for it is Pausanias, who was contemporary with

¹ 'Saepius eadem repeto, sed identidem repetendum est illud *posse*, cujus ex ipsa humana natura vis tanta est et firmamentum causae nostrae, ut nisi illud tollatur, nemo aliis difficultatibus, quibus ea fortasse laborat plurimis, angī et sollicitari debeat' (p. cxii).

² The series of authorities begins with Cicero, who says, by way of proof of the learning of Pisistratus, that he 'is said to have been the first who arranged the books of Homer, which were previously in disorder, as we now have them' (*primus Homeri libros, confusos antea, sic disposuisse dicitur ut nunc habemus*). So Pausanias (vii. 26), Πεισίστρατος ἔπη τὰ Ὀμήρου διεσπασμένα τε καὶ ἄλλα ἀλλαχοῦ μνημονεύμενα ἡθροΐζετο. It is needless to quote the later writers who repeat this story; but one of the biographies of Homer gives an epigram, said to have been inscribed on the statue of Pisistratus at Athens, which is worthy of notice. In it he calls himself—

τὸν μέγαν ἐν βουλαῖς Πεισίστρατον, δς τὸν Ὀμηρον
ἡθροισα, σποράδην τὸ πρὶν αἰεδόμενον.

It may be regarded as certain that there was no ancient statue of Pisistratus at Athens, and therefore that the epigram is a mere literary exercise, going back at furthest to Alexandrine times. It seems probable, however, that it is the source from which the other statements are derived. See Nutzhorn, p. 15 ff.

the Antonines. It is not referred to in the older scholia on Homer (*i. e.* in those which we know to be based on the writings of Aristarchus), but only in the later scholia, Eustathius, Suidas, &c. It is therefore unknown (so far as we can gather) to Herodotus and Thucydides, who are the sources of our information about Pisistratus, and to the great Alexandrine grammarians, by whom everything that bore on the text of Homer was brought together and recorded. When we add the silence of the Orators, of Aristotle, and (above all) of Strabo, it seems hardly necessary to say more.

But the story is inconsistent with other accounts, some of which rest on much better authority. Two writers of the fourth century B.C., Ephorus and Heraclides Ponticus, related that the Homeric poems were brought to the Peloponnesus by **Lycurgus**. Plutarch repeats this with the addition that till then the poems were only known here and there in fragments (*σποράδην*). Again, we have seen that, according to Diogenes Laertius, there was a law of **Solon** providing for the recitation of Homer in proper order, so that the whole of each poem should be recited by a succession of rhapsodists. Finally, the author of the pseudo-Platonic *Hipparchus* says that his hero, **Hipparchus**, son of Pisistratus, first brought the poems of Homer to 'this land' (*viz.* Attica), and made the regulation which Diogenes Laertius ascribes to Solon.

Modern scholars have sought to harmonise these notices, and to assign to Lycurgus, Solon, Pisistratus, and Hipparchus their several shares in the service done to Homer. This would be legitimate if there were reason to regard any of them as historical. But in fact they are mere mythical anecdotes, supplemented by the guesses of scholars. This is plain (1) from their late date, and (2) from their internal contradictions, especially the way in which the same fact is asserted of two or three different persons. It is hardly too much to say that they are versions of a single story, told in turn of the chief statesmen of early Greek history. Moreover (3) the best attested of the accounts, that of which Lycurgus is the hero, is not only inconsistent with the Pisistratus story (for it is not likely that complete copies of Homer were known in the Peloponnesus before they reached Athens), but is *prima facie*

unhistorical. Lycurgus is probably not a historical person: and in any case his meeting with Homer (as related by Ephorus) is the very type of a literary myth. But if the stories about Lycurgus are mythical, so *a fortiori* are the later versions which have been transferred to Pisistratus and Hipparchus. Finally, (4) the Pisistratus story bears the stamp of the Alexandrine age—an age of reaction in favour of tyrants, especially for their patronage of letters; an age also of book-collecting, as at Alexandria and Pergamus, and of attention to the texts of the chief poets. Like the studied rehabilitation of Hipparchus in the dialogue *Hipparchus*, it is evidently little more than a piece of flattery (conscious or unconscious) of the reigning Ptolemy.

Hermann's theory. It is remarkable that for more than thirty years from the publication of Wolf's *Prolegomena* no considerable progress was made in the Homeric question. After this period of barrenness the discussion revived, and the decade 1830–1840 was marked by numerous and important writings, especially those of Hermann and Lachmann on the one side, and of Nitzsch, Welcker, K. O. Müller, and Bernhardt on the other¹.

G. Hermann, who was beginning to be known as a rising scholar when the *Prolegomena* appeared, was one of those who most decidedly accepted the new views. In the preface to his edition of the *Homeric Hymns* (1806) he endeavoured to carry out Wolf's conception of the growth of poems in the hands of the rhapsodists, and to show how it may be applied to textual criticism. The object of his later papers was to modify the Wolfian theory in such a way as to meet objections which had occurred to his own mind, or had been recently put forward by Nitzsch. The chief of these was the difficulty of under-

¹ The following list of the chief publications will show the activity of this period of the controversy:—G. W. Nitzsch, *De Historia Homeri*, 1830–39; G. Hermann, *Ueber Homer und Sappho*, 1831; *De Interpolationibus Homeri*, 1832; *De Iteratis apud Homerum*, 1840; F. G. Welcker, *Der epische Cyclus* (first part), 1835; G. Bernhardt, *Grundriss der griechischen Litteratur*, 1836; K. Lachmann, *Betrachtungen über Homers Ilias*, 1837–41.

standing why the supposed Homeridae &c. should have confined themselves to the singularly narrow limits within which the action of the Iliad moves. Even if we imagine successive additions to a comparatively short poem,—not the aggregation of originally independent songs,—it is hard to believe that such additions would have all related to the few days within which the action of the Iliad is confined, to the exclusion of such events as the death of Achilles, or the taking of Troy. And (as Hermann observes) it is no answer to say that other poems on these themes may have been lost. That could only happen if the poems on the 'Wrath' had been distinguishable from the rest, by merit or otherwise: whereas it is of the essence of Wolf's theory that the Homeridae were a school working in a common spirit and with nearly equal art.

Hermann meets this difficulty by ascribing to the original poet not merely the beginning of each poem—the 'starting of the web,' as Wolf expressed it,—but also the plan and outline. He assumes that the primitive poetry of Greece was a simple kind of narrative, in the Hesiodic vein: that in very early times a 'Homer' arose, who sang of the Wrath of Achilles and the Return of Ulysses in two poems of no great compass, but with more genius, force, and art than the others; that former poets who may have sung of the Trojan story were eclipsed and forgotten: and that later singers were obliged to confine themselves to the two Homeric subjects—improving, adorning, adding as much as they could, but leaving the original nucleus, with the outline of the story, unaltered. His method, accordingly, consisted in the discovery of *interpolations* of various kinds. He gives several examples, but does not seem to have thought it possible to restore the original Homeric kernel.

Thus stated, Hermann's theory may appear to be no more than a slightly modified form of Wolf's. In reality it involves a significant change from the Wolfian point of view, in so far as it gives up the assumption that the original 'Homeric' poems were of a primitive and inartistic type. Indeed it is characteristic of Hermann that he does not resort to general and *a priori* considerations, such as those derived from the nature of popular poetry, its relation to legend, and the like,

but rests his view upon contradictions and other traces of want of unity. Thus his method is critical, and free from the ruling ideas of the century. Perhaps for that reason he exercised comparatively little influence on the subsequent discussion.

Lachmann's eighteen lays. Lachmann belongs to the generation following Wolf: he was born in 1793, just two years after the date of the *Prolegomena*. He began his work in the field of epic poetry by an attempt to apply the Wolfian method to the mediaeval German *Nibelungenlied*, which he dissected into twenty 'lays'.¹ His two Homeric dissertations appeared in 1837 and 1841; but previously he had discussed the question in a series of letters to K. Lehrs, an account of which (with some extracts) has been given by Friedländer².

Although Hermann and Lachmann were both followers of Wolf, it would be difficult to imagine a greater contrast than that which they present, alike in method and in results. Lachmann was above all things a student of popular literature and legend, and found in them the criteria which he applied to Homer. He pronounced Hermann's method of 'interpolations' to be insufficient; and he absolutely rejected the notion of a great poet to whom the *plan* of the Iliad and Odyssey might be ascribed. Indeed he went considerably beyond Wolf in this direction: for he left no room for a 'Homer,' or for such a 'starting of the web' (*orsam telam*) as Wolf admitted. Hence the lays into which he dissected the Iliad are much shorter, more distinct in character, and more independent of each other, than Wolf supposed possible. The unity of the story, in his view, could not be the work of a single mind. 'The choice of subjects like the Wrath of Achilles or the Return of Ulysses shows the artistic intelligence of a fully formed poetry, such as had not been attained in the time of the Cyclics. In the simpler epic times it is not the individual poet that creates these unities, but the legend, working unconsciously, as in the formation of language.' This

¹ In his book *Ueber die ursprüngliche Gestalt des Gedichts von der Nibelungen Noth*, Berlin, 1816—just twenty-one years after the *Prolegomena*, and twenty-one years before his own Homeric work.

² *Die homerische Kritik von Wolf bis Grote*, pref.

is the corner-stone of his theory. 'Saga'—the legend that passes from mouth to mouth in a prose form—is prior to the lays of the singer, but is developed with and through the lays¹.

The resolution of the Iliad into its component lays is effected by Lachmann by means of the discrepancies and inequalities which he finds in the existing text. In estimating these his standard is professedly that of the popular singer. In the ages of simple 'uncorrupted' poetry he finds that the circumstances are always thought out clearly by the poet, so that inconsistencies of detail are impossible. 'The Parzival,' he says, 'is a poem of 24,810 verses; its author, Eschenbach, could neither read nor write: yet you could offer a prize for the smallest contradiction.' Accordingly, in the first book of the Iliad, when we know that Apollo has been sending his darts upon the Greeks, and that Athene has come down to stay the hand of Achilles at the height of his quarrel with Agamemnon, and we then read in the speech of Thetis to Achilles that the gods had all gone the day before to visit the Ethiopians (I. 424),—this is a contradiction of which the primitive poet could not be guilty². Hence the speech of Thetis is not by the same hand as the earlier part of the book. By arguments no stronger than this—often indeed much weaker—Lachmann resolves the Iliad into eighteen lays, with a very large number of additions, interpolations, and connecting passages, due partly to successive poets, and partly to the arrangement and fusion of the whole in the time of Pisistratus.

As the validity of Lachmann's method of dealing with the Iliad depends in great part on analogies drawn from the ancient German epics, it is important to observe that his theory of the *Nibelungenlied* is not now generally accepted by scholars. Jacob Grimm himself, in his funeral address on

¹ 'Wer nicht begreift wie die Sage sich vor mit und durch Lieder bildet, der thut am besten sich um meine Untersuchungen eben so wenig zu bekümmern als um epische Poesie, weil er zu schwach ist etwas davon zu verstehen' (*Betrachtungen*, xxiii).

² 'In unschuldiger Zeit, die auf bestimmte Anschauung hält' (*Betr.* ii).

Lachmann¹, expresses dissatisfaction with his treatment both of the *Nibelungen* and of Homer: saying that with longer reflection he had ceased to share his point of view. It has now been shown by Professor K. Bartsch that the *Nibelungenlied*, in the form which we arrive at by comparison of the MSS., is the work of a single author,—an author who had a stanza of his own, and if he used older matter, at least recast it in that stanza². Hence the notion of an aggregation of lays has been given up: and so far as the analogy of the *Nibelungenlied* tells upon the Homeric controversy, it is on the side opposed to Lachmann.

The case against Lachmann's Homeric theory has been put with great force by Mr. Grote in his well-known chapter. In truth the *a priori* improbability of the theory is so great as to outweigh almost any arguments in its favour. As Schiller said of Wolf's own view, immediately after the appearance of the *Prolegomena*, it is an essentially 'barbarous' theory. There is a characteristic passage in which Lachmann pours contempt upon those who complain of being deprived of 'their Iliad,' and will not accept the much more splendid single lays which he offers them in its stead. But if Lachmann's 'lays' existed separately, and were more splendid, and were known and admired in this form down to the time of Pisistratus, what Greek would ever have thought of fusing them together into a new whole? Such a process would be repugnant to artistic feeling; in short, as Schiller said, barbarous. And if we look to the convenience of recitation which would chiefly influence a statesman like Pisistratus, the case is still stronger. The custom of the time was that the rhapsodists recited short pieces only. Hence a series of short poems was as well suited for their performances as a single long poem was inconvenient and a source of difficulty.

Apologetic of Nitzsch. The revival of Wolfian criticism in the hands of Hermann and Lachmann was primarily due to

¹ *Rede auf Lachmann*, in J. Grimm's *Kleinere Schriften*, vol. i. See especially pp. 156, 157.

² Hermann Fischer, *Die Forschungen über das Nibelungenlied seit Karl Lachmann*, p. 218.

a series of attacks made upon Wolf's theory by Gregor Wilhelm Nitzsch, of the University of Kiel, most of which appeared as instalments of his work entitled *De historia Homeri maximeque de scriptorum carminum aetate Meletemata* (1830-37). Though somewhat desultory in character, and not to be compared in finish and attractiveness with the writings of Welcker and O. Müller, these papers are rich in material, and indeed will be found to contain most of the reasoning that has been used in defence of the old view of Homer.

It is the especial merit of Nitzsch to have perceived the importance to the Homeric controversy of the so-called 'Cyclic' poets (see p. xxi.). By showing that they were influenced, not only by the narrative of Homer, but also by the *form* and *compass* of the *Iliad* and *Odyssey*, he proved that these two poems must have reached something like their present state in quite pre-historic times—the *Iliad* before the time of Arctinus (who was of the eighth century B.C.), the *Odyssey* before the *Nostoi*, i. e. not later than the seventh century.

In dealing with Wolf's arguments from the ignorance of writing in Homeric times, and from the manner in which epic poetry was recited by rhapsodists, Nitzsch did not refuse to admit the general doctrine according to which epic literature began with *short unwritten* pieces, and advanced by degrees to poems of more artistic structure. His first efforts were directed to showing that the use of writing in Greece was much more ancient than Wolf had maintained, and might go back to the time of Homer. The Homeric poems, therefore, need not belong to the supposed primitive stage of epic poetry: but Nitzsch went so far in the direction of Wolf's theory as to believe them to represent the first great advance from that stage¹. 'Homer' was no longer, as with Wolf, the author of

¹ 'Ergo, ut dicam quod mihi nunc maxime probatur, Homerum interpretor eum qui ex variis antiquiorum carminibus, quae de rebus Trojanis fuerint minora, multum profecerit, et qui Iliadem, quae antea de sola Jovis βουλῇ fuisset, conformaverit in hanc quam legimus de ira Achillis, primum Graecis gravi, deinde in ipsum vertente; donec, Priami maxime admonitione, in temperantiam humanaeque sortis conscientiam vocatur. In hoc carmine plurima

a short unwritten poem on the anger of Achilles, out of which the *Iliad* ultimately grew: he was the poet who first made use of short poems of this kind as the materials of a great epic, of which the anger of Achilles formed the cardinal subject. Both theories, it will be seen, recognise a process of forming epics out of pre-existing material; the difference is that on one theory this process is attributed to various subordinate agencies, 'Homeridae,' Pisistratus, and the like, who carry on (more or less unconsciously) the *Homeric* beginnings; while on the other it is the work of 'Homer' himself, using the pre-Homeric 'lays' as mere materials for a great poetical creation. And this, it should be observed, is not a difference of detail. It is characteristic of the Wolfian theory, and indeed of the general tendency in criticism out of which the Wolfian theory sprang, that the name of Homer, with all its associations, should be refused to a work of art on a great scale, like the *Iliad* and *Odyssey*, and reserved for the supposed shorter pieces in which a simple and primitive and therefore truly Homeric character was thought to reside.

Grote's theory of the *Iliad*. Of the many solutions of Homeric problems which have been given to the world since the times of Nitzsch and Lachmann, the most important is undoubtedly the theory as to the composition of the *Iliad* proposed by Mr. Grote in his *History of Greece* (Part I, ch. xxi).

In his general views of Homer Mr. Grote may be said to be a follower of Nitzsch. Like Nitzsch he rejected Lachmann's manner of analysis, and regarded the poems as representing an advance from an earlier period of epic 'lays.' The *Iliad*, however, seemed to him to be a work in which the poet's original plan had been interfered with by later additions from the same or a different hand. This plan, he argued, is indicated in the first book, where Zeus consents to honour Achilles by the defeat of the Greeks, and is not carried out

ex antiquioribus retenta suspicor: Odysseam vero ab eodem fortasse poeta simili quidem antiquiorum usu, sed tamen ita compositam ut non solum hanc operis descriptionem primus invenerit, sed etiam singula ipse exornaverit pleraque omnia' (*Hist. Hom.* I. p. 112).

till the eighth book, when the Greeks for the first time suffer a reverse. Consequently Books II-VII and Book X must be later additions, designed to give a more general picture of the war than the story of the anger of Achilles could furnish—in Mr. Grote's language, to convert the 'Achilleïs' into a true 'Iliad.' The ninth book, on the other hand, he condemns as inconsistent with the plan of the poem, chiefly because it represents Achilles as obtaining from the Greeks all the honour that he desired, or that Zeus had promised, and yet refusing to be appeased. The last two books he regarded as continuations of a story which had reached its proper end by the reconciliation of Achilles and the death of Hector.

Although Mr. Grote supposes the Homeric poems to have been based to some extent upon pre-existing 'lays,' he makes no use of the hypothesis. He does not connect any episodes of the Iliad with this earlier condition of epic poetry; and he does not admit that the interpolated parts can have been originally distinct poems. His theory is strictly a theory of 'interpolations,' *i. e.* of passages composed with a view to the place which they hold in the entire work. Hence it is not open to the objections which theories of independent authorship have to meet: the objection, for example, that independent poets would not agree to describe the few days during which Achilles was absent from the war. The issue which we have to deal with in criticising it is simply whether the sequence of the narrative is sufficiently in accordance with the general design of the poem. If Zeus has promised to cause the Greeks to fly before Hector, can they be represented as at first victorious? If Achilles holds aloof in anger because he has not been honoured, must he return as soon as sufficient honour is offered?

In attempting to answer these questions, we must remember that perfect logical consistency in a work of fiction may be, and indeed generally is, unattainable. It is the art of the poet that disguises from us the improbabilities or impossibilities that lurk in his story. In the case of the Iliad, for instance, there is at the outset the improbability that a prince of the temper and prowess of Achilles should allow such an outrage as the taking away of Briseïs to be inflicted upon him.

The poet, however, evidently had no choice: and similarly it may be that episodes such as the Duel of Paris and Menelaus, or the Aristeia of Diomedes, owe their place in the *Iliad* to a poetical necessity—a necessity which may lie in the traditional form of the story, or in the need of contrast to the subsequent Greek defeats. Some further remarks on Mr. Grote's criticism will be found in the introductions to the eighth and ninth books (pp. 328, 339).

The Chorizontes. The question whether the *Iliad* and *Odyssey* are works of the same author or not is little connected with the rest of the Homeric controversy. It is the only part of the subject which was discussed by the ancients, among whom the term οἱ χωρίζοντες was applied to those who 'separated' the *Odyssey* from the *Iliad*. The chief representatives of this view appear to have been **Xenon** (from whom it is sometimes called τὸ Ξένωνος παράδοξον) and **Hellanicus**—both of them probably grammarians of the early Alexandrine time. The scholia contain several of their arguments, with the replies made by Aristarchus.

It has been already noticed that there was a tendency to attribute epic poems somewhat indiscriminately to Homer, and accordingly the fact that the *Odyssey* continued to be regarded as Homeric hardly proves more than the want of an obvious ground for thinking otherwise. In the absence of other literature of the same period it is hardly possible to say whether the likeness between the two poems is greater than would be found to subsist between any two early epic poems taken at hazard. Most scholars have thought the *Odyssey* later than the *Iliad*: and this view is supported by the following among other considerations.

1. The subject of the *Iliad* must have received poetical treatment before that of the *Odyssey*: for the *Iliad* deals with the main story of the Trojan war, of which the *Odyssey* is a mere sequel.

2. The narrative of the *Iliad* (whatever may be the proportion of fact which it contains) is historical in character and tone; while the *Odyssey* is made up to a large extent of mere fairy tales. Originally these two elements were distinct: hence

the combination of them in the *Odyssey* must have been the work of time. The *Ulysses* of the *Iliad*—one of the leaders in a great national war—belongs to a wholly different sphere from the *Ulysses* of a popular tale (*Mährchen*) like that of the Cyclops. The fact that he is found as the hero of stories of the latter kind shows that the traditions of the Trojan warriors must have been long familiar to the people—so long as to have in great measure lost the character which they bear in the *Iliad*.

3. The *Odyssey* shows traces of the growth of legend. The incident of the Wooden Horse is nowhere alluded to in the *Iliad*, and is quite alien to its spirit. The quarrel of Ajax and *Ulysses*, the wanderings of Menelaus, the murder of Agamemnon, with other important events in the same part of the history, seem to be unknown to the poet of the *Iliad*.

4. The frequent references to 'singers' (*ᾄδοι*) in the *Odyssey*, and to the Trojan war as the chief subject of song (cp. *Od.* 12. 189–191), compared with the almost total silence of the *Iliad*, lead us to think that a considerable development of epic poetry had taken place in the interval, and that in this development the example of the *Iliad* had exercised a decisive influence.

5. The theology of the *Odyssey* is different from that of the *Iliad*, both in its general character and in details. The contests between opposing gods—which were a kind of reflexion of the battles of Greeks and Trojans—have now ceased, and something like a moral government of the world is established. **Olympus**, the seat of the gods, is no longer the actual mountain, but a supra-mundane place, undisturbed by storms and always bright (*Od.* 6. 42 ff.). The messages of the gods are sent by **Hermes** (instead of *Iris*). **Aphrodite** has become the wife of **Hephaestus**. A species of immortality is promised to Menelaus (*Od.* 4. 561 ff.),—an anticipation of the later system of hero-worship¹. **Delos** occurs in connexion with the worship of **Apollo** (*Od.* 6. 162), and **Pytho** (i. e. *Delphi*) is the seat of

¹ The alternate immortality of the **Dioscouri** (*Od.* 11. 298 ff.) and the apotheosis of **Heracles** (*Od.* 11. 601 ff.) might be added here: but the passages are probably interpolated.

an oracle (Od. 8. 80). The Odyssey is further distinguished by the number of subordinate (non-Olympian) divine, or at least superhuman, beings—Aeolus the lord of the winds, Circe, Calypso, the Cyclops, &c.—and of objects such as the girdle of Leucothea, the magic ships of the Phaeacians, the trident of Poseidon.

6. It is dangerous to lay much stress upon the vocabulary, which depends very much upon the subject. It is worth noticing however that the adverb *εἶθαρ*, the form *τύνη* (for *σύν*), the verbs *χραιομέω*, *χωρέω*, *μαρμαίρω*, *παμφαίνω*, the nouns *ἄποινα*, *γέφυρα*, *κασσίτερος*, *λοιγός*, *νόθος*, *φηγός*, *λαιψηρός*, *ζάθεος*, *έκηβόλος*, *έκατος*, are peculiar to the Iliad; the nouns *ἤλεκτρον*, *γείτων*, *βασίλεια*, *έστίη*, *πτωχός* (*πτωχεύω*), *χρήματα*, *δέσποινα*, *έλπίς*, *έλπωρή*, *έσθής*, *άγνός*, *θεουδής*, to the Odyssey.

PECULIARITIES OF HOMERIC GRAMMAR.

FORMS OF THE VERB.

§ 1. Introductory—Definitions.

1. A Greek Verb consists in general of—

- (1) The **Stem**, giving the Predicate, i.e. the thing asserted (commanded, wished, &c.).
- (2) The **Person-Ending**, giving the Subject, about which the assertion (command, wish, &c.) is made.

E. g. *φα-μέν* *we say* consists of *φᾶ-*, the stem which denotes *saying*, and *-μεν*, an ending = the Pronoun *we*.

2. In certain Verbs the **quantity** of the Stem varies : thus—

(a) *φῆ-* is the Stem of *φη-μί* *I say*, *φῆ-s*, *φη-σί*, *ἔ-φη-ν*, *ἔ-φη-s*, *ἔ-φη*—the forms of the Sing. Indic. Active.

(b) *φᾶ-* is the Stem in all other parts of the Verb.

So in the regular Verbs in *-μι*, as *ἵστη-μι*, Plur. *ἵστα-μεν*, &c. : also *εἶ-μι* *I go*, Plur. *ἴ-μεν*, &c. ; *ἔ-βη-ν* *I went*, 3 Dual *βά-την*.

A similar variation appears in *οἶδα*, Plur. *ἴδ-μεν* ; and other examples will be noted under the several Tenses. The general rule evidently is, that the longer Stem goes with the shorter Endings, and *vice versâ* ; and accordingly the Person-Endings are divided into **Light** Endings—mainly those of the Sing. Indic. Active—and **Heavy** Endings—those of the Dual and Plural, the Imper., Inf., and Part., and the Middle.

3. In the Tenses characteristic of Verbs in *-ω* (the Pres., the Impf., the Second Aor., and the Fut.), the Ending is preceded by the vowel *ε* or *ο* (in the Subj. *η* or *ω*), the rule being that *ο* is found before *μ* and *ν*, and *ε* in other cases : e. g. *λέγο-μεν*, *λέγο-μαι*, *λέγο-νται*, Subj. *λέγω-μαι*, *λέγω-νται*, but *λέγε-τε*, *λέγε-ται*, Subj. *λέγη-τε*, *λέγη-ται*, &c. This variable vowel is

called the **Thematic Vowel**, and the Tenses or forms in which it occurs are called **Thematic**.

The distinctions between longer and shorter forms of the Stem, and between Thematic and Non-Thematic Stems, are especially important for the Homeric Verb.

§ 2. Person-Endings.

1 Sing. The Ending -μῖ appears in the Subj. of some Thematic Tenses: ἐθέλω-μι, τύχω-μι, ἴδω-μι, εἶπω-μι, ἀγάγω-μι.

2 Sing. -σῖ occurs in ἐσ-σί *thou art*.

The ending -σθαῖ is found in the Subj., as ἐθέλη-σθα, ἔχη-σθα, εἴπη-σθα, πάθη-σθα, &c.; the Impf. ἦσθα *thou wast*, ἔφη-σθα *thou didst say*: the Pf. οἶσθα: and a few other forms.

3 Sing. -σῖ(ν) appears in the Subj., chiefly where the 1 Sing. takes -μῖ, ἐθέλη-σι, τύχη-σι, εἴπη-σι, ἀγάγη-σι, εὗδη-σι, βάλη-σι, πάθη-σι; also ἔη-σι (ἐσ-), ἔη-σι, δῶη-σι and δῶ-σι.

3 Plur. The Verbs in -μι form in the Pres. Indic. ἰσῑᾱσι (for ἰστα-ντι, ἰστα-νσι), τιθείσι, διδοῦσι, ζευγνῦσι; (not, as in Attic, τιθέ-ᾱσι, διδό-ᾱσι, ζευγνύ-ᾱσι).

Non-Thematic Past Tenses often take -ν (for -ντ), as ἔ-φᾱ-ν, ἔ-τιθε-ν, ἔ-βᾱ-ν, ἦγερθε-ν; but the form in -σᾱν is also common in Homer. Note that the vowel before this -ν is always short: ἔβη-σαν, but ἔβα-ν, &c.

The 3 Plur. Middle ends in -ᾱται, -ᾱτο after consonants and ι, as τετεύχ-αται, δεδαί-αται, πυθοί-ατο: sometimes after υ, η, as εἰρύ-αται, βεβλή-αται. After α, ε, ο, we find only -νται, -ντο.

The Imper. Endings -τωσαν, -σθωσαν are post-Homeric.

§ 3. The Second Aorist.

A. Without Thematic Vowel.

The Active forms of this Tense are mostly the same in Homer as in Attic; ἔβη-ν &c. Note the Imper. κλῦ-θι *hear* (the Indic. ἐκλυο-ν being Thematic): also (with a peculiar short vowel) ἔ-κτᾱ *he slew*, and οὔτᾱ *he wounded*.

Non-Thematic forms of the Middle are common in Homer; e.g. ἔ-πτᾱ-το *flew*, ἔ-φθῖ-το *perished*, ἔ-χῦ-το *was shed*, ἔ-βλη-το *was struck*, ἔ-στρω-το *was strewn*, πλῆ-το *draw near*, ἄλ-το

leaped, ὄρ-το *was roused*, δέκ-το *received* (Inf. δέχθαι), μίκ-το *was mixed*, πέρθαι *to sack*, φθᾶ-μενος *coming beforehand*, κτί-μενος *built*, ἄρ-μενος *fitted*, ἵκ-μενος *coming*, i. e. *favourable*. In later Greek such forms are almost unknown.

B. *With Thematic Vowel* (the ordinary Second Aorist).

Aorists of this kind are much commoner in Homer than in Attic¹.

§ 4. The Reduplicated Second Aorist.

E. g. πέ-φραδε *showed, set forth*, κε-χάρο-ντο *rejoiced*, πε-πιθέιν *to persuade*, τε-τύκο-ντο *made for themselves*, τε-ταγών *grasping*, ἐξ-ήπαφε *deceived*, ἦρ-αρε *made to fit*, ἄλ-αλκε *awarded off*, ἦκ-αχε *vexed*, &c. ἔ-ειπο-ν (also εἶπο-ν) *said* is of this kind, contracted from ἐ-έειπο-ν (ἐ-φε-φεπο-ν, § 54). The only other Attic example is ἦγ-αγο-ν *led*. For the meaning of these tenses see § 28, 2.

A peculiar Reduplication is found in ἡρύκ-ακε *checked* (Pres. ἐρύκω) and ἡνίπ-απε *rebuked* (ἐνιπή *rebuke*).

§ 5. The Aorists in ᾱ and καῶ.

The endings -ᾱ, -ᾱς &c., are found in—

1. The four Aorists ἔ-χευα (also ἔ-χεα) *poured*, ἔ-σσευα *hurried*, ἔ-κηα *burned*, and ἡλεύα-το *avoided* (Opt. ἀλέα-ι-το, Imper. ἀλέα-σθε).

2. The three forms ἔ-ηκα (also ἦκα) *sent forth*, ἔ-θηκα *placed*, ἔ-δωκα *gave*, used in the Sing. Indic., occasionally in the 3 Plur. Thus—

1 Sing. ἔ-θηκα		1 Plur. ἔ-θε-μεν
2 „ ἔ-θηκα-ς	2 Dual ἔ-θε-τον	2 „ ἔ-θε-τε
3 „ ἔ-θηκε(ν)	3 „ ἐ-θέ-την	3 „ ἔ-θε-σαν and ἔ-θηκα-ν.

It will be seen that the forms in -καῶ, as longer forms of the Stem, are used only with light Person-Endings § 1, 2.

3. The forms ἔειπα (εἶπα) *said*, ἤνεια *brought*. Cp. § 8, A, 3.

¹ So in English the 'strong Verbs' are constantly diminishing in number: see Earle, *Philology of the English Tongue*, p. 228 (ed. 1).

§ 6. The Perfect.

1. Most Homeric Perfects are conjugated (like οἶδα) with varying Stem (§ 1, 2). Thus—

ἔοικα *I am like*, Dual ἔϊκ-τον, ἔϊκ-την, Part. ἐοικ-ώς, ἔϊκ-υῖα;

πέποιθα *I trust*, 1 Plur. Plpf. ἐ-πέπιθ-μεν;

ἄρρηρε *fits*, Part. Fem. ἀρᾶρ-υῖα;

τεθηλ-ώς *blooming*, Fem. τεθᾶλ-υῖα;

πέφευγα *I have escaped*, Part. Mid. πεφυγ-μένος;

δι-έφθορας *thou art destroyed*, 3 Sing. Mid. ἔφθαρ-ται.

2. When the shorter Stem ends in a vowel, the longer Stem is formed either (1) as in μέμονα, or (2) as in τέτληκα. Thus—

μέμονα *I am eager*, Short Stem μεμᾶ- (cp. αὐτό-μᾶ-τος).

1 Sing. μέμονα

2 „ μέμονα-ς

3 „ μέμονε

2 Dual μέμᾶ-τον

3 „ μέμα-τον

(Plpf. *μεμά-την)

1 Plur. μέμα-μεν

2 „ μέμα-τε

3 „ μεμά-ᾱσι

(Plpf. μέμα-σαν).

Imper. 2 Sing. μέμα-θι. 3 Sing. μεμά-τω.

Inf. *μεμά-μεναι, *μεμά-μεν.

Part. μεμα-ώς, Plur. μεμά-ότες, μεμᾶ-ῶτες, Fem. μεμα-υῖα.

So γέγονα (γεγᾶ-) *I am born*, πέπονθα (πεπᾶθ-) *I have suffered*.

τέτληκα *I dare*, Short Stem τετλᾶ-.

1 Sing. τέτληκα

2 „ τέτληκα-ς

3 „ τέτληκε

2 Dual *τέτλα-τον

3 „ *τέτλα-τον

(Plpf. *ἐ-τετλά-την)

1 Plur. τέτλᾶ-μεν

2 „ *τέτλα-τε

3 „ *τετλᾶσι

(Plpf. *ἐ-τέτλα-σαν).

Subj. *τετλήκω; Opt. τετλα-ίη-ν.

Imper. 2 Sing. τέτλα-θι. 3 Sing. τετλά-τω.

Inf. τετλά-μεναι, τετλά-μεν.

Part. τετλη-ώς, Plur. τετλη-ότες, Fem. τετλη-υῖα.

So ἑστηκα (ἐστᾶ-) *I stand*, βέβηκα (βεβᾶ-) *I stride*, τέθνηκα (τεθνᾶ-) *I am dead*, πέφῡκα (πεφῦ-) *I am born*, δειδοῖκα (δειδῖ-) *I fear*; κέκλυ-θι *listen* stands to the 2 Aor. κλῦ-θι as τέτλα-θι to τλῆ-θι.

3. The 3 Plur. is formed in three ways:—

(1) in -ᾱσι, with long Stem: in λελόγχ-ᾱσι, πεφύκ-ᾱσι.

(2) In -ᾱσι (for -αντι), with long Stem, as πεποιθᾱσι, ἐστή-κᾱσι. This formation is comparatively rare in Homer.

(3) In -(σ)ᾱσι (for -σαντι), with the short Stem, as ἴσασι (properly ἴσσασι, for ἴδ-σασι), μεμά-ᾱσι, βεβά-ασι, πεφύ-ασι, also (with contraction) ἐστᾱσι, τεθνᾱσι.

4. The shorter Stem is used in the Middle, except with the 3 Plur. Ending -ᾶται, ᾶτο, as τετεύχ-ᾶται are made, Plpf. ἐ-τετεύχ-ατο.

§ 7. The Pluperfect.

The Pluperfect is formed in two different ways:—

(1) In the Dual and Plural (as in the Passive) by the Augment (which may be dropped), and the Endings of Past Tenses: ἐ-πέπιθ-μεν, ἐ-δείδι-μεν, ἐ-δείδι-σαν; ἐῖκ-την, ἐκ-γεγά-την, ἔστα-σαν, βέβα-σαν, &c. This form is rarely found in the Singular; ἐπ-ενήνοθε (Il. 2. 219), ἀνήνοθε (Il. 11. 266), δείδιε (Il. 18. 34).

(2) In the Singular, by the Augment and the Suffix -εα, as ἐ-τεθήπ-εα, ἡνώγ-εα, ἥδ-εα. In the 2 and 3 Sing. -εας, -εε(ν) are contracted -ης, -ει. But οἶδα gives 3 Sing. Plpf. ἥδη.

§ 8. The Present and Imperfect.

A. Non-Thematic Formations.

1. The Presents formed by the Suffixes -νᾶ- and -νῦ- (with Light Endings -νη- and -νῦ-) are mostly peculiar to Homer: e. g. δάμ-νη-μι *I subdue*, περ-νᾶς *selling*, κίρ-νη *mixed*; Mid. μάρ-νᾶ-ται *fights*, σκιδ-να-ται *is scattered*, πῖλ-να-ται *comes near*; ἄγνῦ-τον (Dual) *they break*, ὄρ-νυ-θι *arouse*, ἀπ-ομόργ-νυ *wiped away*, ῥηγ-νῦσι *they break*, δαί-νῦ *he feasted*, ἐέργ-νυ *he shut in*; Mid. γά-νυ-ται *is gladdened*, τά-νυ-ται *is stretched*, ἄχ-νυ-μαι *I am vexed*, ἀρ-νύ-μενος *earning*, τί-νυ-νται *they punish*, ἐννυ-το (for ἐσ-νυ-το) *he put on*, ὤγ-νυ-ντο *were opened*, κί-νυ-ντο *were moved*, &c.

The forms in -αννυ-μι, -εννυ-μι, are post-Homeric.

2. Other Non-Thematic forms are: ἦ *he said*, ἔρα-μαι *I love*, δίδη *he bound*, βιβᾶς *striding*; with unvarying vowel, ἱλη-θι *be appeased*, ἀή-μεναι *to blow* (Dual ἄη-τον, Mid. ἄη-το, ἀή-μενος), κичή-την (Dual) *they caught* (Inf. κичή-μεναι, Part. κичή-μενος).

Some forms of Verbs in -αω, -εω, -ωω belong to this Non-Thematic group: συλή-την *despoiled*, φορή-μεναι (also φορῆναι) *to carry*, φιλή-μεναι *to love*, βιῶ-ναι *to live*, and a few others.

3. Two Verbs form an Impf. in -ᾶ :—

εἰμί (ἐσ-) *I am*, Impf. ἦα, ἔα, 3 Sing. ἦεν (also ἦν, ἔην, ἦην).
 εἶμι (ἰ-) *I go*, Impf. ἦ-ῖα, 3 Sing. ἦ-ῖεν, ἦεν (also ἦει).

B. *Thematic Formation.*

1. Presents in -ιω, -αιω, -ειω, -υιω, are much commoner in Homer than in later Greek ; thus we have—

In -ιω, τίω *I honour*, ἴδιο-ν *I sweated*, μῆνιε *be angry*, μάστιε
whip, κονίο-ντες *raising dust*.

In -αιω, ἀγαίο-μαι *I am amazed*, δαίε *kindled*, δαίε-το *divided*,
 κέραιε *mix*, μαίε-σθαι *to feel one's way*, γαίων *rejoicing*,
 λιλαίε-αι *dost desire*.

In -ειω, τελείω *I bring to pass*, ὀκνείω *I shrink*, νεικεῖη-σι
shall quarrel, ἀκείό-μενοι *being healed*, μαχειό-μενοι *fighting*,
 οἰνοβαρείων *drunken* ; also (from Roots in ὕ) πνείω
I breathe, θείω *I run*, πλείω *I sail*, χείω *I pour*, κλείω
I celebrate.

In -υιω, ὀπνίω *I have to wife*.

When the diphthong comes before a vowel there is a tendency to drop the ι : thus we have τέλειο-ν as well as τέλειο-ν : ἀγάα-σθε (for ἀγάε-σθε) from ἀγαίο-μαι ; κεράα-σθε from κεραίω. Similarly ῖ before a vowel is shortened : as τίω, also τῖω.

2. The name **Assimilation** has been given to a process found in the Verbs in -αω. Instead of contraction, one of the vowels is *assimilated* to the other ; and this assimilation follows the rule of contraction, that α prevails over a following ε or η, but is changed by ο or ω ; e.g. ὀράω becomes ὀρώω, but ὀράεις becomes ὀράας. In the Inf. the ι is lost : ὀράαν (not ὀράαν).

The α (which is originally long, as in πεινᾶων *hungering*, διψᾶων *thirsting*, ἀναμαιμάει *rages through*) sometimes becomes ω, as μενινώω *I am eager*, μνώο-ντο *they bethought themselves*, ἡβώο-ντες *vigorous*.

When the first vowel is short, the second is usually lengthened, as ὀρώω-ντες, ὀρώω-τε, ὀράας (not ὀράαις). In one or two cases both vowels are long, as δρώωσι (for δράουσι), ἡβώωσα.

3. A few traces remain of a group of Verbs in -ωω ; ζώει *he*

lives, ἰδρώο-ντας *sweating*, ὑπνώο-ντας *sleeping*. Verbs in -οω sometimes lengthen the second vowel, as δηϊόω-ντο, δηϊόω-ντες, δηϊόω-εν (like ὀρώω-ντες, ὀρώω-εν &c.).

§ 9. The First Aorist.

1. When the vowel before the -σᾶ is short, the σ is often doubled; φράσσα-το and φράσα-το *be considered*, ἐκόμισσα and κόμισεν *be brought*, ἐρύσσαι and ἐρύσαι *to draw*, &c.

This σσ arises, in some cases at least, from assimilation of a dental in the Stem; e. g. φράσσα-το is for *φραδ-σα-το.

2. A few Stems in λ and ρ form Aorists in -λσα, -ρσα, viz. ὤρ-σα *I roused*, ἔλ-σα-ν *they pressed*, κέλ-σαι *to run aground*, ἄρσας *having fitted*, ἔ-κερ-σα *I shore* (Att. ἔκειρα), κύρ-σας *meeting*, φύρ-σω (Subj.) *I will mix*.

On the Aorists formed by -ᾶ alone see § 5.

3. Some Aorists are formed with the Thematic Vowel in place of ᾶ, as ἴξο-ν *came*, ἐ-βήσε-το *stepped*, ἐ-δύσε-το *sank down*, ἀξέ-μεναι *to bring*, and the Imperatives λέξε-ο *lie down*, ὄρσε-ο *arise*, perhaps οἷσε-τε *bring*.

§ 10. Iterative Tenses.

The Suffix -σκ- or -ισκ- (with Thematic Vowel) is used to form ordinary Presents, as φά-σκω, βά-σκε, ἀπαφ-ίσκω, and also to form the Iterative or Frequentative Tenses. It is attached to the Stem of the Present or Aorist: thus we have—

From the Present, ἔσκει (for ἐσ-σκε) *used to be*, ἔχε-σκε *used to hold*, καλέ-εσκε, ὠθε-σκε, ῥίπτα-σκε, &c. Note that Verbs in -εω form -εεσκε or -εσκε, according to metrical convenience.

From the Aorist, εἶπε-σκε *used to say*, ἐρητύσα-σκε *used to check*, ὤσα-σκε, δασά-σκε-το, &c.

Iteratives from the First Aor. are only found in Homer.

§ 11. Reduplication and Augment.

1. Many seeming irregularities are due to loss of consonants: e. g. ἐ-ελ-μένος *cooped in* (for *φε-φελ-μένος*), εἶδον (for ἔ-φιδον), εἶχον (for ἔ-σεχον), ἔηκα *I sent* (for ἔ-γηκα), 1 Plur. εἶμεν (for ἔ-γε-μεν). On *f* see § 54.

2. Verbs beginning with the Liquids and σ offer varieties of which one or two examples may be noticed.

Reduplication:— $\tilde{\epsilon}\mu\mu\omicron\epsilon$ *has as his share*, $\tilde{\epsilon}\mu\mu\alpha\rho\text{-}\tau\alpha\iota$ *is given as share* (perhaps for $\sigma\acute{\epsilon}\text{-}\sigma\mu\omicron\epsilon$, $\sigma\acute{\epsilon}\text{-}\sigma\mu\alpha\rho\text{-}\tau\alpha\iota$); $\tilde{\epsilon}\sigma\sigma\upsilon\text{-}\tau\alpha\iota$ *is eager*, Part. $\tilde{\epsilon}\sigma\sigma\upsilon\text{-}\mu\acute{\epsilon}\nu\omicron\varsigma$; $\rho\acute{\epsilon}\rho\upsilon\pi\omega\mu\acute{\epsilon}\nu\alpha$ (instead of $\tilde{\epsilon}\rho\rho\text{-}$) *befouled*.

Augment:— $\tilde{\epsilon}\rho\epsilon\xi\alpha$ *I did*, as well as $\tilde{\epsilon}\rho\rho\epsilon\xi\alpha$ (for $\tilde{\epsilon}\text{-}\phi\rho\epsilon\xi\alpha$); $\tilde{\epsilon}\lambda\lambda\acute{\iota}\sigma\sigma\epsilon\tau\omicron$ *entreated*; $\tilde{\epsilon}\lambda\lambda\alpha\beta\epsilon$ *took*; $\tilde{\epsilon}\nu\nu\epsilon\omicron\nu$ *saw* ($\nu\acute{\epsilon}\omega$, perhaps originally $\sigma\nu\epsilon\omega$); $\tilde{\epsilon}\sigma\sigma\epsilon\nu\alpha$ *I urged on*.

3. The Augment is η in $\tilde{\eta}\text{-}\iota\alpha$ *I went*.

4. Initial ϵ is often lost before another vowel; thus $\tilde{\epsilon}\nu\nu\upsilon\mu\iota$ *I put on* (Stem $\phi\epsilon\sigma\text{-}$), Pf. Mid. $\epsilon\acute{\iota}\mu\alpha\iota$, $\tilde{\epsilon}\sigma\text{-}\sigma\alpha\iota$, Plpf. $\tilde{\epsilon}\sigma\text{-}\sigma\omicron$, $\tilde{\epsilon}\sigma\text{-}\tau\omicron$, Part. $\epsilon\acute{\iota}\mu\acute{\epsilon}\nu\omicron\varsigma$. Except in this way the Reduplication is hardly ever lost: cp. § 51, 7.

5. Loss of the Augment is common in Homer.

In the Impf. and the Aorists the forms without the Augment are nearly as numerous as those which retain it. In the Plpf. it is more commonly wanting.

The Augment is never found with the Iterative Tenses.

§ 12. The Future.

1. Liquid Verbs (i. e. Verbs of which the Stem ends in λ , ρ , μ , ν) form the Future in $\text{-}\epsilon\omega$, as $\mu\epsilon\nu\text{-}\acute{\epsilon}\omega$ *I will remain*; so $\beta\alpha\lambda\text{-}\acute{\epsilon}\omega$, $\alpha\gamma\gamma\epsilon\lambda\text{-}\acute{\epsilon}\omega$, $\acute{\epsilon}\rho\text{-}\acute{\epsilon}\omega$, $\kappa\epsilon\rho\text{-}\acute{\epsilon}\omega$, $\kappa\tau\alpha\nu\text{-}\acute{\epsilon}\omega$, $\omicron\tau\rho\ddot{\upsilon}\nu\text{-}\acute{\epsilon}\omega$, &c. Contraction occasionally takes place, as $\beta\alpha\lambda\text{-}\acute{\omega}$, $\omicron\rho\text{-}\acute{\epsilon}\iota\text{-}\tau\alpha\iota$ *will be roused*, $\kappa\alpha\mu\text{-}\acute{\epsilon}\iota\text{-}\tau\alpha\iota$ *will be weary*.

2. Some Stems in ρ form $\text{-}\rho\sigma\omega$, as $\delta\iota\alpha\text{-}\phi\theta\acute{\epsilon}\rho\text{-}\sigma\epsilon\iota$ *will destroy*, $\delta\rho\text{-}\sigma\omicron\upsilon\sigma\alpha$ (Il. 21. 335), $\theta\epsilon\rho\text{-}\sigma\acute{\omicron}\text{-}\mu\epsilon\nu\omicron\varsigma$ (Od. 19. 507).

3. The Stems which take $\sigma\sigma$ in the First Aorist sometimes form the Future in the same way; thus we have $\tilde{\epsilon}\sigma\sigma\omicron\mu\alpha\iota$ and $\tilde{\epsilon}\sigma\omicron\mu\alpha\iota$ *I shall be*, $\phi\rho\acute{\alpha}\sigma\sigma\omicron\text{-}\mu\alpha\iota$ and $\phi\rho\acute{\alpha}\sigma\omicron\text{-}\mu\alpha\iota$ *I shall consider*, $\chi\acute{\alpha}\sigma\sigma\omicron\text{-}\nu\tau\alpha\iota$ *they will yield*, $\delta\acute{\alpha}\sigma\omicron\text{-}\nu\tau\alpha\iota$ *they will divide*.

More commonly, especially in dissyllabic stems, the Future is formed without σ . Thus we have:—

1 Aor. $\tau\epsilon\lambda\acute{\epsilon}\sigma\sigma\alpha\iota$ *to finish*, Fut. $\tau\epsilon\lambda\acute{\epsilon}\text{-}\omega$;

$\acute{\omega}\lambda\epsilon\sigma\alpha$ *I destroyed*, Fut. $\acute{\omicron}\lambda\acute{\epsilon}\text{-}\epsilon\text{-}\sigma\theta\epsilon$, contr. $\acute{\omicron}\lambda\acute{\epsilon}\iota\text{-}\tau\alpha\iota$;

$\acute{\epsilon}\text{-}\tau\acute{\alpha}\nu\nu\sigma\sigma\epsilon$ *stretched*, Fut. $\tau\alpha\nu\acute{\upsilon}\text{-}\omega$;

$\tilde{\omega}\mu\omicron\sigma\alpha$ *I savore*, Fut. $\delta\mu\omicron\ddot{\upsilon}\mu\alpha\iota$;

$\tilde{\epsilon}\rho\nu\sigma\sigma\alpha$ *I dreaw*, Fut. $\acute{\epsilon}\rho\acute{\upsilon}\text{-}\omega$, $\acute{\epsilon}\rho\acute{\upsilon}\text{-}\epsilon\text{-}\sigma\theta\alpha\iota$;

ἐκόμισσα *I brought*, Fut. κομιῶ (and so ἀεικιῶ, κτεριοῦσι, ἀγλαΐσθαι, from Verbs in -ιζω);

ἐδάμασσα *I subdued*, Fut. δαμόω (for δαμάω, § 8, B, 2), δαμά;

ἀντιάσας *meeting*, Fut. ἀντιόω, Inf. ἀντιάαν;

ἤλασα *I drove*, Fut. ἐλόω, Inf. ἐλάαν;

κρεμάσας *hanging*, Fut. κρεμόω;

ἐπέρασσα *I sold*, Fut. περάαν.

4. A Future in -σεω (-σεο-μαι) appears in ἐσ-σεῖ-ται *will be* (Il. 2. 393, 13. 317); and πεσέο-νται *will fall*.

5. One or two Futures seem to be formed from the stem of the Reduplicated Second Aorist: κεχαρή-σε-ται *will be gladdened* (κεχάρο-ντο), κεκαδη-σό-μεθα *we will give away* (κεκάδο-ντο), πεφιδή-σε-ται *will spare* (πεφιδέ-σθαι).

6. Of the Second Future Passive there are two examples (at most), viz. μιγή-σε-σθαι (Il. 10. 365), and δαή-σεαι (Od.). The First Future Passive is unknown in Homer.

§ 13. The Subjunctive.

A. Tenses which are non-Thematic in the Indicative form the Subj. by inserting the Thematic Vowel after the Stem:—

ἴ-μεν *we go*, Subj. ἴ-ο-μεν *let us go*;

φη-σί *he says*, Subj. φή-η;

ἔ-στη-τε *ye stood*, Subj. στή-ε-τε;

ἔ-φθί-το *perished*, Subj. φθί-ε-ται;

ἐ-πελάσσ-α-μεν *we brought near*, Subj. πελάσσ-ο-μεν;

ἐ-πέπιθ-ο-μεν *we trusted*, Subj. πεποίθ-ο-μεν.

But the forms of the Sing. and 3 Plur. Active, and those of the 2 and 3 Dual and Plur. Middle take η or ω, as in Attic. Hence the paradigm is—

Second Aorist Subj. of ἴ-στη-μι *I set*.

1 Sing. στή-ω		2 Dual στή-ε-τον		1 Plur. στή-ο-μεν
2 „ στή-ης				2 „ στή-ε-τε
3 „ στή-η				3 „ στή-ωσι.

The 1 Plur. is also στέω-μεν (so φθέω-μεν &c.), by ‘Metathesis of Quantity’ (§ 51, 4). Contraction occurs when -εω follows a vowel, as in δαῶ-μεν (ἐ-δάην), for δα-έω-μεν.

First Aorist Subj. of τίω *I honour*.

	Act.	Mid.		Act.	Mid.
1 Sing.	τίσ-ω	τίσ-ο-μαι			
2 „	τίσ-ης	τίσ-ε-αι	2 Dual	τίσ-ε-τον	τίσ-η-σθον
3 „	τίσ-η	τίσ-ε-ται	3 „	τίσ-ε-τον	τίσ-η-σθον
	1 Plur.	τίσ-ο-μεν		Mid.	τισ-ό-μεθα
	2 „	τίσ-ε-τε			τίσ-η-σθε
	3 „	τίσ-ωσι			τίσ-ω-νται.

When the Stem varies the long form is generally used in the Subj., as φή-η, βή-ομεν, Pf. πεποιθ-ομεν, ἐστήκ-η, πεφύκ-η. But the three Aorists in -κᾶ (§ 5, 2) form the Subj. with a long vowel only (without κ), as (ἀν-)ή-η, θή-ης, δώ-ομεν, δώ-ωσι.

Verbs conjugated like τίθημι (Stems in ε) form the 1 Sing. Subj. in -ειω, Plur. -ειομεν: as θεί-ω, θεί-ομεν; so κίχ-ει-ω (Ind. ἐ-κίχ-η-ν), τραπεί-ομεν (Ind. ἐ-τράπη-ν). But see Curt. *Verb.* II. 60-63.

εἰμί (Stem εῖσ-) forms ἔω (for ἔσ-ω), 3 Sing. ἔησι and ἔη.

B. Thematic Tenses form the Subj. by lengthening the Thematic Vowel. The 2 Sing. Mid. has -ηαι, rarely shortened to -εαι (μίσγ-εαι, Il. 2. 232), contracted -η (Il. 1. 203.)

The forms in -μι, -σθα, -σι(ν) are noticed in § 2.

§ 14. The Optative.

1. Non-Thematic Tenses usually form the Optative by inserting -ιη before Light Endings, -ι before Heavy Endings: e. g. φα-ίη-ν *I would say*, 1 Plur. φα-ί-μεν; θε-ίη-ν *I would place*, 2 Plur. ἐπι-θε-ί-τε; τεθνα-ίη-ς *mayest thou die*.

2. The Aorist in -σα forms the Optative in two ways—

(1) In -σειᾶ, only 2 and 3 Sing. and 3 Plur. Active.

(2) In -σαι-μι.

3. εἰμί forms εἶη-ν (ἐσ-ιη-ν); also ἔοι-ς, ἔοι (Il. 9. 142, 284). εἶ-μι forms ἔε-ιη (Il. 19. 209), and ἔοι (Il. 14. 21).

§ 15. The Infinitive.

A. Non-Thematic Tenses form the Infinitive with the Endings -μεναι (also -μεν) and -έναι.

Of these *-μεναι* is the most usual: *-μεν* is only found after short vowels, as *ἵ-μεν to go*, *τεθνά-μεν to die*; the accent is the same as in the corresponding forms in *-μεναι*.

The Ending *-εναι* occurs in *ἰ-έναι to go*, and, under the form *-ναι* (*i. e.* with loss of *ε* by contraction) in *στῆ-ναι*, *θεῖ-ναι*, *δοῦ-ναι*, *βιῶ-ναι*, *ἀῆ-ναι*, *φορῆ-ναι*, &c.

The Inf. in *-ναι* with a preceding short vowel, as *ἰστά-ναι*, *τιθέ-ναι*, and the Perfect Inf. in *-έναι*, are unknown in Homer.

B. Thematic Tenses form the Infinitive in *-έ-μεναι* (*-έ-μεν*) and *-ειν*: *εἰπέ-μεναι*, *εἰπέ-μεν*, *βάλλ-ειν*. The Second Aorist forms *-έ-ειν*, contracted *-εἶν*, as *ἰδέ-ειν*, *βαλέ-ειν* and *βαλεῖν*.

DECLENSION.

§ 16. The Vocative.

Note the *ǣ* in *νύμφǣ*, and in some Homeric words only used as Vocatives, *πάππα*, *ἄττα*, *τέττα*, *μαῖα*.

Note also *Αἶαν*, *Κάλχαν*, and *ἄνα lord!* (in prayers).

§ 17. The Nominative.

Some Nouns of the first Decl. have *-ǣ* for *-ης*, viz. *ἵππóta* *horseman*, *ῥήπóta* *loud-calling*, *ἵππηλάτα* *driver of horses*, *αἰχμητά* *spearman*, *νεφεληγερέτα*, *μητίετα*, *εὐρύοπα*, *ἀκάκητα*, *κυανοχαῖτα*, and one Proper Name, *Θυέστα*. Except *Θυέστα*, these words are titular epithets: *ἵππóta* *Πηλεΐς*, *μητίετα* *Ζεΐς* &c. Probably they are originally Vocatives, though they have come to be used as Nominatives.

§ 18. The Accusative.

1. Nouns in *-ις*, Gen. *-ίδος* (Stem *-ιδ-*), sometimes form the Acc. Sing. in *-ιν* as well as *-ίδα*; as *Κύπρ-ιδα* and *Κύπρ-ιν*, *ἔρ-ιδα* and *ἔρ-ιν*: always *Ἱριν*, *Θέτιν*, *θούριν*. Note that no oxytones form the Acc. in *-ιν*.

2. Nouns in *-ις* and *-υς* (Stem *-ι-*, *-υ-*) with an Acc. Sing. in *-ν* often form the Acc. Plur. in *-ῖς*, *-ῦς* (for *-ινς*, *-υνς*); *πόλις* (as well as *πόλι-ας* and *πόλη-ας*), *ῥίς*, *ἀκοίτις*, *σῦς*, *ἰχθύς*, *ὄφρυς*, *νέκυς* (as well as *σύ-ας* &c.); and so *βοῦς* as well as *βό-ας*.

3. But Nouns in *-υς*, Gen. *-εος*, and Nouns in *-ευς*, *-ηυς* have only *-εα-ς* and *-ηα-ς* in Homer. For the Personal Pronouns see § 23.

§ 19. The Genitive.

1. Nouns in *-ις*, *-υς* (Stems in *-ι*, *-υ*) form the Genitive either in *-ι-ος*, *-υ-ος*, or in *-ε-ος*, sometimes *-η-ος*, as *πόλι-ς*, Gen. *πόλι-ος* and *πόλη-ος*; *πολύ-ς*, Gen. *πολέ-ος*.

2. Nouns in *-ευ-ς* form *-η-ος*, sometimes also *-ε-ος*, as *βασιλεύ-ς*, *βασιλῆ-ος*; *Τυδεύ-ς*, *Τυδέ-ος*; so those in *-ηυ-ς*, as *νηῦ-ς*, *νη-ός* and (less commonly) *νε-ός*.

3. Nouns in *-ο-ς* (Stems in *-ο*) form the Gen. in *-οιο*, *-ου*; probably also in *-οο*, since we should read *Ἰφίτοο* (Il. 2. 518), *Ἰλίοο* (Il. 15. 66, 21. 104), *ὁμοιῖοο* (Il. 9. 440 &c.), *ἀγρίοο* (Il. 22. 313), *δο* (for *δου*, Il. 2. 325, Od. 1. 70) &c. Cp. the three forms of the Gen. of Pronouns in *-ειο*, *-εο*, *-ευ*.

4. Masc. Stems in *-α* form *-ᾶο*, less commonly *-εω*, or (after another vowel) *-ω*, as *Βορέ-ω*, *Ἑρμεί-ω*, *εὐμμελί-ω*.

5. Similarly stems in *-α* form the Gen. Plur. in *-άων*, *-έων*, and (after a vowel) *-ῶν*, as *κλισι-ῶν*, *Σκαιῶν*.

§ 20. The Dative.

1. The Dat. Sing. generally follows the Gen., as *βασιλεύ-ς*, *βασιλῆ-ϊ*; *νηῦ-ς*, *νη-ϊ*, *γρηῦ-ς*, *γρη-ϊ*; *Τυδεύ-ς*, *Τυδέ-ϊ*. So *πόλι-ς* forms *πόλι* (for *πόλι*), *πτόλε-ϊ*, and *πόλη-ϊ*.

2. Nouns in *-υς*, Gen. *-υ-ος*, form the Dat. in *-υι*, as *πληθυῖ*, *νέκυι*. In later Greek this diphthong can only occur before a vowel.

3. Stems in *-ο* sometimes form a 'Locative' in *-οι* (as well as the Dat. in *-ω*), as *οἶκοι* at home; cp. *χαμα-ί*.

4. Of the Dat. Plur. there are two main varieties, viz. in *-σι(ν)* and *-εσσι(ν)*, both often used for the same word, as *βου-σί* and *βό-εσσι*, *ἀνδρά-σι* and *ἄνδρ-εσσι*, *μνηστῆρ-σι* and *μνηστήρ-εσσι*, *ποσσί* or *ποσί* (for *ποδ-σί*) and *πόδ-εσσι*. Note that all forms in *-εσσι* are proparoxytone.

5. Stems in *-ες*, *-ᾶς* generally form three varieties: thus we have *ἐπέ-εσσι*, *ἔπει-σι*, *ἔπεσι*; *δεπά-εσσι*, *δέπασ-σι*, *δέπασι*—the third being a subordinate variety of the second.

6. Stems in **-ο** form **-οισι(ν)**, and Stems in **-α** form **-ησι(ν)**. These become **-οις** and **-ης**, but chiefly before a vowel, where the loss of **ι** may be due to elision: e. g. *σοῖς ἐτάροισι*.

7. The second and third Declensions form the Gen. and Dat. Dual in **-οῖν**, as *ποδ-οῖν*, *ἵππ-οῖν*.

§ 21. Forms in **φι(ν)**.

The Homeric dialect has also certain Cases formed by suffixing **φι(ν)** to the Stem, as *ζυγό-φι*, *βίη-φι*, *ῥεσ-φι*, *στήθεσ-φι*, *ναῦ-φιν*, *κοτυληδον-ό-φιν*, &c. The use of these forms is explained in § 40.

§ 22. Irregular Declension of Nouns.

1. The *ā* of the First Declension is retained in *θεά* a goddess, Gen. *θεᾶς*, Acc. *θεάν*, Dat. Plur. *θεαῖς*. Similarly *ā* is retained in a few Proper Names: Nom. *Ἑρμείας*, *Αἰνείας*, *Ῥέα*, *Ναυσικάα*: Gen. *Φειᾶς*, *Ῥειᾶς*.

2. Heteroclite forms are those which are declined from different Stems: e. g.

ἐρίηρο-s (Second Declension), Plur. *ἐρίηρ-es*, *ἐρίηρ-as*;

δίπτυχο-s, Acc. *δίπτυχ-a*;

ἀλκή, Dat. *ἀλκ-ί* (only in the phrase *ἀλκὶ πεποιθώς*);

ὑσμίνη, Dat. *ὑσμίν-ι*; *ἰωκή*, Acc. *ἰῶκ-a*;

Ἄϊδη-s, Gen. *Ἄϊδα-o* and *Ἄϊδ-os*, Dat. *Ἄϊδ-ι*.

So we have forms of *φύλακο-s* and *φύλαξ*, *μάρτυρο-s* and *μάρτυς*, *δάκρυο-ν* and *δάκρυ*, *πολλό-s* and *πολύ-s*. Note also *Ἄρης*, Gen. *Ἄρη-os* and *Ἄρε-os*, Voc. *Ἄρες*, Acc. *Ἄρη-a* and *Ἄρη-ν*.

In the Cases of *νίος son*, we have three Stems—

νίο-: Nom. *νιό-s*, Voc. *νιέ* (*νιοῦ*, *νιῶ*, are very rare).

νιί-: *νιί-os*, *νιί-ι*, *νιί-a*, Plur. *νιί-es*, *νιί-άσι*, *νιί-as*, Dual *νιί-ε*.

νιυ-, *νιέ-os*, *νιέ-ι*, *νιέ-a*, Plur. *νιέ-es*, *νιέ-as*.

It is especially common to find Neuter Stems with alternative forms in **-ατ**, as in Attic *γόνυ*, *δόρυ*, *ῥῥωρ*, &c. So in Homer, *πρόσωπο-ν*, Plur. *προσώπατ-a*; *δεσμός-s*, *δέσματ-a*; *πεῖραρ*, *πέiraτ-a*; *ἦμαρ*, *ἦματ-a*, &c. Also *κάρη*, Gen. *καρήατ-os*, *κάρητ-os*, *κράατ-os*, and *κρατ-ός*.

§ 23. Declension of Pronouns.

1. The forms of the Personal Pronouns in use are:—

1st Person.	2nd Person.	3rd Person.
	<i>Singular.</i>	
Nom. ἐγών, ἐγώ	τὺν, σύ	—
Acc. ἐμέ, encl. με	σέ	ἐέ, εἰ; μιν
Gen. ἐμέϊο, ἐμέο, ἐμεῦ, ἐμέ-θεν; encl. μεν	σεῖο, σέο, σεῦ	εἰο, εἰο, εἶ
Dat. ἐμοί, encl. μοι	σέ-θεν; τεοῖο	ἐθεν
	σοί, τοί; τεῖν	εοί, οἱ
	<i>Plural.</i>	
Nom. ἄμμες, ἡμεῖς	ὑμμες, ὑμεῖς	
Acc. ἄμμε, ἡμέ-as	ὑμμε, ὑμέ-as	σφε, σφέ-as, σφᾶs
Gen. ἡμεῖων, ἡμέων	ὑμεῖων, ὑμέων	σφείων, σφέων
Dat. ἄμμι(ν), ἡμῖν	ὑμμι(ν), ὑμῖν	σφί-σι(ν), σφι(ν)
	<i>Dual.</i>	
Nom. } νῶϊ, νῶ	σφῶϊ, σφῶ	Acc. σφῶέ
Acc. }		
Gen. } νῶϊν	σφῶϊν	Dat. σφῶϊν.
Dat. }		

Note the Gen. in -θεν, and the Acc. Plur. ἄμμε, ὑμμε, σφέ, forms which, like the Acc. Sing., are without Case-Ending.

2. The Pronoun τίς is declined from two stems, τι- and τιν-. The forms in use, with those of the compound Rel. ὅσ-τις (for which Homer has also ὅ-τις, formed like ὅ-πως, &c.) are as follows:—

	<i>Singular.</i>	
Nom. τί-ς; Neut. τί	ὅσ-τις, ὅτις; ἥτις; ὅτι, ὅτι	
Acc. τιν-ά (encl.); Neut. τί	ὄντινα, ὄτινα; ἥντινα; ὅτι, ὅτι	
Gen. τέο, τεῦ	ὄττεο, ὄττεν, ὄτεν	
Dat. τέῳ, τῷ (encl.)	ὄτεῳ, ὄτῳ	
	<i>Plural.</i>	
Nom. τίν-ες	οἵτινες; ἄσσα (for ἄ-τι-α)	
Acc. τιν-άς (encl.)	οὔστινας, ὄτινας; ἄστινας; ἄσσα	
Gen. τέων	ὄτεων	
Dat. —	ὀτέοισι.	

Homer also uses ὅς τε, which may be regarded as ὅσ-τις with the second stem undeclined: see § 49, 9.

3. In the Art. we find Nom. Plur. τοί, ταί, as well as οί, αἱ,

4. The second part of the Demonstrative ὅδε is sometimes declined, viz. in the Dat. Plur. τοῖσ-δεσσιν or τοῖσ-δεσιν.

§ 24. Adverbial Endings.

The chief Suffixes used to form Adverbs in Homer are as follows:—

-θι, expresses the *place where*: as τό-θι, ὄ-θι, πό-θι, κεί-θι (= Attic ἐκεῖ), αὐτό-θι, ἔκτο-θι, ἔνδο-θι, ἀπόπρο-θι, ἐγγύ-θι, ὑψό-θι, νειό-θι, ἐτέρω-θι, οἴκο-θι, ἡῶ-θι, οὐρανó-θι, κηρό-θι, Ἰλιό-θι, Κορινθó-θι.

-θεν, *place whence*, used with nearly the same Stems as -θι; as ὄ-θεν, πό-θεν, κεί-θεν, ἐτέρω-θεν, ἡῶ-θεν, &c. It is often used after ἐξ and ἀπό, as ἐκ Διό-θεν, ἀπ' οὐρανó-θεν. There is also a Suffix -θε(ν); πρόσ-θε(ν) *in front*, ὀπισ-θε, ὀπι-θεν *behind*, ὕπερ-θε(ν), ἔνερ-θε(ν), πάροι-θε(ν).

-σε, *place whither*, πό-σε, κεί-σε, ἐτέρω-σε, ὁμό-σε, πάντο-σε.

-τος, *place*, ἔν-τος, ἔκ-τος.

-χι, in ἡ-χι *where* (lit. *which way*, like Lat. *quā*).

-χα, -χθα, with Numerals; δί-χα *two ways*, τρί-χα, πέντα-χα, and τρι-χθά, τετρα-χθά.

-δε, *place whither*, suffixed to the Acc., as οἰκόν-δε, πόλεμόνδε, ἄλαδε, &c.

-dis, *direction or manner*; χαμά-dis *to the ground*, ἄμν-*dis together*, ἄλλν-*dis in other directions*.

-δον, -δην, -δᾶ, *manner*; ἀποστα-δόν *aloof*, ἰλα-δόν *in crowds*, βοτρν-δόν *in clusters*, πυργη-δόν *in column*; βά-δην, κρύβ-δην, κλή-δην, ἐπιγράβ-δην, ὑποβλή-δην, ἐπιστροφά-δην; μίγ-δα, κρύβ-δά, ἀμφα-δά, αὐτοσχε-δά.

-ᾶ, *manner*; ἄρ-α (lit. *fittingly*), ἄμ-α, μάλ-α, θάμ-α *thickly*, τάχ-α, σάφ-α, κάρτ-α, ρεῖ-α, ὦκ-α, ἦκ-α, αἰψ-α, λίγ-α, σίγ-α, ῥίμφ-α, πύκ-α, κρύφ-α.

-η, *way, direction*; πάντ-η *every way*.

-ει, -ι, *time, manner*; αὐτο-νυχ-εῖ *that very night*, τρι-στοιχ-ί *in three rows*, ἀναιμωτ-ί (ι) *bloodlessly*, ἀμογητ-ι̃ *without effort*.

-ου, *place*, ποῦ, ὁμ-οῦ, ἀγχ-οῦ, τηλ-οῦ, ὑψοῦ, αὐτ-οῦ, in mean-

ing like the Adverbs in -όθι, which are more common in Homer.

-ως, *manner*; a Suffix of which there are comparatively few examples in Homer: ὡς, τῶς, πῶς, ὁμῶς, φίλως, αἰνῶς, κακῶς and some others from Stems in -ο. From other Stems, ἀφραδέ-ως, περιφραδέ-ως, προφρονέως.

-ω, chiefly from Prepositions; εἰς-ω *towards*, ἔξ-ω *outwards*, πρόσσω *forwards*, ὀπίσσω *backwards*, προτέρ-ω *farther on*, ἐκαστέρ-ω, ἐκαστάτ-ω *farther, farthest*, ἀσσοτέρ-ω *nearer*: ᾧ-δε, οὔτ-ω are exceptional.

Many Adjectives are used adverbially in the Acc. Neut.: see § 37, 1.

Variations in the endings of Adverbs to be noted:—

1. Moveable final -ς; ἀμφίς and ἀμφί, μέχρις and μέχρι, μεσσηγύς and μεσσηγύ, ἰθύς and ἰθύ, πολλάκις and πολλάκι, &c.

2. The Prepositions παραί, καταί, ὑπαί (perhaps locatives, like χαμαί); προτί and ποτί (fuller forms of πρόσ); ἐνί (ἐν). Cp. αἰεί and αἰέν.

3. **Apocope** or loss of a final vowel occurs in ἀνά (ἀν δέ, ἀμ πεδίον, &c.), κατά (καδ δέ, καπ πεδίον, κάββαλε, &c.), and παρά; also in the Particle ἄρα.

MEANINGS OF THE TENSES.

The meanings of the chief Tenses may be shortly summed up as follows:—

The **Aorist** is used of a **single** action or event (or of any series of events regarded as a single fact).

The **Perfect** is used of a **state** of things.

The **Present** is used of progressive or repeated action—an event or series of events regarded as a **process**.

These meanings have nothing to do with the distinctions of past, present, and future Time. The notion of past Time is given by the Augment; accordingly it is only found in the augmented forms of the Indicative, in which it is combined with the general meaning of the Tense. Thus the Pluperfect (Pf. with Augm.) denotes a **past state**, the Imperfect (Pres. with Augm.) a **process** going on in the past. The Aorist is peculiar in having no Indicative form for present time: but the

general meaning above assigned to it appears sufficiently in the other Moods—most clearly, perhaps, in the Imperative and Infinitive.

§ 25. The Aorist.

It is only necessary to mention uses of the Aorist in which it does not answer to the English Past Tense.

1. The **Aorist** is used of an action **just completed**, where we should use the Perfect with 'have'; as Il. 1. 362 τί κλαίεις; τί δέ σε φρένας ἵκετο πένθος; *why dost thou weep (Pres.), and what sorrow has touched thy heart?* 2. 114 νῦν δὲ κακὴν ἀπάτην βουλευσατο νόῳ *he has resolved on a wicked deceit*: 22. 393 ἡράμεθα μέγα κῦδος, ἐπέφνομεν Ἑκτορα δῖον *we have gained great glory, we have slain Hector*.

In a context relating to past time this Aorist is equivalent to the English Pluperfect, as αὐτὰρ ἐπεὶ ῥ' εὔξαντο *when they had made their prayer*: 2. 642 οὐδ' ἄρ' ἔτ' αὐτὸς ἔην, θάνε δὲ ξανθὸς Μελέαγρος *nor was he himself still living, and Meleager had died*.

2. The **Aorist** is used (as well as the Pres.) when no particular time is thought of, where we can only use the Present. Thus it is found—

(a) in **general sayings**; as Il. 1. 218 ὃς κε θεοῖς ἐπιπείθεται μάλα τ' ἔκλυον αὐτοῦ *whoso obeys the gods, him surely they hear*. This is the 'Gnomic Aorist,' or Aor. of maxims.

(b) in **similes**, as Il. 3. 23 ὥστε λέων ἐχάρη *as a lion rejoices*.

§ 26. The Perfect.

1. The **Perfect** in Homer ought to be translated, if possible, by a Present Tense;—such instances as ἔστηκα *I stand*, γέγηθα *I rejoice*, μέμνημαι *I remember*, are not exceptional, but the contrary. Accordingly—

ἔμμορε is not 'has divided,' but *has for his share*;

εἰρύσται is not 'have saved,' but *keep safe*;

προ-βέβουλα is not 'I have wished rather,' but *I prefer*.

2. Note the number of Homeric Perfects, expressing states of mind or body, temper, attitude, &c.; κέκμηκα *I am weary*, ἔρριγε *shudders*, τέτρηκα *I waste away*, ὄρωρε *is astir*, ἔολπα *I*

hope, μέμονα *I am eager*, τέθηπα *I am in amazement*, σέσηπε *is rotten*, δεδεγμένος *in waiting*, πεποτήται *are on the wing*, δέδορκε *is gazing*, ἔσσυμαι *I am in hot haste*, δεδάκρυσαι *thou art in tears*, τέτληκας *thou hast the heart*, πεφυζότες *in flight*.

3. Verbs expressing **sustained sounds**, especially the cries of animals, are usually in the Perfect: e. g. βέβρυχε *roars*. γέγωνε *shouts aloud*; κεκληγώς, μεμηκώς, τετριγώς, λεληκώς, ἀμφιαχυία.

§ 27. The Present and Imperfect.

The **Imperfect** is used of an action the time of which is fixed by reference to some other event, as in Il. 1. 424 χθιζὸς ἔβη κατὰ δαῖτα, θεοὶ δ' ἅμα πάντες ἔποντο (= while the gods all followed). So in l. 495 Θέτις δ' οὐ λήθετ' ἐφετμέων *Thetis meanwhile did not forget*: 2. 85 οἱ δ' ἐπανεστήσαν πείθοντό τε *they rose up in obedience to &c.*

Homer constantly uses the Imperfect in this way where the later language would use a Participle, or a subordinate clause; e. g. Il. 22. 277 ἄψ δ' Ἀχιλλῆϊ δίδου λάθε δ' Ἑκτορα (= διδοῦσα ἔλαθε): 15. 372 εἴ ποτέ τις τοι εὔχετο νοστήσαι, σὺ δ' ὑπέσχεο = 'if, when any one prayed to thee, thou didst promise.'

§ 28. Transitive and Intransitive Tenses.

1. The Present is often **Transitive** in meaning, when the Second Aorist and Perfect are **Intransitive**, as in ἵστημι, φύω, &c. Homeric instances of this are—

ἐλπῶ *I encourage*, Pf. ἔολπα *I am in hope*.

τεύχω *I make*, Pf. τέτευχε *is made, subsists*.

ὀρνυμι *I rouse*, Pf. ὄρῳρεν *is astir*.

So several Verbs are Middle in the Present, and Active in the Second Aorist and Perfect; βούλομαι, βέβουλα: δέρκομαι, ἔδρακον, δέδορκα: ἔρχομαι, ἤλυθον, ἐλήλυθα, &c.

2. The **Reduplicated Aorist** is nearly always Transitive or Causative: ἐκ-λέλαθον *made to forget* (Il. 2. 600), ἤραπε *fitted*, ἤκαχε *vexed*, πέφραδε *showed, set forth*, δέδαεν *taught*, πεπιθεῖν *to persuade*. Sometimes it is **intensive**, as ἐκέκλετο *shouted*, τεταγών *seizing*, λελαβέσθαι *to seize hold of*.

3. The **First Aorist** is usually Transitive : ἔβησα, ἔστησα, ὤλεσα, ὤρσα. Hence the Middle in εἴσατο *he made himself like*, εἰσάτατο *he went*, &c.

MEANINGS OF THE MOODS.

§ 29. The Subjunctive in Principal Clauses.

The Subj. in independent or Principal Clauses expresses either (1) what the speaker **wills** or **purposes**, or (2) what he **insists upon** as sure to happen.

1. Simple **will** is expressed by the 1 Sing., as ἀλλ' ἄγε . . ἀρήϊα τεύχεα δύω *come, I will put on my armour* : (εἰ δέ κε μὴ δώησιν) ἐγὼ δέ κεν αὐτὸς ἔλωμαι (*if he do not give her*) *I will take her myself*. This Subj. stands to the Fut. Indic. nearly as the English *I will to I shall*.

2. In the 1 Plur. the Subj. acquires a '**Hortatory**,' and quasi-Imperative force, as in Attic.

3. With an interrogative tone it becomes '**Deliberative**,'—'shall I,' or 'shall we,' do so and so?—and this is also an Attic use.

4. In the Second and Third Person the Subj. generally takes the second meaning, that of **insistence** or **confident expectation**, especially as to events in which the speaker has a share or interest ; thus answering to the English *thou shalt, he shall*, &c. ; as Il. 1. 205 τάχ' ἂν ποτε θυμὸν ὀλέσση *quickly shall he lose his life* (a threat of what the speaker will do). So in the phrase καὶ ποτέ τις εἴπησι *men shall one day say*, used in sanguine anticipations. These uses are Homeric.

5. With μή the Subj. expresses either **Prohibition** (as in Attic) or **Fear**, warning, &c., as Il. 2. 197 μὴ τι χολωσάμενος ῥέξῃ κακόν *I will not have him work a mischief* (= *I fear he may*).

6. With οὐ the Subj. has the emphatic Fut. meaning, as Il. 1. 262 οὐ γάρ πω τοίους ἴδον ἀνέρας οὐδὲ ἴδωμαι *I never saw, and never may see, such men*. This is a distinctively Homeric use.

§ 30. The Optative in Principal Clauses.

1. The Opt. without *ἄν* or *κεν* (i. e. in unconditional sentences, see § 31) usually expresses a **Wish** or **Prayer**.

2. In the **Second Person** it is equivalent to a gentle or respectful Imperative; as in Il. 11. 891 *ταῦτ' εἴποις Ἀχιλλῆϊ* *suppose you say this to Achilles*: Od. 4. 192 *πίθοιό μοι* *I pray you listen*.

3. The Opt. of **Wish** is also found with *εἰ* or *αἶ* (more commonly *εἴθε*, *αἴθε*, *εἰ γάρ*, *αἶ γάρ*): e. g. Il. 24. 74 *ἀλλ' εἴ τις καλέσειε κ.τ.λ.* *would that some one would call*.

Note that *εἴθε* or *αἴθε*) is generally used in hopeless wishes, as Il. 11 670 *εἴθ' ὧς ἡβώοιμι κ.τ.λ.*

4. Sometimes the Opt. expresses not so much wish as **Concession**, willingness that something should take place; as Il. 4. 18 *ἢ τοι μὲν οἰκείτο πόλις κ.τ.λ.* *the city may as well continue to be inhabited*. So in the First Person, Il. 23. 151 *Πατρόκλῳ ἥρωϊ κόμην ὀπάσαιμι φέρεσθαι* *I am ready to give the lock of hair as a gift to Patroclus*.

5. Lastly, the Opt. with *ἄν* or *κεν* (see § 31, 4) usually expresses **Supposition**, willingness to admit something to be true, as Il. 1. 100 *τότε κέν μιν ἱλασάμενοι πεπíθοιμεν* *then we may hope to appease him*.

6. Homer sometimes has the Opt. with *ἄν* or *κεν* to express what **would have** taken place in an event which has not happened (where an Attic writer would use the Indicative with *ἄν*), as Il. 5. 311 *καί νύ κεν ἔνθ' ἀπόλοιτο . . εἰ μὴ ἄρ' ὄξ' ὀνόσε* *would then have perished, if, &c.*; 17. 70 *ἔνθα κε ῥεῖα φέροι . . εἰ μὴ κ.τ.λ.*

7. With *μή* the Opt. expresses **Deprecation**: with *οὐ* it expresses negative Supposition or Expectation.

§ 31. Use of *ἄν* and *κεν* in Principal Clauses.

The general rule is that *ἄν* or *κεν* is used in order to show that a **particular** occasion or state of things is contemplated.

1. The Subj. of **Purpose** in an independent clause takes *κεν* when the purpose is coupled in any way with a future event, as Il. 16. 129 *δύσεο τεύχεα θᾶσσον ἐγὼ δέ κε λαὸν ἀγείρω*

put on your armour and (while you do so) I will collect the people: so Il. 1. 137, 183, &c.

2. The Subj. of **emphatic prediction** usually takes *ἄν* or *κεν*, as Il. 3. 54 οὐκ ἄν τοι χραίσμη (*when you meet Menelaus*) *it shall not avail you*. But the Subj. is unqualified whenever the speaker wishes to avoid confining himself to a particular occasion: as in καί ποτέ τις εἴπησι, and the use with οὐ, § 29, 6.

3. The Opt. of pure **Wish** never takes *ἄν* or *κεν*—a wish as such being unconditional.

4. The Opt. of **Supposition** generally takes *ἄν* or *κεν*, as an assertion about the likelihood of an event is almost necessarily made in view of particular circumstances. Occasionally however Homer expresses the **unconditional possibility** of an event by the unqualified Opt.: as Od. 3. 231 ρεία θεός γ' ἐθέλων καὶ τηλόθεν ἄνδρα σαώσαι, where ἐθέλων expresses the only condition. So with οὐ, Il. 19. 321 οὐ μὲν γάρ τι κακώτερον ἄλλο πάθοιμι *I do not suppose I can suffer a worse ill*; and so Il. 5. 303; 20. 286; Od. 14. 121. This last use is the counterpart of the Subj. with οὐ (§ 29, 6).

§ 32. Subordinate Clauses.

The Subordinate Clauses which contain a Subj. or Opt. may generally be assigned to one of two groups, viz.—

1. **Conditional** Clauses, together with such Relativ and Temporal Clauses (i. e. Clauses with *ὅς, ὅτε, ἔως, &c.*) as have the effect of imposing a condition or limitation upon the Principal Clause.

2. **Final** Clauses, viz. those which give the end or aim of the action expressed by the Principal Clause.

The difference between these two kinds of Clauses is not generally shown by the form of the Clause: thus—

(1) A Clause introduced by a Relative may express

(a) a condition, as ξεινοδόκον κακὰ ρέξαι ὃ κεν φιλότητα παρὰσχῇ *to do evil to a host who (i. e. when he) has given friendly treatment*.

(b) an end, as ἦ ἄλλον πέμπωμεν ἱκανέμεν ὅς κε φιλήσῃ *shall we send him to another who shall (i. e. in order that he may) entreat him well?*

(2) ὅφρα and ἕως sometimes express a condition (*so long as*), sometimes a purpose (*until, to the end that*).

(3) ὥς with the Subj. most commonly expresses purpose, but has the force of a limitation in sentences like ὥς ἂν ἐγὼν εἴπω πειθόμεθα πάντες.

(4) Clauses with εἰ are commonly conditional, but may also express purpose, or at least expectation, as εἴμ' αὐτὴ πρὸς Ὀλυμπον ἀγάννιφον αἴ κε πίθεται (not *if he has listened*, but) *in the hope that he will listen*.

§ 33. The Subjunctive in Subordinate Clauses.

The general rule regarding ἄν or κεν is the same as for independent Clauses: accordingly—

1. Conditional and Temporal Clauses take the Subj. without ἄν or κεν when the reference is meant to be general or indefinite: viz.—

(a) in **maxims** and sayings of general application; as Il. 1. 80 κρείσσων γὰρ βασιλεὺς ὅτε χώσεται ἀνδρὶ χέρηϊ· εἴπερ γάρ τε χόλον γε καὶ αὐτῆμαρ καταπέψῃ κ.τ.λ. *a king has the best of it when he has a quarrel with a common man: for even if he has swallowed his rage for the day, &c.*

(b) in **similes**, with ὅτε and ὥς ὅτε (*passim*).

(c) of events happening **repeatedly**, or at an **indefinite** time, as Il. 1. 163 οὐ μὲν σοί ποτε ἴσον ἔχω γέρας ὀππότε Ἀχαιοὶ Τρώων ἐκπέρσωσ' εὖ ναιόμενον πτολίεθρον *when the Greeks take one of the Trojan towns*: 1. 230 δῶρ' ἀποαιρεῖσθαι ὅστις σέθεν ἀντίον εἴπη, i. e. *from any man who speaks against thee*.

(d) after a **negative** Principal Clause, as Od. 1. 206 οὐδ' εἴπερ τε σιδήρεα δέσματ' ἔχῃσιν (he will not be long away) *even if iron bonds hold him*; so Il. 5. 258; 20. 363., 21. 323.

But ἄν or κεν is used in these Clauses—

(e) when a particular event is in view; as Il. 1. 128 ἀποτίσσομεν αἴ κέ ποθι Ζεὺς δῶσι πόλιν Τροίην . . ἐξαλαπάξαι *we will repay you if ever Zeus gives us Troy to sack* (contrast Il. 1. 163, quoted above).

2. The Subj. of Purpose generally takes ἄν or κεν when the Principal Clause refers to a future time: e.g. Il. 2. 440 ἵομεν ὅφρα κε θάσσοι κ.τ.λ. *let us go, that we may* (by our going) &c.

Note however that *ἵνα* does not take *ἄν* or *κεν*, and *ὅφρα* only in a few places.

The Subj. with *μή* = 'lest' does not take *ἄν* or *κεν*: cp. § 29. 5.

3. The Dependent 'Deliberative' Subj., referring to a future deliberation between alternatives, takes *κεν*: as Il. 9. 619 *φρασσόμεθ' ἢ κε νεώμεθ' ἐφ' ἡμέτερ' ἢ κε μένωμεν* *we shall consider, are we to return or to stay*.

§ 34. The Optative in Subordinate Clauses.

The general principle which determines the choice between the Subj. and the Opt. is that the Opt. indicates an event not regarded in any way as coming within the speaker's agency. The use of the Opt. in reference to the *past* is the commonest application of this principle, but not the only one.

1. The Opt. is used in Conditional and Temporal Clauses¹—

(a) when the case to which the condition applies is matter of mere supposition: Il. 9. 125 *οὐ κεν ἀλήϊος εἴη ἀνὴρ ᾧ τόσσα γένοιτο* *he were no empty-handed man to whom such things come*.

(b) after a **Past Tense**: Il. 1. 610 *ἔνθα πάρος κοιμᾷθ' ὅτε μιν γλυκὺς ὕπνος ἱκάνοι* *there he slept whenever sweet sleep came to him*; cp. the Subj. of indefinite frequency, § 33, 1 (c).

It takes *ἄν* or *κεν* in a few instances of Clauses with *εἰ* and *ἐπεὶ*. The context generally shows what is the particular event in view of which the supposition is made; e. g. Il. 1. 60 *ἀψ' ἀπονοστήσειν εἴ κεν θάνατόν γε φύγοιμεν* *if (by returning) we may escape death*: cp. 5. 273.

¹ The use of the Subj. and Opt. in Conditional Clauses does not depend upon the greater or less probability of the event. A condition is a kind of *requirement*, and the Mood to be used is determined by the spirit in which the requirement is made. Thus it may be made by the Imperative, as *ἔστω ταῦτα* *let this be so*, i. e. *let us suppose this to be so*. Or by the Indicative, *εἰ ἔστι ταῦτα* (*suppose*) *this is so*, where the Ind. does not in the least imply that the supposition is true. Or by the Subj., which is akin to the Imperative. Or, finally, by the Opt., which makes the supposition in the tone of a wish or a concession.

The use of *μή* instead of *οὐ* in stating a condition is evidently due to the quasi-imperative character of such Clauses.

2. The **Optative of End** is used—

(a) with *κεν*, when the Clause expresses something expected to follow, but which the speaker does not adopt as his purpose ; as Il. 1. 64 ἀλλ' ἄγε δὴ τινα μάντιν ἐρείομεν ἢ ἱερῆα, ὅς κ' εἴποι κ.τ.λ. *let us ask a prophet who may tell us*,—where the immediate purpose of asking is contrasted with the mere expectation as to the answer.

(b) when the Principal Clause expresses a wish or supposition only, as Il. 14. 107 νῦν δ' εἴη ὅς τῆσδε γ' ἀμείνονα μῆτιν εἰσίποι *may there be (one) who will tell us a better plan than this*.

(c) after a Past Tense in the Principal Clause (*passim*). But if the thing intended is future at the time of speaking, the Subj. may be used after a Past Tense, as Il. 5. 127 ἀχλὺν δ' αὖ τοι ἀπ' ὀφθαλμῶν ἔλον ἢ πρὶν ἐπῆεν ὄφρ' εὖ γινώσκῃς κ.τ.λ. *I have taken away the dimness from thine eyes, so that thou shalt know*, &c.

3. Clauses with ἤ . . ἤ of Deliberation, depending upon a Past Tense, have the Opt. without ἄν or *κεν*.

§ 35. ἄν and *κεν* with the Future Indicative.

This use is found both in Independent and in Subordinate Clauses. The force of the Particle is generally obvious : Il. 1. 139 ὁ δέ *κεν* κεχολώσεται ὃν *κεν* ἴκωμαι (I will do so and so) *and he (for his part) will be angry to whom I shall come* : so Il. 1. 174, 523 ; 2. 229, 258.

§ 36. The Infinitive.

1. The Infinitive expresses aim, direction, or consequence : as ξυνέηκε μάχεσθαι *brought together to fight (for fighting)*, λέιπε φορῆναι *left to him to bear*, τὴν δὸς ἄγειν *give her for taking away*, &c.

2. It is often used after a Noun or Adverb, to limit or explain its application ; as Il. 2. 553 τῷ δ' οὗ πῶ τις ὅμοιος ἐπιχθονίων γένετ' ἀνδρῶν κοσμήσαι *no one was like him for ordering* ; Il. 4. 510 ἐπεὶ οὗ σφι λίθος χρῶς οὐδὲ σίδηρος χαλκὸν ἀνασχέσθαι *their flesh is not stone or iron for withstanding*, i.e. so as to withstand : Il. 4. 345 ἔνθα φίλ' ὀπταλέα κρέα ἔδμεναι *there*

roast meat is liked for eating, i.e. 'you like to eat roast meat there!'

3. The Inf. is often found in Homer with the force of an Imperative, but chiefly where an Imperative precedes, the Inf. serving to carry on or complete the command, e.g.—

Il. 1. 322 ἔρχεσθον κλισίην Ἀγαμέμνονος Ἀτρεΐδαο,
χειρὸς ἐλόντ' ἀγέμεν Βρισηΐδα κ.τ.λ.

3. 458 ὑμεῖς δ' Ἀργεῖην Ἑλένην καὶ κτήμαθ' ἅμ' αὐτῇ
ἔκδοτε, καὶ τιμὴν ἀποτινέμεν.

So in other cases where the context prepares us for a request or command: especially in prayers after an invocation, as Il. 2. 412 Ζεῦ κύδιστε . . μὴ πρὶν ἐπ' ἡέλιον δῦναι κ.τ.λ.

THE CASES.

The Case-endings serve in general to show the relation in which a Noun stands to the Verb of the sentence. The Genitive Ending is an exception, as it usually serves to show the relation of the Noun to another Noun.

§ 37. The Accusative.

A Noun in the Accusative serves to define or complete the notion given by the Verb. The following are the chief Homeric uses:—

1. Neuter Pronouns and Adjectives; as τόδ' ἰκάνω *I come this time*, τάδε μαίνεται *he is thus mad*, πάντα ἐνίκα *he was victorious in all*, ἦδὺ γέλασαν *they laughed a sweet laugh*, ἄλληκτον πολεμίζειν *to war unceasingly*: so πολύ and πολλά, μέγα and μεγάλα, τυτθόν, νέον, πρῶτον and πρῶτα (also τὸ πρῶτον, τὰ πρῶτα), ὕστατα, ἔξοχα, ἐνδέξια, ὀξύ, βαρύ, καλόν, δεινόν, σμερδαλέον, ἑτεόν, ἐπιτηδές, and very many more. This may be regarded as the usual Homeric way of forming Adverbs—the Adverbs in -ως being comparatively rare.

¹ Note that this is grammatically simpler than the regular construction φίλον ἐστὶ κρέα (Acc.) ἔδμεναι (lit. *there is pleasure for eating meat*).

Similarly πᾶν ἔργον ὑπείξομαι *I will yield in everything* (πᾶν ἔργον being = πάντα).

2. A Noun of cognate meaning to the Verb, as ἐμάχοντο μάχην, βουλὰς βουλεύειν, ὑπόσχεσιν ἦν περ ὑπέσταν, &c.

Similarly when the Acc. is sufficiently distinct in meaning to serve as a qualification to the Verb, as ἠπείλησεν μῦθον *uttered a word of threatening*, βουλὰς ἐξάρχων *taking the lead in counsel*, οὗ τι ψεῦδος ἐμὰς ἄτας κατέλεξας *no false tale hast thou told of my folly*.

3. Some Accusatives are used to qualify the whole fact expressed by a Clause; as Il. 4. 155 θάνατόν νύ τοι ὄρκι' ἔταμνον *my making a treaty proves to be death to thee*. Hence the use of ἐπὶ κλησιν *in name*, πρόφασιν *professedly*, δέμας πυρός *in the likeness of fire*.

4. The seat of an action or feeling is often expressed by the Acc., as χεῖρα καμῖται *his hand will be weary*, εἴσατο δὲ φθόγγην *he made himself like in voice*, φρένα τέρπετ' ἀκούων *was pleased in his soul*, βέβληται κενῶνα *thou are smitten in the flank*. This usage extends to Adjectives expressing qualities, as πόδας ἀργός, βοὴν ἀγαθός, χερεῖων οὐ δέμας οὐδὲ φύην.

5. An ordinary Acc. of the Person with a limiting Acc. of the 'part affected' produces the double Acc. of the Whole and Part (σχήμα καθ' ὅλον καὶ μέρος), which is very common in Homer: see Il. 1. 362.

6. The Acc. of the point to which motion is directed is very common with ἰκνέομαι (ἴκω, ἰκάνω), but rare with other Verbs of motion.

7. Many Verbs that ordinarily take an Acc. of the Thing may be construed with an Acc. of the Person when the real Object of the Verb is *some fact about the person*. The fact is often given by a Participle following, as Il. 7. 129 τοὺς νῦν εἰ πτώσσοντας ὑφ' Ἑκτορι πάντα ἀκούσαι *if he were to hear of their all cowering before Hector*: 13. 352 ἦχθετο γάρ ῥα Τρῶσιν δαμναμένους *he was vexed at their being subdued* (cp. ἄχθομαι ἔλκος *I feel the pain of the wound*).

Or it is given by a distinct Clause, as Il. 2. 409 ἦδεε γὰρ κατὰ θυμὸν ἀδελφεὸν ὥς ἐπονείτο *he knew of his brother how he laboured*. This is the so-called 'Accusativus de quo.'

§ 38. The Dative.

The Dative in Greek does the work of three distinct Cases; (1) the Dative proper (answering to the Latin Dative), (2) the Locative—‘place (or time) at which,’ and (3) the Instrumental or Comitative. The two latter cases are amalgamated in Latin with the Ablative.

1. **Dative Proper.** Under this head notice the free use made of the ‘Ethical Dative’ in Homer: as *Il.* 1. 104 ὅσσε δέ οἱ πυρὶ λαμπετόωντι ἔκτεν *his eyes were like fire*; 1. 250 τῷ δ’ ἤδη δύο μὲν γενεαὶ . . ἐφθίαθ’ *he had seen two generations pass*.

2. **Locative.** Nearly all words of place may be in the Dative; especially names of towns and countries (*passim*), of the parts of the body (as κεφαλῇ, ὤμῳ and ὤμοισι, φρεσί, θυμῷ, &c.), and words like μέσσω *in the middle*, ἐσχατίῃ *at the extremity*: note also the use with the familiar distinctions of place, as δόμῳ *in the house*, ἀγρῷ *afield*, νομῷ, χορῷ, ἀγορῇ, βουλῇ, μάχῃ, τραπέζῃ, ἀγῶνι, ὕπνῳ.

The true Locative form survives in οἴκοι *at home*, χαμαὶ *on the ground*.

3. **Instrumental or Comitative.** This group of uses includes the Dat. of manner or circumstance, as σιγῇ *in silence*, ἀλαλητῷ *with a shout*, σπουδῇ *with zeal*, κακῇ αἵσῃ *with an evil fate*, τριπλῇ *threefold*; also the idiom αὐτῇ κεν γαίῃ ἐρύσαιμι *I would drag them earth and all*.

The Comitative sense prevails in the Plural, used of the parts or adjuncts of an object: as ἐπὶ τ’ ἡμύει ἀσταχύεσσιν *the field bends with the ears of corn* (cp. κεφαλῇ κατανεύσομαι); ξεστῆς αἰθούσῃσι τετυγμένον *built with porticoes*; so ἐθείρησιν κομόωντε, ἵπποις αἰσῶν, &c.

§ 39. The Genitive.

The Greek Genitive is sometimes a Genitive Proper, serving mainly (like the Latin Gen.) to connect a Noun with another Noun which it limits or qualifies; sometimes an Ablative denoting the *terminus a quo* of the action.

The following are the chief points to be noticed:—

1. After Nouns denoting *anger, sorrow, &c.* the Genitive expresses either the person who has the feeling, as θεῶν μῆνισ

the wrath of the gods; or (as very frequently in Homer) the person or thing which is the object or cause of the feeling, as Il. 6. 335 Τρώων χόλῳ *from anger against the Trojans*; 15. 138 χόλον υἱὸς ἔηος *anger on account of his noble son*; so with ἄχος, &c.; cp. σὴ ποθὶ *regret for thee*.

2. The Gen. denotes the **Time** in the course of which something happens: as ἡὺς *in the morning*, νημεῖης *in calm weather*; τῶν προτέρων ἐτέων *in former years*; τοῦδ' αὐτοῦ λυκάβαντος *this very year*.

3. A Gen. of **Place** is found—

(a) After a Negative, as Il. 17. 372 νέφος δ' οὐ φαίνεται πάσης γαίης (= *nowhere in the whole country*); Od. 3. 251 οὐκ Ἄργεος ἦεν *he was not (anywhere) in Argos* (cp. 21. 108 οὔτε Πύλου κ.τ.λ., and 14. 97).

(b) To denote the space within which motion takes place; often with πεδίοιο (διωκέμεν, θείειν, ἰών, ἔρχονται, &c.).

4. The Gen. is used of anything that is regarded as a stock from which we draw: πάσσε δ' ἁλός *he sprinkled with salt*, ἐπεστέψαντο ποτοῖο *they filled with liquor*, χαριζομένη παρεόντων *gratifying him from the store*; on the same principle πυρὸς πρῆσαι *to burn with fire*.

5. The general rules for the use of the Gen. with Verbs are the same as in Attic: note that it is used—

With Verbs of *anger, grief, &c.*: as ἐτάριοι χολωσάμενος *enraged on account of his comrade*, τῆς δ' γε κείτ' ἀχέων *grieved on account of her he lay*.

With Verbs of *aiming*, as ἀκοντίζω, ἰθύνομαι, ὠρμήθη.

With Verbs of *hearing, telling, knowing*, esp. *hearing from or about a person, knowing or telling about a thing*. Thus οἶδα with a Gen. means *to be acquainted with, skilled in*; and so ἐπιστάμενος πολέμοιο, &c.

§ 40. The Case-forms in -φι(ν).

The forms in -φι(ν) are evidently not part of the living language of Homer, but have survived as part of a traditional poetic style. They are confined for the most part to certain often recurring words and phrases. They are found with the following Case-meanings:—

The Instrumental Dative, the commonest use ; as βίῃφι *by might*, ἀναγκαίῃφι *by necessity*, ἐτέρῃφι *with the other hand* : ἀγλαίῃφι πεποιθώς, γενεῇφι νεώτατος, σὺν ὄχεσφι, ἄμ' ἡοὶ φαινομένηφιν, θεόφιν μήστωρ ἀτάλαντος.

The Locative, as ὄρεσφιν *on the mountains*, θύρῃφι *at the door*, κλισίῃφι *in the tent*, ἐπὶ δεξιόφιν—ἐπ' ἀριστερόφιν, &c.

The Ablative Genitive, especially with Prepositions, as ἀπὸ χαλκούφι, ἀπὸ νευρῇφιν, ἐκ στήθεσφιν, ἀπὸ ναῦφιν, ἐκ θεόφιν : also δακρυόφι πλησθεν, ναῦφιν ἀμυνόμενοι, &c.

These uses, it will be seen, answer very nearly to those of the Latin Ablative. Note that the ending -φι(ν) is not found with a word denoting a *person*, except in θεόφιν.

§ 41. Prepositions—Tmesis.

Two uses of the Prepositions are almost confined to Homer :—

1. The purely **Adverbial** use ; πέρι in πέρι μὲν θείειν ταχύν *exceedingly quick in running* ; ὑπὸ in Il. 3. 34 ὑπὸ τε τρόμος ἔλλαβε γυῖα *trembling seized his limbs beneath* ; πρό and ἐπί in Il. 13. 800 πρὸ μὲν ἄλλοι ἀρρήροτες, αὐτὰρ ἐπ' ἄλλοι *some in front, some after them* : and so often with ἀμφί, ἐνί, &c.

Under this head may be placed the use with ellipse of the Verb εἰμί, as Il. 1. 174 πάρ' ἔμοιγε καὶ ἄλλοι *others are at my command* : 1. 515 οὗ τοι ἔπι δέος *no fear lies upon thee* : 14. 141 οὗ οἱ ἔνι φρένες *understanding is not in him*. So ἄνα as an exclamation, *up!*

Anastrophe, or throwing back the accent to the first syllable, takes place in the last-mentioned use, and in some other Adverbial uses, as πέρι = *exceedingly*. It is also found with certain Prepositions when they follow the Noun governed, as πόλεμον κάτα, &c. Probably this represents the original accent, which the Preposition lost when it was joined in pronunciation to a following Noun or Verb.

2. **Tmesis**, or separation of the Preposition from the Verb—a term applied to the cases in which the Preposition coalesces in sense with the Verb, but is separated by position ; as ὑπὸ δ' ἔσχετο μισθόν *he promised (ὑπέσχετο) wages* ; ἔκ τε καὶ ὀψέ τελεῖ *he accomplishes it (ἐκτελεῖ) late* ; οὓς ποτ' ἀπ' Αἰνείαν

ἐλόμην *which I once took from Aeneas*. We must not suppose (as the name Tmesis would imply) that a compound already formed was divided again into its elements. The usage represents a stage in the formation of Compound Verbs at which the *meaning* of the Preposition and the Verb had blended into the meaning of the compound, but the *place* of the Preposition was not yet fixed.

§ 42. Prepositions with Nouns.

In the uses of Prepositions with the oblique Cases of Nouns there are many differences between Homer and later Greek.

1. The Dative is used in Homer—

with ἀνά, as χρυσέῳ ἀνὰ σκήπτρῳ *upon a golden staff*;

with μετά, in two senses, (1) ‘*between*,’ as μετὰ ποσσὶ *between the feet*, μετ’ ἀμφοτέροισι *between the two sides*;
(2) ‘*among*,’ as μετὰ τριτάτοις *among the men of the third generation*. The Gen. with μετά is post-Homeric.

The Dat. with some other Prepositions, as ὑπό, παρά, ἀμφί, περί, is much commoner in Homer than in later Greek. Thus παρά with the Dat.—only found in most authors with words denoting *persons*—is used of *things*, as παρὰ νηυσὶ *beside the ships*, &c. And the Gen. is hardly ever found in Homer with ἀμφί, or with περί in the local sense.

2. The Genitive with Prepositions denotes either (1) ‘*motion from*,’ as with ἐξ, ἀπό, παρά, or (2) ‘*place with respect to*,’ as with πρό, ὑπέρ, ἐπί, ἀντί. There are few derivative meanings in Homer, and these mostly of an obvious kind; as πρό *in defence of*, ἀντί *instead of*.

κατά with the Gen. means either (1) ‘*down from*,’ as κατ’ οὐρανοῦ *down from heaven*, or (2) ‘*down on*,’ as κατὰ χθονὸς ὄμματα *fixing his eyes on the ground*.

περί with the Gen. most commonly means ‘*beyond*,’ ‘*surpassing*,’ as περὶ πάντων *above all men*: also ‘*concerning*,’ ‘*on account of*,’ as μαχησόμενοι περὶ σείῳ.

3. The Accusative with Prepositions generally denotes either the object to which motion is directed, or the space over which it takes place. Thus—

παρά is used (1) of ‘*motion to*,’ as στή δὲ παρ’ αὐτὸν ἰὼν *he*

went and took his stand beside him; (2) of space, as *παρὰ θιν' ἁλός* *along the shore*.

So *ὑπό*: (1) of motion, *ὑπὸ Ἰλίου ἦλθεν* *he came to (under) Ilium*; (2) of space, *ὑπὸ Κυλλήνης ὄρος αἰπύ*, of the district under Mount Cyllene; *ἄγχε δέ μιν πολύκεστος ἰμὰς ἀπαλήν ὑπὸ δείρην* *the thong galled him (where it passed) under his neck*.

With *ἀνά* and *κατά* the Acc. is one of space; as *ἀνά στόμα καὶ κατὰ ῥίνας*, *up through the mouth and down through the nostrils*.

διά takes the Acc. in Homer (as well as the Gen.) in the local meaning 'through.' With the Gen. the notion is usually that of making way through an obstacle: *δι' ὀμίλου* *through the throng*; so *δι' αἰθέρος οὐρανὸν ἵκει*, &c. With the Acc. the space traversed is more prominent, as *διὰ δώματα πομπύοντα* *bustling through the palace*.

§ 43. Compound Prepositions.

Two Prepositions are sometimes combined in one word; thus *παρ-έξ* (*παρέκ*), *ὑπ-έκ*, *δι-έκ*, *ἀπο-πρό*, *δια-πρό*, *περι-πρό*, *ἀμφὶ περί* (better *ἀμφιπερί*). In such cases the first is the more important, and determines the construction: e. g. *παρέξ* generally takes the Acc., as *Il. 9. 7 παρέξ ἅλα φῦκος ἔχενε* *washes up the sea-weed along (the shore of) the sea*; and *διέκ προθύρου* *through the porch (and so out)*.

USES OF THE PRONOUNS.

§ 44. The Personal Pronouns.

1. In the Pronoun *ἐγώ* the forms *μευ*, *μοι*, *με* are enclitic.
2. In the Pronoun *σύ* the Dat. *σοί* is emphatic, *τοι* is unemphatic and enclitic: in the other Cases the emphatic and unemphatic uses are distinguished by the accent only. These two Pronouns are often made still more emphatic by *γε*, as *ἔγωγε* (or *ἐγώ γε*), *σύ γε*, &c.

3. The Pronoun *εἰο οἱ εἰ* also has its emphatic and its unemphatic uses, distinguished throughout by the accent. The emphatic forms, however, have a special meaning:—

- a. When orthotone *εἰο* is **Reflexive** (= Lat. *sui*, *sibi*, *se*).

This use is not very common except with Prepositions (ἀμφὶ ἔ, ἀπὸ ἔο, ἐπὶ οἶ, &c.).

b. Much more frequently it is enclitic, and is an unemphatic Pronoun of the Third Person, standing for a person just mentioned; sometimes also for a thing, as Il. 1. 236 περὶ γὰρ ῥά ἐ χαλκὸς ἔλεψε (of the sceptre).

The Possessive Adj. ἐός or ὅς is nearly always Reflexive (= Lat. *suus*).

§ 45. ὅδε, κείνος, οὗτος.

Of these Pronouns ὅδε and κείνος (rarely in Homer ἐκείνος) are chiefly used to distinguish objects as *here* or *yonder*, present or remote: οὗτος generally denotes what has been spoken of, or is supposed to be known.

But οὗτος sometimes answers to Lat. *iste*, '*that of yours*' (Il. 1. 131; 4. 37; 7. 110, &c.); and (like *iste*) often implies hostility or contempt, as Il. 6. 352 τούτῳ δ' οὐτ' ἄρ νῦν φρένες ἔμπεδοι κ.τ.λ.

§ 46. αὐτός.

The proper meaning of αὐτός seems to be the *very* one, *that and no other*. It can only be used of an object already mentioned or implied. Note the uses:—

1. To distinguish a person from adjuncts or surroundings (αὐτὸς καὶ τοῦ δῶρα *the man and his gifts*); hence in Il. 1. 4 to distinguish the *body*, as the actual person, from the soul or life. So = *alone*, as Il. 1. 356 αὐτὸς ἀπούρας '*taking it by himself*,' without the usual concurrence.

2. 'Without change,' 'the same as before,' as αὐτὰ κέλευθα = *the way we came*. Thus the Adverb αὐτως means '*as before*,' and hence, in a bad sense, '*without mending matters*,' '*uselessly*.' Similarly αὐθι = *in the same place*, hence '*without stirring*,' '*idly*.'

Besides these uses of αὐτός in its full meaning, it is used—

3. In an **unemphatic** sense, to denote a person or thing already mentioned. But it is not so used in the Nom., or at the beginning of a Clause.

§ 47. The Article.

The Pronoun $\delta\ \eta\ \tau\acute{o}$ is used in three ways; (1) as a Substantive Pronoun, = *he, she, it*; (2) as an Article with a Noun; (3) as a Relative.

1. *The Substantival use* :—

In this use—which is by far the commonest in Homer— $\delta\ \eta\ \tau\acute{o}$ stands to the enclitic forms of $\xi\acute{o}$ as the emphatic to the unemphatic Pronoun (as $\acute{\epsilon}\mu\acute{\epsilon}$ to $\mu\epsilon$, &c.). It is most frequently placed at the beginning of the Clause, and marks a change of Subject or some other contrast. When the Subject is the same, e.g. in Il. 1. 191 $\tau\acute{o}\upsilon\varsigma\ \mu\acute{\epsilon}\nu\ \alpha\nu\alpha\sigma\tau\acute{\eta}\sigma\epsilon\iota\epsilon\nu\ \delta\ \delta'\ \textit{Ἀτρεΐδην ἐναρίζοι}$, the contrast is between two acts of the same person, *should drive away the others and (thereupon) slay Agamemnon*.

The Art. is often strengthened by $\gamma\epsilon$, especially in the Nom., so that $\delta\ \gamma\epsilon$, $\eta\ \gamma\epsilon$, $\tau\acute{o}\ \gamma\epsilon$ is almost a distinct Pronoun. Thus there are three grades of emphasis in the oblique Cases, e.g. $\tau\acute{o}\nu\ \gamma\epsilon$, $\tau\acute{o}\nu$, $\mu\iota\nu$ (answering to $\acute{\epsilon}\mu\acute{\epsilon}\ \gamma\epsilon$, $\acute{\epsilon}\mu\acute{\epsilon}$, $\mu\epsilon$).

2. *The Attributive use*; of which several varieties may be distinguished :—

(a) With the Noun following as a kind of explanation, as Il. 1. 348 $\eta\ \delta'\ \acute{\alpha}\acute{\epsilon}\kappa\omicron\upsilon\varsigma\ \acute{\alpha}\mu\alpha\ \tau\acute{o}\iota\varsigma\iota\ \gamma\upsilon\nn\acute{\eta}\ \kappa\acute{\iota}\epsilon\nu$; where the Art. alone would suffice for the sense, and therefore might still be regarded as substantival: cp. 1. 488; 2. 105.

(b) When the Noun follows more closely, the Art. serving to usher it in, as it were, and give it prominence: as Il. 1. 382 $\eta\ \kappa\epsilon\ \delta'\ \acute{\epsilon}\pi'\ \textit{Ἀργείοισι κακὸν βέλος οἱ δὲ νυ λαοὶ θνήσκον ἐπασσύτεροι, τὰ δ' ἐπῳχετο κῆλα θεοῖο}$. ‘Apollo shot his dart—the *army* kept perishing—the *shafts* ceased not.’

This use is chiefly found with adversative Particles, $\delta\acute{\epsilon}$, $\alpha\upsilon\tau\acute{\alpha}\rho$, $\alpha\lambda\lambda\acute{\alpha}$, &c.; sometimes with $\kappa\alpha\acute{\iota}$ and $\tau\epsilon$, as Il. 1. 340 $\kappa\alpha\acute{\iota}\ \pi\rho\acute{o}\varsigma\ \tau\omicron\upsilon\ \beta\alpha\sigma\iota\lambda\acute{\eta}\varsigma$, lit. *and before him, too, the king*.

(c) As antecedent to a Relational Clause, e.g. $\eta\ \mu\alpha\tau\iota\ \tau\acute{\omega}\ \acute{\omicron}\tau\epsilon\ \kappa\tau.\lambda.$ In this use the Art. generally follows the Noun, often after a slight pause. The later position of the Art. appears in Il. 6. 292 $\tau\eta\nu\ \acute{\omicron}\delta\delta\acute{o}\nu\ \eta\nu\ \kappa\tau.\lambda.$

(d) With Comparatives and Superlatives, Ordinal Numerals, the Possessive Pronouns, $\acute{\alpha}\lambda\lambda\omicron\varsigma$, $\acute{\epsilon}\tau\epsilon\rho\omicron\varsigma$, $\alpha\upsilon\tau\acute{o}\varsigma$, and a few other Adjectives that imply contrast or comparison, as $\textit{Αἴας ὁ μέγας}$

Ajax the greater, τὸ χθιζόν *that of yesterday*, τὸ κρήγνον—τὰ κακά *good and bad fortune*: also with Cardinal Numerals, when two or more are mentioned as parts of a whole, as Il. 5. 271 τοὺς μὲν τέσσαρας αὐτὸς ἔχων ἀτίταλλ' ἐπὶ φάτνῃ, τὼ δὲ δὺ' Αἰνείᾳ *four (not the four) he kept, the other two he gave to Aeneas*.

Note that Homer uses the Art. when a *particular* contrast is intended, as in Il. 1. 107 τὰ κακά, when he had *mentioned* τὸ κρήγνον. This is quite different from the later use of τὸ κακόν or τὰ κακά for 'evil' or 'evils' in general.

(e) With the words γέρων, ἄναξ, ἥρως. In this combination the Art. is the important word, the Noun being a mere title added; somewhat as in English, 'his majesty' = 'he' (the king), i. e. a Pronoun + a title.

(f) With ἔπος and μῦθος, as ποῖον τὸν μῦθον ἔειπες. Here also the Noun has little to add to the meaning; e. g. ἐπεὶ τὸν μῦθον ἄκουσε is nearly = ἐπεὶ τό γ' ἄκουσε. Cp. 'thing' in 'something,' 'anything.'

(g) Sometimes to express dislike or contempt; as Il. 2. 275 τὸν λωβητῆρα ἐπεσβόλον *that scurrilous braowler*. This answers to the later use of οὗτος = *iste*.

3. *The Relativial use:—*

This use arises from the habit of placing the Art. at the beginning of a new Clause, and often can hardly be distinguished from the Demonstrative use: e. g. in Il. 1. 320 Ταλθύβιον τε καὶ Εὐρυβάτην προσέειπε, τῷ οἱ ἔσαν κήρυκε, we may translate *who were his heralds*, or (parenthetically) *they were his heralds*.

The Relativial use of ὁ ἢ τό is much more limited than that of ὅς ἢ ὅ. Thus (1) the Art. always refers to a *definite* antecedent: it does not mean *whichever*, or introduce a condition or limitation of the Principal Clause, as ὅς ἢ ὅ often does. Also (2) it almost always comes after the Principal Clause. The line usually quoted for the Relativial Art., Il. 1. 125 ἀλλὰ τὰ μὲν πολίων ἐξεπράθομεν τὰ δέδασται, is almost the only instance to the contrary.

The Acc. Neut. τό is used adverbially (§ 37, 1), to mean *on which account*, *wherefore*, as Il. 3. 176 τὸ καὶ κλαίονσα τέτῃκα.

§ 48. The Relative $\delta\varsigma$ η δ .

1. The Pronoun $\delta\varsigma$ η δ , and some of the Adverbs derived from it, are occasionally used in a Demonstrative sense:—

$\delta\varsigma$ = *thus* is common, especially at the beginning of a Clause, and in the phrases $\kappa\alpha\iota$ $\acute{\omega}\varsigma$, $\omicron\upsilon\delta'$ $\acute{\omega}\varsigma$, $\epsilon\pi\epsilon\iota$ $\acute{\omega}\varsigma$, and the correlatives $\acute{\omega}\varsigma$ — $\acute{\omega}\varsigma$ *as—so*.

$\delta\varsigma$ = *he*, in $\kappa\alpha\iota$ $\delta\varsigma$ *even he*, $\omicron\upsilon\delta'$ $\delta\varsigma$, $\mu\eta\delta'$ $\delta\varsigma$.

$\delta\tau\epsilon$ and $\epsilon\omega\varsigma$ are Demonstrative when used with $\mu\acute{\epsilon}\nu$ and $\delta\acute{\epsilon}$; thus $\delta\tau\epsilon$ $\mu\acute{\epsilon}\nu$ *sometimes*, $\epsilon\omega\varsigma$ $\mu\acute{\epsilon}\nu$ *for a time*.

2. The Neuter of the Relative, used adverbially, furnishes the Conjunctions $\delta\tau\iota$ (from $\delta\sigma\tau\iota\varsigma$ or $\delta\tau\iota\varsigma$), δ $\tau\epsilon$ (from $\delta\varsigma$ $\tau\epsilon$, not always easily distinguished from $\delta\tau\epsilon$ *when*), and the simple δ . The meaning is either (1) *because, in that*, or (2) *that* (after Verbs of knowing, telling, &c.). Thus—

δ = *because*. Il. 9. 534 $\chi\omega\sigma\alpha\mu\acute{\epsilon}\nu\eta$ δ $\omicron\iota$ $\omicron\upsilon'$ $\tau\iota$ $\kappa\tau\lambda$.

δ = *that*. Il. 5. 433 $\gamma\iota\gamma\nu\acute{\omega}\sigma\kappa\omega\nu$ δ $\omicron\iota$ $\alpha\upsilon\tau\acute{o}\varsigma$ $\upsilon\pi\epsilon\iota\rho\epsilon\chi\epsilon$ $\chi\epsilon\acute{\iota}\rho\alpha\varsigma$ 'Απόλλων .

δ $\tau\epsilon$ = *because*. Il. 1. 244 $\chi\omega\acute{o}\mu\epsilon\nu\omicron\varsigma$ δ τ' $\kappa\tau\lambda$.

δ $\tau\epsilon$ = *that*. Il. 5. 331 $\gamma\iota\gamma\nu\acute{\omega}\sigma\kappa\omega\nu$ δ τ' $\acute{\alpha}\nu\alpha\lambda\kappa\iota\varsigma$ $\epsilon\eta\nu$ $\theta\epsilon\acute{o}\varsigma$.

§ 49. The Particles.

The commonest of the Particles used to connect Clauses ($\kappa\alpha\iota$, $\mu\acute{\epsilon}\nu$, $\delta\acute{\epsilon}$, $\acute{\alpha}\lambda\lambda\acute{\alpha}$) are the same in Homer as in later Greek. One or two are peculiar to Homer, viz. $\eta\delta\acute{\epsilon}$ *and* ($\eta\mu\acute{\epsilon}\nu$ — $\eta\delta\acute{\epsilon}$ *both—and*); $\alpha\upsilon\tau\acute{\alpha}\rho$, $\acute{\alpha}\tau\acute{\alpha}\rho$ *but*; $\alpha\iota$, used as well as $\epsilon\iota$, *if*.

There is greater difference between the two dialects in the Illative Particles, and the numerous little words which serve to mark various shades of emphasis, &c. The following seem to require notice, on the ground either of form or usage:—

1. η is affirmative; sometimes used interrogatively, as η $\epsilon\theta\acute{\epsilon}\lambda\epsilon\iota\varsigma$ *dost thou indeed wish?* In the affirmative use it is combined with various other Particles: thus we have η $\mu\acute{\eta}\nu$ (or η $\mu\acute{\epsilon}\nu$, see below), η $\tau\omicron\iota$, η $\tau\epsilon$, η $\rho\acute{\alpha}$, η $\nu\acute{\upsilon}$ $\tau\omicron\iota$, η $\rho\acute{\alpha}$ $\nu\upsilon$.

The combinations η $\mu\acute{\eta}\nu$ and η $\kappa\alpha\iota$ are sometimes = *and yet, and that though* (= $\kappa\alpha\iota\tau\omicron\iota$, which is not Homeric).

2. $\eta\acute{\epsilon}$ or η has the meanings *or* and *than*; in correlation either—*or*, for which we find $\eta\tau\omicron\iota$ — $\eta\acute{\epsilon}$ (η). In the meaning *than* we have also the combinations $\eta\acute{\epsilon}$ $\tau\epsilon$ and $\eta\acute{\epsilon}$ $\pi\epsilon\rho$.

3. ἄρα, ἄρ, ῥα (encl.) *accordingly, so*; often used with Clauses that express alternatives, especially with the first of the two, as εἴτ' ἄρ—εἴτε, οὔτ' ἄρ—οὔτε: also in ἐπεὶ ῥα, ὅτι ῥα, γάρ ῥα.

The combination τ' ἄρα (τ' ἄρ, sometimes written τάρ) is used with interrogatives, as τίς τ' ἄρ, πῶς τ' ἄρα.

4. μὴν is a Particle of strong affirmation, for which Homer often uses μέν (ἦ μέν, καὶ μέν, οὐδὲ μέν), sometimes (in the Iliad) μάν.

5. δῆ ποῦ, *at last, really*, may come at the beginning of a Clause in the combinations δῆ τότε, δῆ γάρ.

6. τοι *then, surely*, usually enclitic, but comes first in τοιγάρ *so then*. Homer never has τοίνυν or καίτοι.

7. θην (encl.) *I suppose, ironically*, (= Attic δήπου).

8. περ (encl.) *very, certainly*, placed after the word which it strengthens, as καὶ ἀχνύμενός περ *even being so grieved*, ὥς ἔσεται περ *even as it shall be* (not καίπερ, ὥσπερ, as in Attic). It may often be translated *although*, but not regularly (like καίπερ in Attic).

9. τε has two quite distinct uses in Homer:—

(1) It is a connecting Particle (as in Attic).

(2) It serves to mark a statement as *general*; as Il. 1. 218
ὅς κε θεοῖς ἐπιπείθεται, μάλα τ' ἔκλυον αὐτοῦ.

This latter use of τε is rare except in combination with ὅς, ὅσος, οἷος, the corresponding Adverbs ὥς, ὅθι, ὅτε, ἵνα, the Art. when used as a Relative (as Il. 7. 112 τόν τε στυγέουσι καὶ ἄλλοι), the Indefinite τις, and the Particles καί, μέν, δέ, ἀλλά, γάρ. It is chiefly found in similes, proverbial sayings, or maxims, &c.: see Il. 1. 63, 81, 82, 238., 2. 90, 145, 292, &c.

METRE AND QUANTITY.

§ 50. Caesura.

The two main rules of the Homeric Hexameter are:—

1. **The third foot must not end with a word**: that is to say, the pause or break which separates one word from the next must not be so placed as to divide the line into two equal parts.

Such a break in the middle of the line is prevented by a

Caesura (τομή, i. e. the division between words not coinciding with the end of a foot, and therefore ‘cutting’ the foot).

The commonest Caesura is that ‘at the third trochee’ (τομή κατὰ τρίτον τροχαῖον), as in—

οὐλομέ- | νην ἦ | μυρὶ ἄ- | χαιοῖς ἄλγε’ ἔθηκε,

so called because it divides the third foot into a trochee (μῦρῖ-) and a short syllable. In the first book of the Iliad, out of 611 lines, 356 have this Caesura.

Somewhat less common is the Caesura ‘after five half-feet’ (τομή πενθ-ημι-μερής): as μῆνιν ᾗ- | εἰς θε- | ᾶ ἄ- | .

Occasionally the principal Caesura comes after the middle of the line, in the fourth foot (τομή ἐφθ-ημι-μερής) as:—

ὃς κε θε- | οῖς ἐπι- | πείθη- | ται, ἄ μάλα | τ’ ἔκλυον αὐτοῦ.

2. There must be no Caesura at the fourth trochee: e. g. we cannot have such a line as—

Πηλεὺς θῆν μοι ἔπειτα γν- | ναῖκα ἄ- | γα- | μέσσεται αὐτός,

the reading of all the MSS. in Il. 9. 294; where Aristarchus gives—

Πηλεὺς θῆν μοι ἔπειτα γν- | ναῖκά γε ἄ- | μάσσεται αὐτός.

The division after the fourth foot, as in—

ἡρώων, αὐτοὺς δὲ ἐλώρια | τεῦχε κύνεσσιν

is called the **Bucolic Diaeresis**. This is the most rhythmical division, and consequently the best place for a pause in the sense.

§ 51. Hiatus, Elision, Contraction, &c.

Hiatus is not forbidden in Homer (as it is in Attic poetry), but a vowel or diphthong before another vowel is affected in various ways.

1. A long vowel or diphthong at the end of a word is usually shortened before hiatus, as τὴν δ’ ἐγὼ | οὐ λύσω.

2. If however the syllable is in *arsis* (i. e. in the first half of the foot, on which the ictus or rhythmical stress falls), it may remain long, as ἡμετέ | ρω ἐνὶ | οἴκῳ. In *thesis* (the second or unaccented half of the foot), a vowel followed by hiatus is almost always shortened.

3. The principle of these rules applies to many cases in

which a long vowel or diphthong comes before another vowel in the same word: thus—

(a) The vowels α, ι, υ before another vowel are often ‘doubtful’ in quantity; as ἰλᾶος and ἰλᾷος, κοινῇ and κοινή, ἴομεν (-οο but ἀλλ’ ἴομεν); so in most Verbs in -ιω and -υω, Comparatives in -ιων, Nouns in -ιη, &c.

(b) η and ε are interchanged, as ἦϋς and ἑϋς, ἀν-ήη and ἀν-έη (Subj., § 13), νηός and νεός (Gen. of νηύς).

(c) Diphthongs interchange with short vowels, viz. αι, ει, οι with ᾱ, ε, ο; as in the Verbs in -αιω and -ειω (§ 8, B, 1), νείατος and νέος, ἡμείων and ἡμέων, βαθείης and βαθέης, ὀλοιός and ὀλόός, &c. Instances of a less common kind are δεύομαι and δέομαι, ἔχενα and ἔχεα, λούεσθαι with 1 Aor. λοέσσατο, and the shortening of the first syllable in νιός.

4. The shortening of the first of two vowels is sometimes accompanied by the lengthening of the second, as in the Genitives in -εω for -ᾶο (through an intermediate -ηο), and the Subj. στέω-μεν, φθέω-μεν, &c. (for στήο-μεν, φθήο-μεν, see § 13, A). This is called ‘Metathesis of Quantity.’

5. The diphthong -αι may be elided in the Verbal Endings -μαι, -ται, -νται, -σθαι, as βούλομ’ ἐγώ, &c. οι is occasionally elided in μοι, σοί.

ι is seldom elided in the Dat. Sing., never in περί, τί, ὅτι.

6. Sometimes a final long vowel forms one syllable with the initial vowel of the next word. This is found with δὴ αὖ, δὴ οὕτω, ἐπεὶ οὖ, ἦ οὖ, and a few other cases.

7. The combinations εα, εαι, εο, εοι, εω, ιο may be scanned as one syllable.

8. Initial ε followed by a vowel may often be dropped, as ἐ-ἐλπομαι and ἔλπομαι, ἐ-εἰκοσι and εἵκοσι, ἔ-εδνα and ἔδνα: so in the Pf., ἔρχαται (for ἐ-έρχαται, i. e. *φε-φέρχαται*), ἔστο and ἔ-εστο (*φέ-φεςτο*).

9. **Contraction** is comparatively rare: the rules are the same as in Attic, except that εο is contracted to ευ. On **Assimilation** see § 8, B, 2.

§ 52. Position.

When a short vowel is followed by two consonants, the syllable is long. This holds for all consonants: e. g. τρ in

πατρός, ἐπὶ Τρώεσσι; πρ in ἐσσόμενα πρό τ' ἐόντα; φρ in περιφραδέως, ἐπὶ φρεσί, &c.

Exceptions sometimes occur before τρ, πρ, κρ, πλ, κλ, rarely before other combinations of Mute and Liquid. But they are chiefly found in words which could not otherwise be brought into the verse: as τράποντο, προσήυδα, κραταίος, βροτῶν, Ἀφροδίτη, Κλυταιμνήστρη, πλέων, &c. The same excuse applies to the short vowel before Σκάμανδρος, Ζέλεια, Ζάκυνθος, σκέπαρνον — words which the poet could not altogether avoid using.

§ 53. Doubtful Vowels.

1. The number of vowels which may be made either long or short, as suits the metre, is somewhat larger in Homer than in Attic poetry. Besides the instances explained in § 51, 3, we have (e. g.) ἀνὴρ (ᾱ), Ἄρης (Voc. Ᾱρες Ᾱρες), ἴσασι (- - υ and υ - υ); φίλος, but φίλε κα- | σίγνητε; δύο and δύω; also interchange between ε and ει, ο and ου, as ἔνεκα and εἵνεκα, πολὺς and πολὺς, &c.

These cases, in which the vowel is doubtful in the usage of Homer, may be compared with those in which the Homeric quantity is fixed, but differs from the Attic. Thus we find in Homer, κᾱλός, φᾱρος, φθᾱνω, ἴσος, τῖνω, φθῖνω, ξείνος, πείραρ, μούνος, κοῦρος, νοῦσος, &c., while the vowel of the corresponding Attic forms is regularly short.

2. In a few instances vowels are lengthened to suit the metre, e. g. the first α of ἀθάνατος, ἀκάματος, Ἀπόλλωνος, ἀπονέεσθαι, the υ of θυγατέρες (ῡ in trisyllabic forms, θύγατρα, &c.), the ι of Πριαμίδης, &c.; also final α in ἀμφηρεφέα (Il. i. 45), and a few others.

3. Sometimes, also, a short syllable followed by a caesura is allowed to count as long; as Il. i. 153 δεῦρο μαχσόμενος, ἐπεὶ κ.τ.λ.; 2. 228 πρωτίστῳ δίδομεν, εὖτ' ἂν κ.τ.λ. This is hardly ever found except before a pause in the sense.

§ 54. Digamma.

The alphabets used in some parts of Greece (especially the Peloponnesus) contained the letter *f*, called the digamma,

answering in form to the Latin *F*, in sound (probably) to the *V*, our *v* or *w*. In Ionia neither the character nor any sound answering to it were known in historical times. In all probability, indeed, the letter never was used for writing the Ionic dialect.

In Homer many words that begin with a vowel are regularly treated, for the purpose of the metre, as words beginning with a consonant; and the same words are either actually found written in other dialects with an initial *F*, or may be shown from the cognate languages to have had the sound which the *F* was used to denote. From these facts it is inferred that the sound existed in the language at the time when the Homeric poems were composed. This is not indeed quite certain: for (1) there are many passages which resist the restoration of an initial consonant, and (2) the habit of allowing hiatus before certain words might be a piece of poetical tradition, handed down from an earlier time. At all events, however, the traces in the Homeric poems are sufficient to show that the sound in question existed at the time when Epic poetry was first composed in Greece. Whether the *F* was ever used in the written text of Homer is a wholly different question.

The chief words which show clear traces of initial *F* are—*ἀγ-νυμι*, *ἄναξ*, *ἄστν*, *ἔαρ*, *ἐκάς*, *ἕκαστος*, *ἔκοσι*, *ἔλπω*, *ἔννυμι* (*Feσ-*), *ἔπος* (*εἰπεῖν*), *ἔργον* (*ἐρδω*), *ἔσπερος*, *ἔτος*, *ιδεῖν* and *οἶδα* (*Fiδ-*), *εἶκω* and *ἔοικα* (*Fικ-*), *ἰάχω* (*ιαχή*, *ἡχή*), *ἴσος*, *ἴφι*, *οἶκος*, *οἶνος*.

Initial *F* (for an older *σf*) appears in *ἀνδάνω* (*σFαδ-*), *ἡδύς*, &c., *ἔθω* (*εἴωθα*), *ἔκυρος*, and the Pronoun *ἐο*, *οἶ*, *ἔ*. We even find *οὔ οἶ*, *οὔ ἔθεν* (instead of *οὔχ οἶ*, &c.) in the text of Homer.

Initial *Fρ* may be traced in *φρέζω* (cp. *φέργων*), *φρήγ-νυμι*, perhaps *φρητός*, *φρύομαι*, &c.

Initial *δF* in *δφέος* (*δεῖδια* for *δε-δFια*, &c.) and *δFήν*.

§ 55. Doubling of Consonants.

1. *σ* and *σσ* interchange in the 1 Aor. (§ 9, 1), the Dat. Plur. (§ 20, 4), also in *ὅσος*, *τόσος*, *μέσος*, *Ὀδυσσεύς*: *λ* and *λλ* in *Ἀχιλλεύς*; *τ* and *ττ*, *π* and *ππ* in the Indefinite Rel., *ὅττι*, *ὅπως*, &c.

2. Certain initial consonants have the value of double

letters (§ 52). Thus we never find a short syllable before *δέος* *fear* (*δεινός*, *δεῖναι*, &c.), or the adverb *δήν*. And short vowels are often scanned as long before words beginning with *ρ*, also before *λόφος*, *λιάρος*, *μελίη*, *μέγας*, *μέγαρον*, *νιφάς*, *νέφος*, *νεύρη* ~~†~~ *σέυω*, and some other words beginning with *λ*, *μ*, *ν*, *σ*.

3. With the Augment, and in Composition, the initial consonant in the same group of words is doubled: *ἐλλίσσεται*, *ἄρρηκτος* (*ρήγνυμι*), *ἄλλοφος*, *ἐϋμμελής*, *ἀγάννιφος*, *ἐπισσεύω*, *ἔδδεισεν* (written by Aristarchus *ἔδεισεν*, scanned — — υ).

In most of these cases it is probable that a consonant has been lost, so that *ρ* stands for *φρ* or *σρ*, *λ* for *σλ* or *γλ*, *μ* for *σμ*, *ν* for *σν* or *δν*, *δ* for *δφ*, &c. Hence *ἐρρ-* is obtained by assimilation for an original *ἐφρ-*, or *ἐσρ-*: and so in other cases.

DIALECT AND STYLE.

§ 56. The Epic Dialect.

1. The dialect of the *Iliad* and *Odyssey*—called by the ancient Grammarians the ‘Epic’—is best described by the term *Old Ionic*, as being an older form of the Ionic which was spoken in historical times, and was adopted by Herodotus as the language of his history. The differences between Homeric and Herodotean or ‘New Ionic’ grammar are not slight, either in the inflexions or the syntax: but they are precisely the differences which are found to grow up between the earlier and the later stages of the same language. The Homeric poems, therefore, are monuments of an early Ionic literature. At what time they were composed—whether before or after the colonisation of Ionia, whether in Europe, or the islands of the Aegean, or the Asiatic coast, or by a poet equally at home in all Ionian cities—are questions which the language does not enable us to decide.

2. The most striking characteristic, and the main difficulty, of the Epic dialect is the variety of forms which it employs,—a variety greater than we can suppose possible in any single spoken language.

3. The forms in actual use, however, are not quite so

numerous as they appeared to be in the old grammars. For instance, γέγονα and γέγα-μεν, the regular Homeric 1 Sing. and 1 Plur. Pf. of γίγνομαι, were treated as forms of two distinct *Perfects, γέγονα and *γέγαα. And the same grammarians tell us in general terms that η and ω in the Endings of the Subj. might be shortened to ε, ο : not observing that the short vowel is regularly found in the Non-Thematic Tenses, and in no others. In these two instances, and in others of the same kind, the seeming variety and 'irregularity' were really the working of older rules.

4. Much of the Epic variety, again, is due to doubtful vowels (§ 53), the doubling of certain consonants, especially σ (§ 55), Metathesis (as καρδίη, κραδίη) and other phonetic influences, (see § 51). In such cases we may suppose that the ordinary pronunciation was intermediate or fluctuating, so that there was no consciousness of the use of two distinct forms.

5. But after due allowance has been made for these causes of variety, the main difficulty remains, viz. the existence of palpably distinct forms of the commonest inflexions. Such are—

In the Verb,—the forms with and without Augment; the 3 Plur. in -ν and -σαν; the Subj. in -ω and -ωμι, -η and -ησι; the 2 Sing. in -ς and -σθα; the Inf. in -ειν and -εμεναι (-εμεν).

In Declension,—the Gen. in -αο and -εω, -αων and -εων, in -οιο and -ου, and (in the Pronouns) -ειο, -εο, -ευ and -εθεν; the Dat. Plur. in -σι and -εσσι; the Acc. Plur. in -ιας, -νας, and -ῆς, -ῦς; the Pronominal forms ἄμμες, ἄμμε, ἄμμι(ν), ὕμμες, ὕμμε, ὕμμι(ν), along with ἡμεῖς, ὑμεῖς, &c.; the Prepositions παρά and παρὰ, πρὸς προτί and ποτί.

In the forms of Stems,—πολύ-ς and πολλό-ς, Compar. πλέες and πλέονες, χείρων and χερείων (besides Acc. χέρεια, Dat. χέρηϊ), ὅστις and ὅτις, ὅς (suus) and εὖς, πόλις and πτόλις, πόλεμος and πτόλεμος, ἴσος and εἴσος, ὁμοῖος and ὁμοῖος.

6. Such a multiplicity of grammatical forms is best explained by the consideration that the language of Epic poetry was more than a *dialect*: it was a highly cultivated and consequently in some degree a conventional *style*, in which older forms were preserved by the force of poetical tradition. The

use of archaic inflexion in such a style is not unknown in English: we retain in this way the 3 Sing. in *-eth*, many Past Tenses in *-ed*, the Pronoun *ye*, the Possessives *mine* and *thine* for *my* and *thy*, &c. The Homeric richness of inflexion is probably a phenomenon of the same kind, only on a much larger scale.

7. This character of the dialect appears also in the vocabulary, especially in the 'fixed epithets,' and in conventional phrases and turns of expression, evidently used, in many cases, without any distinct meaning. Such are the epithets *ἀμύμων*, *γλαυκῶπις*, *αἰγίοχος*, *ἡριγένεια*, the phrases *μερόπων ἀνθρώπων*, *πολέμοιο γέφυρα*, *ἀδρότητα καὶ ἥβην*, and the like. Sometimes an older form of a word survives in a group of fixed phrases, while a later form is found in ordinary use: as in the case of *ἕισος* and *ἴσος* (see on Il. i. 306), *ὁμοῖος* and *ὁμοίος* (Il. 4. 315).

§ 57. Parataxis.

It is characteristic of the style of Homer that *παράταξις*, 'co-ordination' of Clauses, is often found where the connexion of the thought would require a 'subordinate' or dependent clause: as—

Il. 3. 134 οἱ δὲ νῦν ἔσται σιγῇ, πόλεμος δὲ πέπαυται,
ἀσπίσι κεκλιμένοι.

Here a later writer would say *ἐπεὶ ὁ πόλεμος πέπαυται, οὐ τοῦ πολέμου πεπαυμένου*.

Il. 9. 118 ὥς νῦν τοῦτον ἔτισε, δάμασσε δὲ λαὸν Ἀχαιῶν,
i.e. 'as he has honoured him *by subduing* the Greeks.'

Il. 11. 126 τοῦ περ δὲ δύο παῖδε λάβε κρείων Ἀγαμέμνων
εἰν ἐνὶ δίφρῳ ἔοντας, ὁμοῦ δ' ἔχον ὠκέας ἵππους.
= 'who were in one chariot, together guiding the swift horses.'

Il. 17. 30 ἀλλὰ σ' ἔγωγ' ἀναχωρήσαντα κελεύω
ἐς πληθὺν ἰέναι, μὴδ' ἀντίος ἵστασ' ἐμεῖο,
= 'to retire into the crowd *instead of* standing up against me.'

It is somewhat less common for the first of two clauses to be subordinate in sense: but cp.—

Il. 8. 1 ἥως μὲν κροκόπεπλος ἐκίδνάτο πᾶσαν ἐπ' αἶαν,
Ζεὺς δὲ θεῶν ἀγορὴν ποιήσατο.
= 'as dawn began to spread, Zeus called an assembly.'

Il. 9. 334 ἄλλα δ' ἀριστήεσσι δίδου γέρα καὶ βασιλεῦσι,
τοῖσι μὲν ἔμπεδα κείται·

i. e. 'the other prizes *which* he has given to chiefs and kings remain undisturbed with them.'

As was observed in § 27, the use of the Imperfect often shows that a clause is subordinate in thought: see the examples quoted there.

§ 58. Anacoluthon.

The term ἀνακόλουθον, 'want of sequence,' includes every case in which a sentence is not ended in the way that the beginning has led us to expect. The language of Homer is too regular and finished in its character to admit many real changes of construction. With a few exceptions the cases of so-called Anacoluthon are found in sentences which may be explained on general principles of Homeric construction.

1. Anacoluthon sometimes appears in the shape of Parataxis, in the *second* of two clauses that are properly both subordinate: as—

Il. 3. 79 τῷ δ' ἐπετοξάζοντο κάρη κομόωντες Ἀχαιοὶ
ιοῖσιν τε τιτυσκόμενοι λάεσσι τ' ἔβαλλον.

The correlative τε—τε leads us to expect something parallel in form to *ιοῖσι τιτυσκόμενοι*.

Il. 20. 48 αὖτε δ' Ἀθήνη
σταῶσ' ὅτε μὲν παρὰ τάφρον ὀρυκτὴν τείχεος ἐκτός,
ἀλλότ' ἐπ' ἀκτάων ἐριδούπων μακρὸν αὖτει.

Here we expect simply ὅτε δὲ ἐπ' ἀκτάων. Cp. 6. 478., 7. 418, 433., 8. 346.

2. Similarly, a Relative is not generally construed with more than one clause:—

Il. 1. 162 ᾧ ἔπι πόλλ' ἐμόγησα, δόσαν δέ μοι νῆες Ἀχαιῶν,
= 'and which the Greeks gave me.'

Il. 3. 387 ἧ οἱ Λακεδαῖμονι ναιετάωσῃ
ἦσκειν εἶρια καλά, μάλιστα δέ μιν φιλέεσκε,
'and whom she chiefly loved.' The second clause is parallel in thought to the Relational clause, but reverts to an independent construction.

3. On the same principle, when a Dual or Plural subject is

distributed between the two clauses (as Il. 7. 306 τὸ δὲ διακριν-
θέντε ὁ μὲν—, ὁ δὲ—), the second sometimes takes an inde-
pendent form: as Il. 16. 317 Νεστορίδαι δ' ὁ μὲν οὔτας Ἀτύμ-
μιον ὀξείῃ δουρὶ Ἀντίλοχος . . . τοῦ δ' ἀντίθεος Θρασυμήδης
κ.τ.λ. (instead of the regular ὁ δὲ Θρασυμήδης—). So with
further change of construction,—

Od. 9. 462 ἐλθόντες [sc. ἐγὼ καὶ οἱ ἑταῖροι]

πρῶτος ὑπ' ἀρνειοῦ λυόμεν, ὑπέλυσα δ' ἑταίρους·

(instead of ἔπειτα δὲ ἑταῖροι ὑπ' ἐμοῦ).

Occasionally the second clause disappears altogether: as—

Il. 3. 211 ἄμφω δ' ἐξομένω γεραρώτερος ἦεν Ὀδυσσεύς, where
a clause such as Μενέλαος δὲ ἦττον γεραρὸς ἦν is implied by
the Comparative.

Il. 10. 224 σὺν τε δὴ ἐρχομένω καὶ τε πρὸ ὁ τοῦ ἐνόησε
(= 'one is beforehand, the other behind him').

4. When a Noun or Pronoun is separated by a subordinate
clause from the rest of the sentence it is apt to follow the
construction of the intervening clause:—

Il. 4. 433 Τρῶες δ' ὥς τ' ὄϊες . . .

436 ὥς Τρώων ἀλαλητὸς κ.τ.λ.

So in other similes, as Il. 15. 630., 17. 658, 755., Od. 13. 81 :
cp. also Il. 6. 396., 14. 75, 371.

Il. 11. 624 τοῖσι δὲ τεύχε κυκείῳ ἐϋπλόκαμος Ἐκαμήδη,

τὴν ἄρετ' ἐκ Τενέδοιο γέρων, ὅτε πέρσεν Ἀχιλλεύς,

θυγατέρ' Ἀρσινόου κ.τ.λ.

Here *θυγατέρα* follows the Case of the Relative *τὴν*, instead of
the original subject: cp. Il. 2. 232., 7. 186., 13. 258.

5. The chief example of real anacoluthon in Homer is
Il. 6. 510 ὁ δ' ἀγλαΐῃφι πεποιθὼς—ρίμφα ἐ γούνα φέρει κ.τ.λ.,
where the effect of abrupt change seems to be intended: and
so perhaps Il. 9. 356–360.

§ 59. Litotes.

The 'figures of speech' to which we now proceed do not
properly belong to grammar. Their essence lies in a difference
between the literal meaning of a phrase or sentence and the
meaning which it is intended to convey: and such a difference

does not appear in the form of the sentence, but in the tone of the speaker, or the general drift of the context.

The term *λιτότης*, lit. 'smoothness' or 'plainness,' denotes an ironical understatement of the speaker's meaning: as when we say 'not a little' for 'a great deal.' This particular form of Litotes—in which we affirm something strongly by denying its opposite—is common in Homer: e.g. *οὐ κόσμῳ* = 'in great disorder,' *οὗ τι κάκιστος ἀνὴρ* = 'one of the bravest,' *οὐ νέμεσις*, 'small blame,' &c. So *οὐ φημι, οὐκ οἶω* (*ἔσεσθαι*), lit. 'I do not think it will be so,' really meaning 'I am sure it will not be so.'

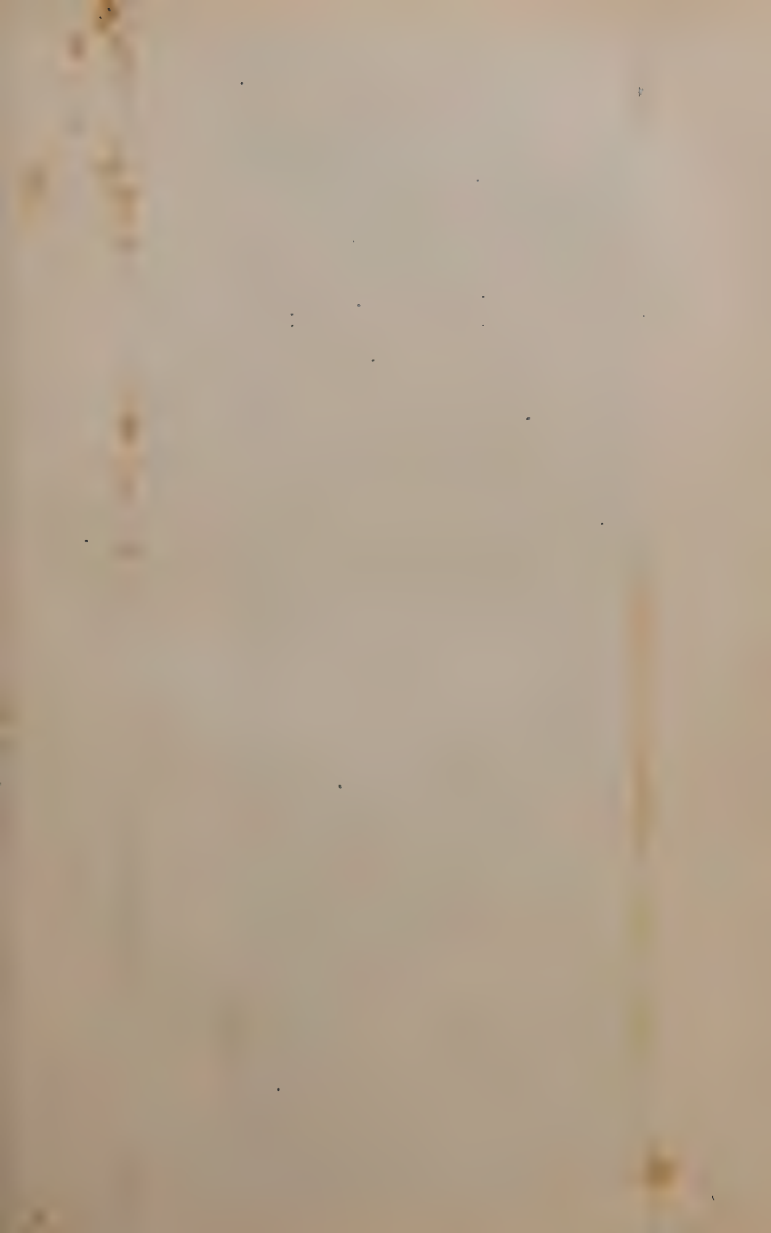
§ 60. Oxymoron.

The peculiarity called *τὸ ὀξύμωρον*—'sharply foolish'—arises when the ironical use of a word is shown by some contradiction or impossible juxtaposition of ideas. Thus 'to fight shy' means 'not to fight'; the qualification 'shy' being inconsistent with the literal sense of the word 'fight.'

The figure is not uncommon in Homer. The phrase just given as an instance has more than one parallel: *ἀλυσκάζοντι μάχεσθαι* (Il. 5. 253), *ἐκὰς ἰστάμενος πολεμίζειν* (Il. 13. 263), *ἀποσταδὸν μάργνασθαι* (Il. 15. 556). Another favourite form is the application to war of words appropriate to social pleasure: *μέλπεσθαι Ἀρηϊ, πολέμου ὀαριστής, ὀμιλέμεν Δαναοῖσι*, &c.

A good example is the word *ἀλασκοπιή*, 'blind watch.' Evidently a blind watch is not a *kind* of watch, but the negation of one: just as 'fighting shy' is the failure to fight.

Somewhat similarly in the story of Rhesus, Il. 10. 496 *κακὸν γὰρ ὄναρ κεφαλῇφιν ἐπέστη τὴν νύκτ' Οἰνείδαο πάϊς*, the meaning is not that he had a bad dream in which he saw Diomedes, but that a 'bad kind of dream' (i.e. something worse than a dream), viz. Diomedes, stood over him.





MAP
to illustrate the
CATALOGUE OF THE SHIPS
(Iliad II, 494 ff.)

Greeks . . . Red
Trojans & Allies Green
Names bracketed, as Thera,
do not occur in the Iliad.

24 Longitude East 25 from Greenwich 26

ΙΛΙΑΔΟΣ Α.

Λοιμός. Μῆνις.

Μῆνιν ἄειδε, θεά, Πηληϊάδεω Ἀχιλῆος
οὐλομένην, ἣ μυρὶ' Ἀχαιοῖς ἄλγε' ἔθηκε,
πολλὰς δ' ἰφθίμους ψυχὰς Ἀϊδὶ προΐαψεν
ἡρώων, αὐτοὺς δὲ ἐλώρια τεῦχε κύνεσσιν
οἰωνοῖσί τε πᾶσι, Διὸς δ' ἐτελείετο βουλή, 5
ἐξ οὗ δὴ τὰ πρῶτα διαστήτην ἐρίσαντε
Ἀτρεΐδης τε ἄναξ ἀνδρῶν καὶ δῖος Ἀχιλλεύς.

Τίς τ' ἄρ σφωε θεῶν ἔριδι ξυνέηκε μάχεσθαι ;
Λητοῦς καὶ Διὸς υἱός· ὁ γὰρ βασιλῆϊ χολωθεὶς
νοῦσον ἀνὰ στρατὸν ὥρσε κακὴν, ὀλέκοντο δὲ λαοί, 10
οὔνεκα τὸν Χρῦσσην ἠτίμασεν ἀρητῆρα

Ἀτρεΐδης· ὁ γὰρ ἦλθε θεὰς ἐπὶ νῆας Ἀχαιῶν
λυσόμενός τε θύγατρα φέρων τ' ἀπερείσι' ἄποινα,
στέμματ' ἔχων ἐν χερσὶν ἐκηβόλου Ἀπόλλωνος
χρυσέφ' ἀνὰ σκήπτρῳ, καὶ λίσσετο πάντας Ἀχαιοὺς, 15
Ἀτρεΐδα δὲ μάλιστα δύω, κοσμήτορε λαῶν·

“Ἀτρεΐδαι τε καὶ ἄλλοι ἐϋκνήμιδες Ἀχαιοί,
ὕμῖν μὲν θεοὶ δοῖεν Ὀλύμπια δώματ' ἔχοντες
ἐκπέρσαι Πριάμοιο πόλιν, εὖ δ' οἴκαδ' ἰκέσθαι·
παῖδα δ' ἐμοὶ λύσαιτε φίλην, τὰ δ' ἄποινα δέχεσθαι, 20
ἄζόμενοι Διὸς υἱὸν ἐκηβόλον Ἀπόλλωνα.”

Ἐνθ' ἄλλοι μὲν πάντες ἐπευφήμησαν Ἀχαιοὶ
αἰδεῖσθαι θ' ἱερῆα καὶ ἀγλαὰ δέχθαι ἄποινα·

ἀλλ' οὐκ Ἀτρεΐδῃ Ἀγαμέμνονι ἦνδανε θυμῷ,
 ἀλλὰ κακῶς ἀφίει, κρατερὸν δ' ἐπὶ μῦθον ἔτελλε· 25
 “μή σε, γέρον, κόλλησιν ἐγὼ παρὰ νηυσὶ κιχείω
 ἢ νῦν δηθύνοντ' ἢ ὕστερον αὖτις ἰόντα,
 μή νύ τοι οὐ χραίσμη σκῆπτρον καὶ στέμμα θεοῖο·
 τὴν δ' ἐγὼ οὐ λύσω· πρίν μιν καὶ γῆρας ἔπεισιν 30
 ἡμετέρῳ ἐνὶ οἴκῳ, ἐν Ἀργεῖ, τηλόθι πάτρης,
 ἰστὸν ἐποιοχόμενῃν καὶ ἐμὸν λέχος ἀντιώωσαν·
 ἀλλ' ἴθι, μή μ' ἐρέθιζε, σαώτερος ὥς κε νέηαι.”

ἌΩς ἔφατ', ἔδεισεν δ' ὁ γέρων καὶ ἐπέιθετο μῦθῳ·
 βῆ δ' ἀκέων παρὰ θίνα πολυφλοίσβοιο θαλάσσης·
 πολλὰ δ' ἔπειτ' ἀπάνευθε κιὼν ἡρᾶθ' ὁ γεραιὸς 35
 Ἀπόλλωνι ἄνακτι, τὸν ἡΰκομος τέκε Λητώ·
 “κλυθί μεν, ἀργυρότοξ', ὃς Χρῦσῃν ἀμφιβέβηκας
 Κίλλαν τε ζαθέην Τενέδοιό τε ἱφι ἀνάσσεις,
 Σμινθεῦ, εἴ ποτέ τοι χαρίεντ' ἐπὶ νηὸν ἔρεψα,
 ἢ εἰ δὴ ποτέ τοι κατὰ πλοῖνα μηρί' ἔκηα 40
 ταύρων ἡδ' αἰγῶν, τόδε μοι κρήνην ἐέλδωρ·
 τίσειαν Δαναοὶ ἐμὰ δάκρυα σοῖσι βέλεσσιν.”

ἌΩς ἔφατ' εὐχόμενος, τοῦ δ' ἔκλυε Φοῖβος Ἀπόλλων,
 βῆ δὲ κατ' Οὐλύμποιο καρήνων χωόμενος κῆρ,
 τόξ' ὥμοισιν ἔχων ἀμφηρεφέα τε φαρέτρην· 45
 ἔκλαγξαν δ' ἄρ' οἷστοι ἐπ' ὤμων χωόμενοιο,
 αὐτοῦ κινηθέντος· ὁ δ' ἦϊε νυκτὶ ἐοικώς.
 ἔζετ' ἔπειτ' ἀπάνευθε νεῶν, μετὰ δ' ἰὸν ἔηκε·
 δεινὴ δὲ κλαγγὴ γένετ' ἀργυρέοιο βιοῖο·
 οὐρῆας μὲν πρῶτον ἐπώχετο καὶ κύνας ἀργούς, 50
 αὐτὰρ ἔπειτ' αὐτοῖσι βέλος ἔχεπευκὲς ἐφιεῖς
 βάλλ'· αἰεὶ δὲ πυραὶ νεκύων καίοντο θαμειαί.

Ἐννῆμαρ μὲν ἀνὰ στρατὸν ὥχετο κῆλα θεοῖο,
 τῇ δεκάτῃ δ' ἀγορήνδε καλέσσατο λαὸν Ἀχιλλεύς·
 τῷ γὰρ ἐπὶ φρεσὶ θῆκε θεὰ λευκώλενος Ἥρη· 55

κῆδετο γὰρ Δαναῶν, ὅτι ῥα θνήσκοντας ὀράτο.
οἱ δ' ἐπεὶ οὖν ἤγερθεν ὀμηγερέες τ' ἐγένοντο,
τοῖσι δ' ἀνιστάμενος μετέφη πόδας ὠκὺς Ἀχιλλεύς·
“Ἀτρεΐδῃ, νῦν ἄμμε παλιμπλαγχθέντας δῖω
ἄψ ἀπονοστήσειν, εἴ κεν θάνατόν γε φύγοιμεν, 60
εἰ δὴ ὁμοῦ πόλεμός τε δαμᾶ καὶ λοιμὸς Ἀχαιοὺς·
ἄλλ' ἄγε δὴ τινα μάντιν ἐρείομεν ἢ ἱερῆα,
ἢ καὶ ὄνειροπόλου—καὶ γάρ τ' ὄναρ ἐκ Διὸς ἐστίν—
ὅς κ' εἴποι ὃ τι τόσσον ἐχώσατο Φοῖβος Ἀπόλλων,
εἴτ' ἄρ' ὃ γ' εὐχολῆς ἐπιμέμφεται εἴθ' ἐκατόμβης, 65
αἷ κέν πως ἀρνῶν κνίσσης αἰγῶν τε τελείων
βούλεται ἀντιάσας ἡμῖν ἀπὸ λαιγὸν ἀμῦναι.”

Ἥ τοι ὃ γ' ὥς εἰπὼν κατ' ἄρ' ἔξετο· τοῖσι δ' ἀνέστη
Κάλχας Θεστορίδης, οἶωνοπόλων ὄχ' ἄριστος,
ὃς ἤδη τά τ' ἐόντα τά τ' ἐσσόμενα πρό τ' ἐόντα, 70
καὶ νήεσσ' ἠγήσατ' Ἀχαιῶν Ἴλιον εἴσω
ἣν διὰ μαντοσύνην, τήν οἱ πόρε Φοῖβος Ἀπόλλων·
ὃ σφιν ἐϋφρονέων ἀγορήσατο καὶ μετέειπεν·
“ὦ Ἀχιλεῦ, κέλεαί με, Διὶ φίλε, μυθήσασθαι
μῆνιν Ἀπόλλωνος ἐκατηβελέταο ἄνακτος· 75
τοιγὰρ ἐγὼν ἐρέω· σὺ δὲ σύνθεο καὶ μοι ὄμοσον
ἢ μὲν μοι πρόφρων ἔπεσιν καὶ χερσὶν ἀρήξει·
ἢ γὰρ ὀίομαι ἄνδρα χολωσέμεν, ὃς μέγα πάντων
Ἀργείων κρατέει καὶ οἱ πείθονται Ἀχαιοί·
κρείσσων γὰρ βασιλεὺς ὅτε χώσεται ἀνδρὶ χέρηϊ· 80
εἴ περ γὰρ τε χόλον γε καὶ αὐτῆμαρ καταπέψῃ,
ἀλλὰ τε καὶ μετόπισθεν ἔχει κότον, ὄφρα τελέσῃ,
ἐν στήθεσσι ἐοῖσι· σὺ δὲ φράσαι εἴ με σαώσεις.”

Τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·
“θαρσῆσας μάλα εἰπὲ θεοπρόπιον ὃ τι οἶσθα· 85
οὐ μὰ γὰρ Ἀπόλλωνα Διὶ φίλον, ᾧ τε σύ, Κάλχαν,
εὐχόμενος Δαναοῖσι θεοπροπίας ἀναφαίνεις,

οὔ τις ἐμεῦ ζῶντος καὶ ἐπὶ χθονὶ δερκομένοιῳ
 σοὶ κοίλῃς παρὰ νηυσὶ βαρείας χεῖρας ἐποίσει
 συμπάντων Δαναῶν, οὐδ' ἦν Ἀγαμέμνονα εἴπῃς, 90
 ὅς νῦν πολλὸν ἄριστος Ἀχαιῶν εὐχεται εἶναι.”

Καὶ τότε δὴ θάρσῃσεν καὶ ἤνθα μάντις ἀμύμων·
 “οὔτ' ἄρ' ὃ γ' εὐχολῆς ἐπιμέμφεται οὔθ' ἐκατόμβης,
 ἀλλ' ἔνεκ' ἀρητῆρος, δν ἡτίμησ' Ἀγαμέμνων
 οὐδ' ἀπέλυσε θύγατρα καὶ οὐκ ἀπεδέξατ' ἄποινα, 95
 τοῦνεκ' ἄρ' ἄλγε' ἔδωκεν ἐκηβόλος ἦδ' ἔτι δώσει·
 οὐδ' ὃ γε πρὶν Δαναοῖσιν ἀεικέα λοιγὸν ἀπώσει,
 πρὶν γ' ἀπὸ πατρὶ φίλῳ δόμεναι ἑλικώπιδα κούρην
 ἀπριάτην ἀνάποινον, ἄγειν θ' ἱερὴν ἐκατόμβην
 ἐς Χρῦσιν· τότε κέν μιν ἱλασσύμενοι πεπύθοιμεν.” 100

Ἡ τοι ὃ γ' ὥς εἰπὼν κατ' ἄρ' ἔξετο, τοῖσι δ' ἀνέστη
 ἥρως Ἀτρεΐδης εὐρυκρείων Ἀγαμέμνων
 ἀχνύμενος· μένεος δὲ μέγα φρένες ἀμφὶ μέλαινα
 πῖμπλαντ', ὅσσε δέ οἱ πυρὶ λαμπετόωντι ἔκτλην·
 Κάλχαντα πρῶτιστα κάκ' ὀσσύμενος προσέειπε 105
 “μάντι κακῶν, οὐ πώ ποτέ μοι τὸ κρήγνουν εἶπας·
 αἰεὶ τοι τὰ κάκ' ἔστι φίλα φρεσὶ μαντεύεσθαι,
 ἐσθλὸν δ' οὔτε τί πω εἶπας ἔπος οὔτ' ἐτέλεστας·
 καὶ νῦν ἐν Δαναοῖσι θεοπροπέων ἀγορεύεις
 ὥς δὴ τοῦδ' ἔνεκά σφιν ἐκηβόλος ἄλγεα τεύχει, 110
 οὔνεκ' ἐγὼ κούρης Χρυσηΐδος ἀγλά' ἄποινα
 οὐκ ἔθειλον δέξασθαι, ἐπεὶ πολὺ βούλομαι αὐτὴν
 οἴκοι ἔχειν· καὶ γάρ ῥα Κλυταιμνήστρης προβέβουλα
 κουριδίης ἀλόχου, ἐπεὶ οὐκ ἔθέν ἐστι χερεῖων,
 οὐδέμας οὐδὲ φυήν, οὔτ' ἄρ φρένας οὔτε τι ἔργα. 115
 ἀλλὰ καὶ ὥς ἐθέλω δόμεναι πάλιν, εἰ τό γ' ἄμεινον·
 βούλομ' ἐγὼ λαὸν σόον ἔμμεναι ἢ ἀπολέσθαι·
 αὐτὰρ ἐμοὶ γέρας ἀντίχ' ἐτοιμάσατ', ὄφρα μὴ οἶος
 Ἀργείων ἀγέραςτος ἔω, ἐπεὶ οὐδὲ ἕοικε·

λεύσσετε γὰρ τό γε πάντες, ὃ μοι γέρας ἔρχεται ἄλλη.” 120

Τὸν δ' ἡμείβετ' ἔπειτα ποδάρκης δῖος Ἀχιλλεύς·

“ Ἀτρεΐδῃ κύδιστε, φιλοκτεανώτατε πάντων,

πῶς γάρ τοι δώσουσι γέρας μεγάθυμοι Ἀχαιοί ;

οὐδέ τί που ἴδμεν ξυνήϊα κείμενα πολλά·

ἀλλὰ τὰ μὲν πολίων ἔξεπράθομεν, τὰ δέδασται, 125

λαοὺς δ' οὐκ ἐπέοικε παλίλλογα ταῦτ' ἐπαγείρειν.

ἀλλὰ σὺ μὲν νῦν τήνδε θεῷ πρόες· αὐτὰρ Ἀχαιοὶ

τριπλῇ τετραπλῇ τ' ἀποτίσομεν, αἳ κέ ποθι Ζεὺς

δῶσι πόλιν Τροίην εὐτείχεον ἑξαλαπάξαι.”

Τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων· 130

“ μὴ δὴ οὕτως, ἀγαθός περ ἐὼν, θεοείκελ' Ἀχιλλεῦ,

κλέπτε νόψ, ἐπεὶ οὐ παρελεύσεαι οὐδέ με πείσεις.

ἢ ἐθέλεις, ὄφρ' αὐτὸς ἔχῃς γέρας, αὐτὰρ ἔμ' αὐτὼς

ῆσθαι δευόμενον, κέλεαι δέ με τήνδ' ἀποδοῦναι ;

ἀλλ' εἰ μὲν δώσουσι γέρας μεγάθυμοι Ἀχαιοί, 135

ἄρσαντες κατὰ θυμόν, ὅπως ἀντάξιον ἔσται·

εἰ δέ κε μὴ δώωσιν, ἐγὼ δέ κεν αὐτὸς ἔλωμαι

ἢ τεὸν ἢ Αἴαντος ἰὼν γέρας, ἢ Ὀδυσῆος

ἄξω ἔλῶν· ὁ δέ κεν κεχολώσεται ὅν κεν ἴκωμαι.

ἀλλ' ἢ τοι μὲν ταῦτα μεταφρασόμεσθα καὶ αὐτίς, 140

νῦν δ' ἄγε νῆα μέλαιναν ἐρύσσομεν εἰς ἅλα δῖαν,

ἐς δ' ἐρέτας ἐπιτηδὲς ἀγείρομεν, ἐς δ' ἐκατόμβην

θείομεν, ἂν δ' αὐτὴν Χρυσήϊδα καλλιπάρηον

βήσομεν· εἰς δέ τις ἀρχὸς ἀνὴρ βουληφόρος ἔστω,

ἢ Αἴας ἢ Ἰδομενεὺς ἢ δῖος Ὀδυσσεὺς 145

ἢ ἐσύ, Πηλεΐδῃ, πάντων ἐκπαγλότατ' ἀνδρῶν,

ὄφρ' ἡμῖν ἐκάεργον ἰλάσσεαι ἱερὰ ῥέξας.”

Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πόδας ὠκὺς Ἀχιλλεύς·

“ ὦ μοι, ἀναιδείην ἐπιειμένε, κερδαλεόφρον,

πῶς τίς τοι πρόφρων ἔπεσιν πείθεται Ἀχαιῶν 150

ἢ ὁδὸν ἐλθέμεναι ἢ ἀνδράσιν ἱφί μάχεσθαι ;

οὐ γὰρ ἐγὼ Τρώων ἔνεκ' ἦλυθον αἰχμητῶν
 δεῦρο μαχησόμενος, ἐπεὶ οὐ τί μοι αἰτιοὶ εἰσιν·
 οὐ γάρ πώ ποτ' ἐμὰς βοῦς ἦλασαν οὐδὲ μὲν ἵππους,
 οὐδέ ποτ' ἐν Φθίῃ ἐριβώλακι βωπιανείρῃ 155
 καρπὸν ἐδηλήσαντ', ἐπεὶ ἦ μάλα πολλὰ μεταξὺ
 οὐρεά τε σκιδόεντα θάλασσά τε ἠχῆεσσα·
 ἀλλὰ σοί, ὦ μέγ' ἀναιδές, ἅμ' ἐσπόμεθ', ὄφρα σὺ χαίρης,
 τιμὴν ἀρνύμενοι Μενελάῳ σοί τε, κυνῶπα,
 πρὸς Τρώων· τῶν οὐ τι μετατρέπη οὐδ' ἀλεγίξεις· 160
 καὶ δὴ μοι γέρας αὐτὸς ἀφαιρήσεσθαι ἀπειλεῖς,
 ᾧ ἐπὶ πόλλ' ἐμόγησα, δόσαν δέ μοι νῆες Ἀχαιῶν.
 οὐ μὲν σοί ποτε ἴσον ἔχω γέρας, ὅππότε Ἀχαιοὶ
 Τρώων ἐκπέρσωσ' εὖ ναιόμενον πτολίεθρον·
 ἀλλὰ τὸ μὲν πλεῖον πολυάϊκος πολέμοιο 165
 χεῖρες ἐμαὶ διέπουσ'· ἀτὰρ ἦν ποτε δασμὸς ἴκηται,
 σοὶ τὸ γέρας πολὺ μείζον, ἐγὼ δ' ὀλίγον τε φίλον τε
 ἔρχομ' ἔχων ἐπὶ νῆας, ἐπεὶ κε κάμω πολεμίζων.
 νῦν δ' εἴμι Φθίηνδ', ἐπεὶ ἦ πολὺν φέρτερόν ἐστιν
 οἴκαδ' ἴμεν σὺν νηυσὶ κορωνίσιν, οὐδέ σ' οἴω 170
 ἐνθάδ' ἄτιμος ἐὼν ἄφενος καὶ πλοῦτον ἀφύζειν.”

Τὸν δ' ἡμείβετ' ἐπειτα ἄναξ ἀνδρῶν Ἀγαμέμνων·
 “φεῦγε μάλ', εἴ τοι θυμὸς ἐπέσσυται, οὐδέ σ' ἔγωγε
 λίσσομαι εἶνεκ' ἐμεῖο μένειν· πάρ' ἔμοιγε καὶ ἄλλοι
 οἳ κέ με τιμήσουσι, μάλιστα δὲ μητίετα Ζεὺς. 175
 ἔχθιστος δέ μοί ἐσσι διοτρεφέων βασιλῆων·
 αἰεὶ γάρ τοι ἔρις τε φίλη πόλεμοί τε μάχαι τε·
 εἰ μάλα καρτερός ἐσσι, θεός που σοὶ τό γ' ἔδωκεν·
 οἴκαδ' ἰὼν σὺν νηυσὶ τε σῆς καὶ σοῖς ἐτάροισι
 Μυρμιδόνεσσιν ἄνασσε, σέθεν δ' ἐγὼ οὐκ ἀλεγίζω, 180
 οὐδ' ὄθομαι κοτέοντος· ἀπειλήσω δέ τοι ὦδε·
 ὥς ἔμ' ἀφαιρεῖται Χρυσήϊδα Φοῖβος Ἀπόλλων,
 τὴν μὲν ἐγὼ σὺν νηϊ τ' ἐμῇ καὶ ἐμοῖς ἐτάροισι

πέμψω, ἐγὼ δέ κ' ἄγω Βρισηΐδα καλλιπάρηον
αὐτὸς ἰὼν κλισίηνδε, τὸ σὸν γέρας, ὅφρ' ἐὺ εἰδῆς 185
ὅσσον φέρτερός εἰμι σέθεν, στυγέη δὲ καὶ ἄλλος
ἶσον ἐμοὶ φάσθαι καὶ ὁμοιωθήμεναι ἄντην."

Ἔως φάτο· Πηλεΐωνι δ' ἄχος γένετ', ἐν δέ οἱ ἦτορ
στήθεσσι λασίοισι διάνδιχα μερμήριζεν,
ἣ ὅ γε φάσγανον ὀξὺ ἐρυσσάμενος παρὰ μηροῦ 190
τοὺς μὲν ἀναστήσειεν, ὁ δ' Ἀτρεΐδην ἐναρίζοι,
ἦε χόλον παύσειεν ἐρητύσειέ τε θυμόν.

εἶος ὁ ταῦθ' ὥρμαινε κατὰ φρένα καὶ κατὰ θυμόν,
ἔλκετο δ' ἐκ κολεοῖο μέγα ξίφος, ἦλθε δ' Ἀθήνη
οὐρανόθεν· πρὸ γὰρ ἦκε θεὰ λευκώλενος Ἥρη, 195
ἄμφω ὁμῶς θυμῷ φιλέουσά τε κηδομένη τε·

στή δ' ὀπιθεν, ξανθῆς δὲ κόμης ἔλε Πηλεΐωνα
οἶψ φαινομένη· τῶν δ' ἄλλων οὐ τις ὄρατο·
θάμβησεν δ' Ἀχιλεὺς, μετὰ δ' ἐτράπετ', αὐτίκα δ' ἔγνω
Παλλάδ' Ἀθηναίην· δεινὴ δέ οἱ ὅσσε φάανθεν· 200
καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·

"τίπτ' αὐτ', αἰγιόχοιο Διὸς τέκος, εἰλήλουθας ;
ἦ ἵνα ὕβριν ἴδῃ Ἀγαμέμνονος Ἀτρεΐδαο ;
ἄλλ' ἐκ τοι ἐρέω, τὸ δὲ καὶ τελέεσθαι οἴω·
ἧς ὑπεροπλήσι τάχ' ἂν ποτε θυμὸν ὀλέσση." 205

Τὸν δ' αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη·
"ἦλθον ἐγὼ παύσουσα τὸ σὸν μένος, αἶ κε πίθῃαι,
οὐρανόθεν· πρὸ δέ μ' ἦκε θεὰ λευκώλενος Ἥρη
ἄμφω ὁμῶς θυμῷ φιλέουσά τε κηδομένη τε·
ἄλλ' ἄγε λῆγ' ἔριδος, μηδὲ ξίφος ἔλκεο χειρί· 210
ἄλλ' ἦ τοι ἔπесιν μὲν ὀνειδίσουν ὥς ἔσεται περ·
ᾧδε γὰρ ἐξερέω, τὸ δὲ καὶ τετελεσμένον ἔσται·
καὶ ποτέ τοι τρὶς τόσσα παρέσσεται ἀγλαὰ δῶρα
ὕβριος εἵνεκα τῆσδε· σὺ δ' ἴσχειο, πείθεο δ' ἡμῖν."

Τὴν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·

“ χρὴ μὲν σφωϊτερόν γε, θεά, ἔπος εἰρύσασθαι 216
καὶ μάλα περ θυμῷ κεχολωμένον· ὧς γὰρ ἄμεινον·
ὅς κε θεοῖς ἐπιπείθεται, μάλα τ’ ἔκλυον αὐτοῦ.”

Ἦ καὶ ἐπ’ ἀργυρέῃ κώπῃ σκέθε χεῖρα βαρεῖαν,
ἄψ δ’ ἐς κουλεὸν ὥσε μέγα ξίφος, οὐδ’ ἀπίθησε 220
μύθῳ Ἀθηναίης· ἥ δ’ Οὔλυμπόνδε βεβήκει
δώματ’ ἐς αἰγιόχοιο Διὸς μετὰ δαίμονας ἄλλους.

Πηλεΐδης δ’ ἐξαὐτίς ἀταρτηροῖς ἐπέεσσιν
Ἄτρεΐδην προσέειπε, καὶ οὐ πω λῆγε χόλοιο·
“ οἶνοβαρές, κυνὸς ὄμματ’ ἔχων, κραδίην δ’ ἐλάφοιο, 225
οὔτε ποτ’ ἐς πόλεμον ἅμα λαῶ θωρηχθῆναι
οὔτε λόχονδ’ ἰέναι σὺν ἀριστήεσσιν Ἀχαιῶν
τέτληκας θυμῷ· τὸ δέ τοι κῆρ εἶδεται εἶναι.
ἦ πολὺν λῳΐόν ἐστι κατὰ στρατὸν εὐρὺν Ἀχαιῶν
δῶρ’ ἀποαιρεῖσθαι ὅστις σέθεν ἀντίον εἴπῃ· 230
δημοβόρος βασιλεύς, ἐπεὶ οὔτιδανόισιν ἀνάσσεις·
ἦ γὰρ ἄν, Ἄτρεΐδῃ, νῦν ὕστατα λωβήσαιο.
ἀλλ’ ἔκ τοι ἐρέω καὶ ἐπὶ μέγαν ὄρκον ὁμοῦμαι·
ναὶ μὰ τόδε σκῆπτρον, τὸ μὲν οὐ ποτε φύλλα καὶ ὄζους
φύσει, ἐπεὶ δὴ πρῶτα τομῆν ἐν ὄρεσσι λέλοιπεν, 235
οὐδ’ ἀναθηλήσει· περὶ γάρ ῥά ἐ χαλκὸς ἔλεψε
φύλλα τε καὶ φλοιόν· νῦν αὐτέ μιν νῖες Ἀχαιῶν
ἐν παλάμῃς φορέουσι δικασπόλοι, οἳ τε θέμιστας
πρὸς Διὸς εἰρύεται· ὁ δέ τοι μέγας ἔσσεται ὄρκος·
ἦ ποτ’ Ἀχιλλῆος ποθὴ ἴξεται νῖας Ἀχαιῶν 240
σύμπαντας· τότε δ’ οὐ τι δυνήσεται ἀχινύμενός περ
χραιομεῖν, εὔτ’ ἄν πολλοὶ ὑφ’ Ἑκτορος ἀνδροφόνοιο
θνήσκοντες πίπτωσι· σὺ δ’ ἐνδοθι θυμὸν ἀμύξεις
χωόμενος ὃ τ’ ἄριστον Ἀχαιῶν οὐδὲν ἔτισας.”

ᾧ φάτο Πηλεΐδης, ποτὶ δὲ σκῆπτρον βάλε γαίῃ 245
χρυσείοις ἥλοισι πεπαρμένον, ἔζετο δ’ αὐτός·
Ἀτρεΐδης δ’ ἐτέρωθεν ἐμήνιε· τοῖσι δὲ Νέστωρ

ἡδυεπὴς ἀνόρουσε, λιγύς Πυλίων ἀγορητής,
 τοῦ καὶ ἀπὸ γλώσσης μέλιτος γλυκίων ῥέεν αὐδῇ—
 τῷ δ' ἦδη δύο μὲν γενεαὶ μερόπων ἀνθρώπων 250
 ἐφθίαθ', οἳ οἱ πρόσθεν ἅμα τράφεν ἡδ' ἐγένοντο.
 ἐν Πύλῳ ἡγαθήη, μετὰ δὲ τριτάτοισιν ἄνασσευ—
 ὃ σφιν ἐϋφρονέων ἀγορήσατο καὶ μετέειπεν.
 “ὦ πόποι, ἦ μέγα πένθος Ἀχαιῖδα γαῖαν ἰκάνει·
 ἦ κεν γηθῆσαι Πριάμος Πριάμοιό τε παῖδες 255
 ἄλλοι τε Τρῶες μέγα κεν κεχαροίατο θυμῷ,
 εἰ σφῶϊν τάδε πάντα πυθοίατο μαρναμένοϊιν,
 οἳ περὶ μὲν βουλὴν Δαναῶν, περὶ δ' ἔστέ μάχεσθαι.
 ἀλλὰ πίθεσθ'· ἅμφω δὲ νεωτέρω ἔστων ἐμείο·
 ἦδη γάρ ποτ' ἐγὼ καὶ ἀρείοσιν ἡέ περ ὑμῖν 260
 ἀνδράσιν ὠμίλησα, καὶ οὔ ποτέ μ' οἳ γ' ἀθέριζον.
 οὐ γάρ πω τοίους ἴδον ἀνέρας οὐδὲ ἴδωμαι,
 οἷον Πειρίθοόν τε Δρύαντά τε, ποιμένα λαῶν,
 Καινέα τ' Ἐξάδιόν τε καὶ ἀντίθεον Πολύφημον
 [Θησέα τ' Αἰγείδην, ἐπιείκελον ἀθανάτοισιν]· 265
 κάρτιστοι δὴ κείνοι ἐπιχθονίων τράφεν ἀνδρῶν·
 κάρτιστοι μὲν ἔσαν καὶ καρτίστοις ἐμάχοντο,
 Φηρσὶν ὄρεσκόοισι, καὶ ἐκπάγλως ἀπόλεσαν.
 καὶ μὲν τοῖσιν ἐγὼ μεθομίλεον ἐκ Πύλου ἐλθών,
 τηλόθεν ἐξ ἀπίης γαίης· καλέσαντο γὰρ αὐτοί· 270
 καὶ μαχόμεν κατ' ἐμ' αὐτὸν ἐγώ· κείνοισι δ' ἂν οὔ τις
 τῶν οἱ νῦν βροτοὶ εἰσιν ἐπιχθόνιοι μαχέοιτο·
 καὶ μὲν μεν βουλέων ξύνιεν πείθοντό τε μύθῳ·
 ἀλλὰ πίθεσθε καὶ ὕμμες, ἐπεὶ πείθεσθαι ἄμεινον·
 μήτε σὺ τόνδ' ἀγαθὸς περ ἐὼν ἀποαίρεο κούρην, 275
 ἀλλ' ἔα, ὥς οἱ πρῶτα δόσαν γέρας νῆες Ἀχαιῶν·
 μήτε σύ, Πηλεΐδῃ, ἔθειλ' ἐριζέμεναι βασιλῇ
 ἀντιβίην, ἐπεὶ οὔ ποθ' ὁμοίης ἔμμορε τιμῆς
 σκηπτοῦχος βασιλεύς, ᾧ τε Ζεὺς κῦδος ἔδωκεν.

εἰ δὲ σὺ κάρτερός ἐσσι, θεὰ δέ σε γείνατο μήτηρ, 280
 ἀλλ' ὃ γε φέρτερός ἐστιν, ἐπεὶ πλεόνεσσιν ἀνάσσει.
 Ἄτρεΐδῃ, σὺ δὲ παῦε τὸν μένος· αὐτὰρ ἔγωγε
 λίσσομ' Ἀχιλλῇι μεθέμεν χόλον, ὃς μέγα πᾶσιν
 ἔρκος Ἀχαιοῖσιν πέλεται πολέμοιο κακοῖο."

Τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων· 285
 "ναὶ δὴ ταῦτά γε πάντα, γέρον, κατὰ μοῖραν ἔειπες·
 ἀλλ' ὅδ' ἀνὴρ ἐθέλει περὶ πάντων ἔμμεναι ἄλλων,
 πάντων μὲν κρατέειν ἐθέλει, πάντεσσι δ' ἀνάσσειν,
 πᾶσι δὲ σημαίνειν, ἃ τιν' οὐ πείσεσθαι οἶω·
 εἰ δέ μιν αἰχμητὴν ἔθεσαν θεοὶ αἰὲν ἔόντες, 290
 τοῦνεκά οἱ προθέουσιν ὀνείδεα μυθήσασθαι ;"

Τὸν δ' ἄρ' ὑποβλήδην ἡμείβετο διὸς Ἀχιλλεύς·
 "ἦ γάρ κεν δειλὸς τε καὶ οὐτιδανὸς καλεοίμην,
 εἰ δὴ σοὶ πᾶν ἔργον ὑπείξομαι ὅττι κεν εἴπῃς·
 ἄλλοισιν δὴ ταῦτ' ἐπιτέλλεο, μὴ γὰρ ἔμοιγε 295
 σήμαιν'· οὐ γὰρ ἔγωγ' ἔτι σοὶ πείσεσθαι οἶω.
 ἄλλο δέ τοι ἔρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσι·
 χερσὶ μὲν οὗ τοι ἔγωγε μαχήσομαι εἵνεκα κούρης
 οὔτε σοὶ οὔτε τῷ ἄλλῳ, ἐπεὶ μ' ἀφέλεσθέ γε δόντες·
 τῶν δ' ἄλλων ἃ μοὶ ἐστι θοῇ παρὰ νηὶ μελαίνῃ, 300
 τῶν οὐκ ἂν τι φέροις ἀνελὼν ἀέκοντος ἐμείο·
 εἰ δ' ἄγε μὴν πείρησαι, ἵνα γνῶωσι καὶ οἷδε·
 αἰψά τοι αἶμα κελαινὸν ἐρωήσῃ περὶ δουρί."

ᾧ τῷ γ' ἀντιβλοῖσι μαχησαμένῳ ἐπέεσσιν
 ἀνστήτην, λῦσαν δ' ἀγορὴν παρὰ νηυσὶν Ἀχαιῶν· 305
 Πηλεΐδης μὲν ἐπὶ κλισίας καὶ νῆας εἵσας
 ἦϊε σύν τε Μενoitιάδῃ καὶ οἷς ἐτάροισιν·
 Ἄτρεΐδης δ' ἄρα νῆα θοὴν ἄλαδε προέρυσσεν,
 ἔς δ' ἐρέτας ἔκρινεν ἐείκοσιν, ἔς δ' ἐκατόμβην
 βῆσε θεῶ, ἀνὰ δὲ Χρυσητίδα καλλιπάρηον 310
 εἷσεν ἄγων· ἐν δ' ἀρχὸς ἔβη πολύμητις Ὀδυσσεύς.

Οἱ μὲν ἔπειτ' ἀναβάντες ἐπέπλεον ὕγρὰ κέλευθα,
 λαοὺς δ' Ἀτρεΐδης ἀπολυμαίνεσθαι ἄνωγεν·
 οἱ δ' ἀπελυμαίνοντο καὶ εἰς ἅλα λύματ' ἔβαλλον,
 ἔρδον δ' Ἀπόλλωνι τεληέσσας ἐκατόμβας 315
 ταύρων ἠδ' αἰγῶν παρὰ θῖν' ἁλὸς ἀτρυγέτοιο·
 κνίσῃ δ' οὐρανὸν ἴκεν ἐλισσομένη περὶ καπνῶ.

ἌΩς οἱ μὲν τὰ πένοντο κατὰ στρατόν· οὐδ' Ἀγαμέμνων
 λῆγ' ἔριδος, τὴν πρῶτον ἐπηπείλησ' Ἀχιλλῆϊ,
 ἀλλ' ὃ γε Ταλθύβιον τε καὶ Εὐρυβάτην προσέειπε, 320
 τῷ οἱ ἔσαν κήρυκε καὶ ὀτρηρῷ θεράποντε·
 “ἔρχεσθον κλισίην Πηληϊάδεω Ἀχιλλῆος·
 χειρὸς ἐλόντ' ἀγέμεν Βρισηΐδα καλλιπάρηον·
 εἰ δέ κε μὴ δώῃσιν, ἐγὼ δέ κεν αὐτὸς ἔλωμαι
 ἐλθὼν σὺν πλεόνεσσι· τό οἱ καὶ ῥίγιον ἔσται.” 325

ἌΩς εἰπὼν προῖει, κρατερὸν δ' ἐπὶ μῦθον ἔτελλε·
 τῷ δ' ἀέκοντε βάτην παρὰ θῖν' ἁλὸς ἀτρυγέτοιο,
 Μυρμιδόνων δ' ἐπὶ τε κλισίας καὶ νῆας ἰκέσθην.
 τὸν δ' εὖρον παρά τε κλισίῃ καὶ νηϊ μελαίνῃ
 ἤμενον· οὐδ' ἄρα τῷ γε ἰδὼν γήθησεν Ἀχιλλεύς. 330
 τὼ μὲν ταρβήσαντε καὶ αἰδομένῳ βασιλῆα
 στήτην, οὐδέ τί μιν προσεφώνεον οὐδ' ἐρέοντο·
 αὐτὰρ ὁ ἔγνω ᾗσιν ἐνὶ φρεσὶ φώνησέν τε·
 “χαίρετε, κήρυκες, Διὸς ἄγγελοι ἠδὲ καὶ ἀνδρῶν,
 ἄσπον ἵτ'· οὐ τι μοι ὕμμες ἐπαίτιοι, ἀλλ' Ἀγαμέμνων, 335
 ὃ σφῶϊ προῖει Βρισηΐδος εἵνεκα κούρης.
 ἀλλ' ἄγε, διογενὲς Πατρόκλεες, ἔξαγε κούρην
 καὶ σφωῖν δὸς ἄγειν· τῷ δ' αὐτῷ μάρτυροι ἔστων
 πρὸς τε θεῶν μακάρων πρὸς τε θνητῶν ἀνθρώπων,
 καὶ πρὸς τοῦ βασιλῆος ἀπηνέος, εἴ ποτε δὴ αὖτε 340
 χρειῶ ἐμείο γένηται ἀεικέα λοιγὸν ἀμύναι
 τοῖς ἄλλοις· ἦ γὰρ ὅ γ' ὀλοιῇσι φρεσὶ θύει,
 οὐδέ τι οἶδε νοῆσαι ἅμα πρόσσω καὶ ὀπίσσω,

ὅππως οἱ παρὰ νηυσὶ σόοι μαχέονται Ἀχαιοί.”

ἌΩς φάτο, Πάτροκλος δὲ φίλῳ ἐπεπείθεθ' ἑταίρῳ, 345
 ἐκ δ' ἄγαγε κλισίης Βρισηΐδα καλλιπάρηον,
 δῶκε δ' ἄγειν· τῷ δ' αὖτις ἴτην παρὰ νῆας Ἀχαιῶν·
 ἣ δ' ἀέκουσ' ἅμα τοῖσι γυνὴ κίεν· αὐτὰρ Ἀχιλλεὺς
 δακρύσας ἐτάρων ἄφαρ ἔζετο νόσφι λιασθεῖς,
 θῖν' ἔφ' ἁλὸς πολιῆς, ὁρόων ἐπ' ἀπείρονα πόντον· 350
 πολλὰ δὲ μητρὶ φίλῃ ἠρήσατο χεῖρας ὀρεγνύς·
 “μῆτερ, ἐπεὶ μ' ἔτεκές γε μινυνθάδιόν περ ἑόντα,
 τιμὴν πέρ μοι ὄφελλεν Ὀλύμπιος ἐγγυαλίζαι
 Ζεὺς ὑψιβρεμέτης· νῦν δ' οὐδέ με τυτθὸν ἔτισεν·
 ἣ γάρ μ' Ἀτρεΐδης εὐρυκρείων Ἀγαμέμνων 355
 ἠτίμησεν· ἑλὼν γὰρ ἔχει γέρας, αὐτὸς ἀπούρας.”

ἌΩς φάτο δάκρυ χέων, τοῦ δ' ἔκλυε πότνια μήτηρ
 ἡμένη ἐν βένθεσσιν ἁλὸς παρὰ πατρὶ γέροντι·
 καρπαλίμως δ' ἀνέδνυ πολιῆς ἁλὸς ἠΰτ' ὀμίχλη,
 καὶ ῥα πάροιθ' αὐτοῖο καθέζετο δάκρυ χέοντος, 360
 χειρὶ τέ μιν κατέρεξεν, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε·
 “τέκνον, τί κλαίεις ; τί δέ σε φρένας ἵκετο πένθος ;
 ἐξαυδα, μὴ κεῖθε νόψ, ἵνα εἶδομεν ἄμφω.”

Τὴν δὲ βαρὺ στενάχων προσέφη πόδας ὠκὺς Ἀχιλλεύς·
 “οἶσθα· τίη τοι ταῦτα ἰδυίη πάντ' ἀγορεύω ; 365
 ὥχόμεθ' ἐς Θήβην, ἱερὴν πόλιν Ἡετίωνος,
 τὴν δὲ διεπράθομέν τε καὶ ἤγομεν ἐνθάδε πάντα·
 καὶ τὰ μὲν εὖ δάσσαντο μετὰ σφίσιν υἱες Ἀχαιῶν,
 ἐκ δ' ἔλον Ἀτρεΐδῃ Χρυσηΐδα καλλιπάρηον.
 Χρύσης δ' αὖθ' ἱερεὺς ἑκατηβόλου Ἀπόλλωνος 370
 ἦλθε θοὰς ἐπὶ νῆας Ἀχαιῶν χαλκοχιτώνων
 λυσόμενός τε θύγατρα φέρων τ' ἀπερείσι' ἄποινα,
 στέμματ' ἔχων ἐν χερσὶν ἐκηβόλου Ἀπόλλωνος
 χρυσέῳ ἀνὰ σκήπτρῳ, καὶ λίσσεται πάντας Ἀχαιοὺς,
 Ἀτρεΐδα δὲ μάλιστα δύω, κοσμήτορε λαῶν. 375

ἔνθ' ἄλλοι μὲν πάντες ἐπευφήμησαν Ἀχαιοὶ
 αἰδεῖσθαι θ' ἱερῇα καὶ ἀγλαὰ δέχθαι ἄποινα·
 ἀλλ' οὐκ Ἀτρεΐδῃ Ἀγαμέμνονι ἦνδανε θυμῷ,
 ἀλλὰ κακῶς ἀφίει, κρατερὸν δ' ἐπὶ μῦθον ἔτελλε·
 χωόμενος δ' ὁ γέρων πάλιν ὥχετο· τοῖο δ' Ἀπόλλων 380
 εὐξαμένου ἤκουσεν, ἐπεὶ μάλα οἱ φίλος ἦεν,
 ἦκε δ' ἐπ' Ἀργείοισι κακὸν βέλος· οἱ δέ νυ λαοὶ
 θνήσκον ἐπασσύτεροι, τὰ δ' ἐπ' ὥχετο κῆλα θεοῖο
 πάντα ἀνὰ στρατὸν εὐρὺν Ἀχαιῶν· ἅμμι δὲ μάντις
 εὖ εἰδὼς ἀγόρευε θεοπροπίας ἐκάτοιο. 385
 αὐτίκ' ἐγὼ πρῶτος κελόμην θεὸν ἰλάσκεσθαι·
 Ἀτρεΐωνα δ' ἔπειτα χόλος λάβεν, αἶψα δ' ἀναστὰς
 ἠπέλιπεν μῦθον, ὃ δὴ τετελεσμένος ἐστί·
 τὴν μὲν γὰρ σὺν νηϊ θοῇ ἐλίκωπες Ἀχαιοὶ
 ἐς Χρύσην πέμπουσιν, ἄγουσι δὲ δῶρα ἄνακτι· 390
 τὴν δὲ νέον κλισίῃθην ἔβαν κήρυκες ἄγοντες
 κούρην Βρισηῆος, τήν μοι δόσαν νῆες Ἀχαιῶν.
 ἀλλὰ σύ, εἰ δύνασαι γε, περίσχεο παιδὸς ἐῆος·
 ἐλθοῦς· Οὐλύμπόνδε Δία λίσσαι, εἴ ποτε δή τι
 ἢ ἔπει ὦνησας κραδίην Διὸς ἦε καὶ ἔργω. 395
 πολλάκι γάρ σεο πατὴρ ἐνὶ μεγάροισιν ἄκουσα
 εὐχομένης, ὅτ' ἔφησθα κελαινεφεί Κρονίωνι
 οἷη ἐν ἀθανάτοισιν αἰεκέα λοιγὸν ἀμύναι,
 ὅπποτε μιν ξυνδῆσαι Ὀλύμπιοι ἤθελον ἄλλοι,
 Ἥρῃ τ' ἠδὲ Ποσειδάων καὶ Παλλὰς Ἀθήνῃ· 400
 ἀλλὰ σὺν τόν γ' ἐλθοῦσα, θεά, ὑπελύσας δεσμῶν,
 ὦχ' ἐκατόγχειρον καλέσας· ἐς μακρὸν Ὀλυμπον,
 ὃν Βριάρεων καλέουσι θεοί, ἄνδρες δέ τε πάντες
 Αἰγαίῳ—ὃ γὰρ αὐτε βίην οὐ πατὴρ ἀμείνων—
 ὃς ῥα παρὰ Κρονίωνι καθέζετο κύδει γαίῳ· 405
 τὸν καὶ ὑπέδεισαν μάκαρες θεοὶ οὐδέ τ' ἔδησαν.
 τῶν νῦν μιν μνήσασα παρέζεο καὶ λαβὲ γούνων,

αἶ κέν πως ἐθέλῃσιν ἐπὶ Τρώεσσιν ἀρῆξαι,
 τοὺς δὲ κατὰ πρύμνας τε καὶ ἄμφ' ἄλα ἔλσαι Ἀχαιοὺς
 κτεινομένους, ἵνα πάντες ἐπαύρωνται βασιλῆος, 410
 γυνῶ δὲ καὶ Ἀτρεΐδης εὐρυκρείων Ἀγαμέμνων
 ἦν ἄτην, ὃ τ' ἄριστον Ἀχαιῶν οὐδὲν ἔτισεν.”

Τὸν δ' ἡμέλβετ' ἔπειτα Θέτις κατὰ δάκρυ χέουσα·
 “ὦ μοι τέκνον ἐμόν, τί νύ σ' ἔτρεφον αἰνὰ τεκούσα ;
 αἴθ' ὄφελες παρὰ νηυσὶν ἀδάκρυτος καὶ ἀπῆμων 415
 ἦσθαι, ἐπεὶ νύ τοι αἴσα μίνυνθά περ, οὐ τι μάλα δῆν'
 νῦν δ' ἅμα τ' ὠκύμορος καὶ διῆυρος περὶ πάντων
 ἔπλεο· τῷ σε κακῇ αἴσῃ τέκον ἐν μεγάροισι.
 τοῦτο δέ τοι ἐρέουσα ἔπος Διὶ τερπικεραυνῷ
 εἶμ' αὐτῇ πρὸς Ὀλυμπον ἀγάννιφον, αἶ κε πίθηται. 420
 ἀλλὰ σὺ μὲν νῦν νηυσὶ παρήμενος ὠκυπόροισι
 μήνι' Ἀχαιοῖσιν, πολέμου δ' ἀποπαύεο πάμπαν·
 Ζεὺς γὰρ ἐς Ὠκεανὸν μετ' ἀμύμονας Αἰθιοπῆας
 χθιζὸς ἔβη κατὰ δαῖτα, θεοὶ δ' ἅμα πάντες ἔποντο·
 δωδεκάτῃ δέ τοι αὖτις ἐλεύσεται Οὔλυμπόνδε, 425
 καὶ τότε ἔπειτά τοι εἶμι Διὸς ποτὶ χαλκοβατὲς δῶ,
 καί μιν γουνάσομαι καί μιν πείσεσθαι οἴω.”

ἌΩς ἄρα φωνήσας ἀπεβήσετο, τὸν δ' ἔλιπ' αὐτοῦ
 χῳόμενον κατὰ θυμὸν ἐϋζώνοιο γυναικός,
 τὴν ῥα βλῆ ἀέκοντος ἀπηύρων· αὐτὰρ Ὀδυσσεὺς 430
 ἐς Χρύσην ἵκανεν ἄγων ἱερὴν ἑκατόμβην.
 οἱ δ' ὅτε δὴ λιμένος πολυβενθέος ἐντὸς ἵκοντο,
 ἰστία μὲν στείλαντο, θέσαν δ' ἐν νηϊ μελαίνῃ,
 ἰστὸν δ' ἰστοδόκη πέλασαν προτόνοισιν ὑφέντες
 καρπαλίμως, τὴν δ' εἰς ὄρμον προέρεσαν ἑρετμοῖς. 435
 ἐκ δ' εὐνὰς ἔβαλον, κατὰ δὲ πρυμνήσι' ἔδησαν·
 ἐκ δὲ καὶ αὐτοὶ βαῖνον ἐπὶ ῥηγμῖνι θαλάσσης,
 ἐκ δ' ἑκατόμβην βῆσαν ἐκηβόλῳ Ἀπόλλωνι·
 ἐκ δὲ Χρυσῆς νηὸς βῆ ποντοπόροιο.

ἦν μὲν ἔπειτ' ἐπὶ βωμόν ἄγων πολύμητις Ὀδυσσεὺς 440
πατρὶ φίλῳ ἐν χερσὶ τίθει, καὶ μιν προσέειπεν·

“ὦ Χρῦση, π ὁ μ' ἔπεμψεν ἄναξ ἀνδρῶν Ἀγαμέμνων
παῖδά τε σοὶ ἀγέμεν, Φοῖβῳ θ' ἱερὴν ἐκατόμβην
ρέξαι ὑπὲρ Δαναῶν, ὅφρ' ἱλασόμεσθα ἄνακτα,
ὅς νῦν Ἀργείοισι πολύστονα κήδε' ἐφῆκεν.” 445

Ἦς εἰπὼν ἐν χερσὶ τίθει, ὁ δ' ἐδέξατο χαίρων
παῖδα φίλην· τοὶ δ' ὦκα θεῷ κλειτὴν ἐκατόμβην
ἑξείης ἕστησαν ἑὺδμητον περὶ βωμόν,
χερνύσαντο δ' ἔπειτα καὶ οὐλοχύτας ἀνέλοντο.

τοῖσιν δὲ Χρῦσης μεγάλ' εὐχετο χεῖρας ἀνασχών· 450
“κλυθί μεν, ἀργυρότοξ', ὅς Χρῦσῃν ἀμφιβέβηκας

Κίλλαν τε ζαθέην Τενέδοιό τε ἱφι ἀνάσσεις·
ἡμὲν δὴ ποτ' ἐμεῦ πάρος ἔκλυες εὐξαμένοιο,
τίμησας μὲν ἐμέ, μέγα δ' ἦψαο λαὸν Ἀχαιῶν
ἡδ' ἔτι καὶ νῦν μοι τόδ' ἐπικρήνηνον ἐέλδωρ· 455
ἡδὴ νῦν Δαναοῖσιν ἀεικέα λοιγὸν ἄμυνον.”

Ἦς ἔφατ' εὐχόμενος, τοῦ δ' ἔκλυε Φοῖβος Ἀπόλλων.
αὐτὰρ ἐπεὶ ῥ' εὐξάντο καὶ οὐλοχύτας προβάλοντο,
αὔρυσαν μὲν πρῶτα καὶ ἔσφαξαν καὶ ἔδειραν,
μηρούς τ' ἐξέταμον κατὰ τε κνίσῃ ἐκάλυσαν 460

δίπτυχα ποιήσαντες, ἐπ' αὐτῶν δ' ὠμοθέτησαν·
καίε δ' ἐπὶ σχίζῃς ὁ γέρων, ἐπὶ δ' αἶθοπα οἶνον
λείβε· νέοι δὲ παρ' αὐτὸν ἔχον πεμπώβολα χερσίν.

αὐτὰρ ἐπεὶ κατὰ μῆρ' ἐκάη καὶ σπλάγχν' ἐπάσαντο,
μίστυλλον τ' ἄρα τᾶλλα καὶ ἀμφ' ὀβελοῖσιν ἔπειραν, 465
ᾧπτησάν τε περιφραδέως, ἐρύσαντό τε πάντα.

αὐτὰρ ἐπεὶ παύσαντο πόνου τετύκοντό τε δαῖτα,
δαίνυντ', οὐδέ τι θυμὸς ἐδεύετο δαιτὸς εἵσης.

αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,
κοῦροι μὲν κρητῆρας ἐπεστέψαντο ποτοῖο, 470
νώμησαν δ' ἄρα πᾶσιν ἐπαρξάμενοι δεπάεσσιν·

οἱ δὲ πανημέριοι μολπῇ θεὸν ἰλάσκοντο
καλὸν αἰεῖδοντες παίηονα κοῦροι Ἀχαιῶν,
μέλποντες ἐκάεργον· ὁ δὲ φρένα τέρπειτ' ἀκούων.

Ἦμος δ' ἥελιος κατέδυν καὶ ἐπὶ κνέφας ἦλθε, 475
δὴ τότε κοιμήσαντο παρὰ πρυμνήσια νηὸς·
ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἥως,
καὶ τότε ἔπειτ' ἀνάγοντο μετὰ στρατὸν εὐρὺν Ἀχαιῶν·
τοῖσιν δ' ἔκμενον οὖρον ἔει ἐκάεργος Ἀπόλλων·
οἱ δ' ἰστὸν στήσαντ' ἀνά θ' ἰστία λευκὰ πέτασσαν, 480
ἐν δ' ἄνεμος πρήσεν μέσον ἰστίον, ἀμφὶ δὲ κῦμα
στεῖρην πορφύρεον μεγάλ' ἴαχε νηὸς ἰούσης·
ἣ δ' ἔθεεν κατὰ κῦμα διαπρήσσουσα κέλευθον.
αὐτὰρ ἐπεὶ ῥ' ἴκοντο κατὰ στρατὸν εὐρὺν Ἀχαιῶν,
νῆα μὲν οἷ γε μέλαιναν ἐπ' ἠπείροιο ἔρυσσαν 485
ὑψοῦ ἐπὶ ψαμάθοις, ὑπὸ δ' ἔρματα μακρὰ τάνυσσαν·
αὐτοὶ δ' ἐσκίδναντο κατὰ κλισίας τε νέας τε.

Αὐτὰρ ὁ μήνιε νηυσὶ παρήμενος ὠκυπόροισι
διογενὴς Πηλέος υἱός, πόδας ὠκὺς Ἀχιλλεύς·
οὔτε ποτ' εἰς ἀγορὴν πωλέσκετο κυδιάνειραν 490
οὔτε ποτ' ἐς πόλεμον, ἀλλὰ φθινύθεσκε φίλον κῆρ
αὐθι μένων, ποθέεσκε δ' αὐτὴν τε πτόλεμόν τε.

Ἀλλ' ὅτε δὴ ῥ' ἐκ τοῖο δυωδεκάτῃ γένητ' ἥως,
καὶ τότε δὴ πρὸς Ὀλυμπον ἴσαν θεοὶ αἰὲν ἐόντες
πάντες ἅμα, Ζεὺς δ' ἦρχε· Θέτις δ' οὐ λήθετ' ἐφετ-
μέων 495

παιδὸς ἐοῦ, ἀλλ' ἣ γὰρ ἀνεδύσετο κῦμα θαλάσσης,
ἠερίῃ δ' ἀνέβη μέγαν οὐρανὸν Οὐλυμπόν τε.
εὗρεν δ' εὐρύοπα Κρονίδην ἄτερ ἦμενον ἄλλων
ἄκροτάτῃ κορυφῇ πολυδειράδος Οὐλύμποιο·
καὶ ῥα πάροιθ' αὐτοῖο καθέζετο, καὶ λάβε γούνων 500
σκαιῇ, δεξιτερῇ δ' ἄρ' ὑπ' ἀνθερεῶνος ἐλοῦσα
λίσσομένη προσέειπε Δία Κρονίωνα ἄνακτα·

“Ζεῦ πάτερ, εἴ ποτε δὴ σε μετ’ ἀθανάτοισιν ὄνησα
 ἢ ἔπει ἢ ἔργῳ, τόδε μοι κρήνην ἐέλδωρ·
 τίμησόν μοι νιόν, ὃς ὤκυμορώτατος ἄλλων
 ἔπλετ’· ἀτὰρ μιν νῦν γε ἄναξ ἀνδρῶν Ἀγαμέμνων
 ἠτίμησεν· ἐλὼν γὰρ ἔχει γέρας, αὐτὸς ἀπούρας.
 ἀλλὰ σύ πέρ μιν τίσον, Ὀλύμπιε μητίετα Ζεῦ·
 τόφρα δ’ ἐπὶ Τρώεσσι τίθει κράτος, ὅφρ’ ἂν Ἀχαιοὶ
 νιδὸν ἐμὸν τίσῳσιν ὀφέλλωσιν τέ ἐ τιμῇ.” 505

“Ὡς φάτο· τὴν δ’ οὐ τι προσέφη νεφεληγερέτα Ζεὺς,
 ἀλλ’ ἀκέων δὴν ἦστο· Θέτις δ’ ὥς ἤψατο γούνων,
 ὥς ἔχετ’ ἐμπεφυῖα, καὶ εἴρετο δεῦτερον αὔτις·
 “νημερτὲς μὲν δὴ μοι ὑπόσχεο καὶ κατάνευσον,
 ἢ ἀποίειπ’, ἐπεὶ οὐ τοι ἔπι δέος, ὅφρ’ ἐὺ εἰδῶ
 ὅσσον ἐγὼ μετὰ πᾶσιν ἀτιμοτάτη θεὸς εἰμι.” 515

Τὴν δὲ μέγ’ ὀχθήσας προσέφη νεφεληγερέτα Ζεὺς·
 “ἢ δὴ λοίγια ἔργ’ ὃ τέ μ’ ἐχθοδοπῆσαι ἐφήσεις
 “Ἡρῃ, ὅτ’ ἂν μ’ ἐρέθισιν ὀνειδείοις ἐπέεσσιν·
 ἢ δὲ καὶ αὐτῶς μ’ αἰὲν ἐν ἀθανάτοισι θεοῖσι
 νεικεῖ, καὶ τέ μέ φησι μάχῃ Τρώεσσι νάρηγειν.
 ἀλλὰ σὺ μὲν νῦν αὔτις ἀπόστιχε, μή τι νοήσῃ
 “Ἡρῃ· ἐμοὶ δέ κε ταῦτα μελήσεται, ὅφρα τελέσσω·
 εἰ δ’ ἄγε τοι κεφαλῇ κατανεύσομαι, ὅφρα πεποιθήσ·
 τοῦτο γὰρ ἐξ ἐμέθεν γε μετ’ ἀθανάτοισι μέγιστον
 τέκμωρ· οὐ γὰρ ἐμὸν παλινάγρετον οὐδ’ ἀπατηλὸν
 οὐδ’ ἀτελεύτητον, ὃ τι κεν κεφαλῇ κατανεύσω.” 520

Ἡ καὶ κυανέησιν ἐπ’ ὀφρύσι νεῦσε Κρονίων·
 ἀμβρόσιαι δ’ ἄρα χαῖται ἐπερρώσαντο ἄνακτος
 κρατὸς ἀπ’ ἀθανάτοιο· μέγαν δ’ ἐλέλιξεν Ὀλυμπον. 530
 Τῷ γ’ ὥς βουλευσάντε διέτμαγεν· ἢ μὲν ἔπειτα
 εἰς ἅλα ἅλτο βαθεῖαν ἀπ’ αἰγλήεντος Ὀλύμπου,
 Ζεὺς δὲ ἐὼν πρὸς δῶμα· θεοὶ δ’ ἅμα πάντες ἀνέστην
 ἐξ ἐδέων σφοῦ πατρὸς ἐναντίον· οὐδέ τις ἔτλη

μείναι ἐπερχόμενον, ἀλλ' ἀντίοι ἔσταν ἅπαντες. 535
 ὥς ὁ μὲν ἔνθα καθέζετ' ἐπὶ θρόνου· οὐδέ μιν Ἥρη
 ἡγνόησεν ἰδοῦσ' ὅτι οἱ συμφράσσατο βουλὰς
 ἀργυρόπεζα Θέτις θυγάτηρ ἄλλοιο γέροντος·
 αὐτίκα κερτομίλοισι Δία Κρονίωνα προσηύδα·
 “ τίς δὴ αὖ τοι, δολομήτα, θεῶν συμφράσσατο βουλὰς ; 540
 αἰεὶ τοι φίλον ἔστιν ἐμεῦ ἀπονόσφιν ἔοντα
 κρυπτάδια φρονέοντα δικάζέμεν· οὐδέ τί πώ μοι
 πρόφρων τέτληκας εἰπεῖν ἔπος ὅτι νοήσῃς.”

Τὴν δ' ἡμείβετ' ἔπειτα πατὴρ ἀνδρῶν τε θεῶν τε·
 “ Ἥρη, μὴ δὴ πάντας ἐμοὺς ἐπιέλπεο μύθους 545
 εἰδῆσειν· χαλεποὶ τοι ἔσονται ἀλόχῳ περ ἐούσῃ·
 ἀλλ' ὃν μὲν κ' ἐπιεικὲς ἀκουέμεν, οὗ τις ἔπειτα
 οὔτε θεῶν πρότερος τόν γ' εἴσεται οὔτ' ἀνθρώπων·
 ὃν δέ κ' ἐγὼν ἀπάνευθε θεῶν ἐθέλωμι νοῆσαι,
 μή τι σὺ ταῦτα ἕκαστα διεῖρεο μηδὲ μετᾴλλα.” 550

Τὸν δ' ἡμείβετ' ἔπειτα βοῶπις πότνια Ἥρη·
 “ αἰνότατε Κρονίδη, ποῖον τὸν μῦθον ἔειπες ;
 καὶ λίην σε πάρος γ' οὔτ' εἵρομαι οὔτε μεταλλῶ,
 ἀλλὰ μάλ' εὖκλος τὰ φράζειαι ἄσσω ἐθέλῃσθα.
 νῦν δ' αἰνῶς δεῖδοικα κατὰ φρένα μή σε παρείπῃ 555
 ἀργυρόπεζα Θέτις θυγάτηρ ἄλλοιο γέροντος·
 ἡερίη γὰρ σοὶ γε παρέζετο καὶ λάβε γούνων·
 τῇ σ' οἶω κατανεῦσαι ἐτήτυμον ὥς Ἀχιλλῆα
 τιμῆσῃς, ὀλέσῃς δὲ πολέας ἐπὶ νηυσὶν Ἀχαιῶν.”

Τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς· 560
 “ δαιμονίη, αἰεὶ μὲν ὅττει, οὐδέ σε λήθω·
 πρῆξαι δ' ἔμπης οὔτι δυνήσῃς, ἀλλ' ἀπὸ θυμοῦ
 μᾶλλον ἐμοὶ ἔσσαι· τὸ δέ τοι καὶ ῥίγιον ἔσται.
 εἰ δ' οὔτω τοῦτ' ἔστιν, ἐμοὶ μέλλει φίλον εἶναι·
 ἀλλ' ἀκούσα κάθησο, ἐμῶ δ' ἐπιπιθέο μῦθῳ, 565
 μή νύ τοι οὐ χραίσμωσιν ὅσοι θεοὶ εἰς' ἐν Ὀλύμπῳ

ἄσπονδον ἰόνθ', ὅτε κέν τοι ἀάπτους χεῖρας ἐφείω.”

ᾠς ἔφατ', ἔδεισεν δὲ βοῶπις πότνια Ἥρη,
καί ῥ' ἀκέουσα καθήστο, ἐπιγνάμψασα φίλον κῆρ·
ῶχθησαν δ' ἀνὰ δῶμα Διὸς θεοὶ Οὐρανῖωνες· 570

τοῖσιν δ' Ἥφαιστος κλυτοτέχνης ἦρχ' ἀγορεύειν,
μητρὶ φίλῃ ἐπὶ ἦρα φέρων, λευκωλένῳ Ἥρῃ·
“ἦ δὴ λοίγια ἔργα τὰδ' ἔσσεται οὐδ' ἔτ' ἀνεκτά,
εἰ δὴ σφῶν ἔνεκα θνητῶν ἐριδαίνετον ᾧδε,
ἐν δὲ θεοῖσι κολῶν ἐλαύνετον· οὐδέ τι δαιτὸς 575
ἔσθλῆς ἔσσεται ἦδος, ἐπεὶ τὰ χερεῖονα νικᾷ.

μητρὶ δ' ἐγὼ παράφημι, καὶ αὐτῇ περ νοεούσῃ,
πατρὶ φίλῳ ἐπὶ ἦρα φέρειν Διί, ὅφρα μὴ αὖτε
νεικείησι πατήρ, σὺν δ' ἡμῖν δαῖτα ταραῆξῃ.
εἷ περ γάρ κ' ἐθέλῃσιν Ὀλύμπιος ἀστεροπητῆς 580
ἐξ ἐδέων στυφελίξαι· ὁ γὰρ πολὺν φέρτατός ἐστιν·
ἀλλὰ σὺ τόν γ' ἐπέεσσι καθάπτεσθαι μαλακοῖσιν·
αὐτίκ' ἔπειθ' ἵλαος Ὀλύμπιος ἔσσεται ἡμῖν.”

ᾠς ἄρ' ἔφη, καὶ ἀναΐξας δέπας ἀμφικύπελλον
μητρὶ φίλῃ ἐν χειρὶ τίθει, καὶ μιν προσέειπε· 585

“τέτλαθι, μῆτερ ἐμή, καὶ ἀνάσχεο κηδομένη περ,
μή σε φίλην περ ἐοῦσαν ἐν ὀφθαλμοῖσιν ἴδωμαι
θεινομένην, τότε δ' οὔ τι δυνήσομαι ἀχνύμενός περ
χραιομεῖν· ἀργαλέος γὰρ Ὀλύμπιος ἀντιφέρεσθαι·
ἤδη γάρ με καὶ ἄλλοτ' ἀλεξέμεναι μεμαῶτα 590
ῥῖψε ποδὸς τεταγὼν ἀπὸ βηλοῦ θεσπεσίοιο,

πᾶν δ' ἡμαρ φερόμην, ἅμα δ' ἡελίῳ καταδύντι
κάππεσον ἐν Δήμνῳ, ὀλίγος δ' ἔτι θυμὸς ἐνῆεν·
ἐνθα με Σίντιες ἄνδρες ἄφαρ κομίσαντο πεσόντα.”

ᾠς φάτο, μείδησεν δὲ θεὰ λευκώλενος Ἥρη, 595
μειδήσασα δὲ παιδὸς ἐδέξατο χειρὶ κύπελλον·
αὐτὰρ ὁ τοῖς ἄλλοισι θεοῖς ἐνδέξια πᾶσιν
οἶνοχόει γλυκὺ νέκταρ ἀπὸ κρητῆρος ἀφύσσω·

ἄσβεστος δ' ἄρ' ἐνὼρτο γέλως μακάρεσσι θεοῖσιν,
ὥς ἴδον Ἥφαιστον διὰ δώματα ποιπνύοντα.

600

ἌΩς τότε μὲν πρόπαν ἡμαρ ἐς ἥλιον καταδύντα
δαίνυντ', οὐδέ τι θυμὸς ἐδεύετο δαιτὸς ἔϊσης,
οὐ μὲν φόρμιγγος περικαλλέος, ἣν ἔχ' Ἀπόλλων,
Μουσάων θ', αἱ ἄειδον ἀμειβόμεναι ὀπὶ καλῇ.

Αὐτὰρ ἐπεὶ κατέδν λαμπρὸν φάος ἡέλιιο,
οἱ μὲν κακκείοντες ἔβαν οἰκόνδε ἕκαστος,
ἦχι ἐκάστω δῶμα περικλυτὸς ἀμφιγυῖς
Ἥφαιστος ποίησεν ἰδνίησι πραπίδεσσι·

605

Ζεὺς δὲ πρὸς ὃν λέχος ἦι Ὀλύμπιος ἀστεροπητής,
ἔνθα πάρος κοιμᾷθ' ὅτε μιν γλυκὺς ὕπνος ἱκάνοι·
ἔνθα καθεῦδ' ἀναβάς, παρὰ δὲ χρυσόθρονος Ἥρη.

610

ΙΛΙΑΔΟΣ Β.

Ὀνειρος. Βοιωτία ἢ κατάλογος τῶν νεῶν.

Ἄλλοι μὲν ῥα θεοὶ τε καὶ ἄνδρες ἵπποκορυσταὶ
εὖδον παννύχιοι, Δία δ' οὐκ ἔχε νήδυμος ὕπνος,
ἀλλ' ὃ γε μερμήριζε κατὰ φρένα ὡς Ἀχιλῆα
τιμήσει, ὀλέσαι δὲ πολέας ἐπὶ νηυσὶν Ἀχαιῶν.
ἦδε δέ οἱ κατὰ θυμὸν ἀρίστη φαίνετο βουλή, 5
πέμψαι ἐπ' Ἀτρεΐδῃ Ἀγαμέμνονι οὐλον Ὀνειρον·
καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
“βάσκ' ἴθι, οὐλε Ὀνειρε, θοὰς ἐπὶ νῆας Ἀχαιῶν·
ἐλθὼν ἐς κλισίην Ἀγαμέμνονος Ἀτρεΐδαιο
πάντα μάλ' ἀτρεκέως ἀγορευέμεν ὡς ἐπιτέλλω· 10
θωρήξαι ἔκλειε κάρη κομόωντας Ἀχαιοὺς
πανσυδίῃ· νῦν γάρ κεν ἔλοι πόλιν εὐρυάγνιαν
Τρώων· οὐ γὰρ ἔτ' ἀμφὶς Ὀλύμπια δώματ' ἔχοντες
ἀθάνατοι φράζονται· ἐπέγναμψεν γὰρ ἅπαντας
Ἥρη λισσομένη, Τρώεσσι δὲ κήδε' ἐφήπται.” 15
Ὡς φάτο, βῆ δ' ἄρ' Ὀνειρος, ἐπεὶ τὸν μῦθον ἄκουσε·
καρπαλίμως δ' ἵκανε θοὰς ἐπὶ νῆας Ἀχαιῶν,
βῆ δ' ἄρ' ἐπ' Ἀτρεΐδην Ἀγαμέμνονα· τὸν δ' ἐκίχανεν
εὖδοντ' ἐν κλισίῃ, περὶ δ' ἀμβρόσιος κέχυνθ' ὕπνος.
στῇ δ' ἄρ' ὑπὲρ κεφαλῆς Νηληϊῶ νῆι ἐοικώς, 20
Νέστορι, τὸν ῥα μάλιστα γερόντων τί' Ἀγαμέμνων
τῷ μιν ξεισάμενος προσεφώνεε θεῖος Ὀνειρος·
“εὖδεις, Ἀτρεὺς υἱὲ δαΐφρονος ἵπποδάμοιο·

οὐ χρηὶ παννύχιον εὔδειν βουληφόρον ἄνδρα,
 ᾧ λαοὶ τ' ἐπιτετράφεται καὶ τόσσα μέμηλε· 25
 νῦν δ' ἐμέθεν ξύνες ᾧκα· Διὸς δέ τοι ἄγγελός εἰμι,
 ὃς σεῦ ἀνευθεν ἐὼν μέγα κήδεται ἦδ' ἐλεαίρει.
 θωρήξαι σ' ἐκέλευσε κάρη κομόωντας Ἀχαιοὺς
 πανσυδίη· νῦν γάρ κεν ἔλοις πόλιν εὐρυάγυιαν
 Τρώων· οὐ γὰρ ἔτ' ἀμφὶς Ὀλύμπια δώματ' ἔχοντες 30
 ἀθάναττι φράζονται· ἐπέγναμψεν γὰρ ἅπαντας
 Ἥρη λισσομένη, Τρώεσσι δὲ κήδε' ἐφήπται
 ἐκ Διός· ἀλλὰ σὺ σῆσιν ἔχε φρεσί, μηδέ σε λήθη
 αἰρείτω, εὖτ' ἂν σε μελίφρων ὕπνος ἀνήη·”

ἌΩς ἄρα φωνήσας ἀπεβήσεται, τὸν δ' ἔλιπ' αὐτοῦ 35
 τὰ φρονέοντ' ἀνὰ θυμὸν ἃ ῥ' οὐ τελέεσθαι ἔμελλον·
 φῆ γὰρ ὃ γ' αἰρήσειν Πριάμου πόλιν ἡματι κείνῳ,
 νήπιος, οὐδὲ τὰ ἤδη ἃ ῥα Ζεὺς μῆδετο ἔργα·
 θήσειν γὰρ ἔτ' ἔμελλεν ἐπ' ἄλγεά τε στοναχάς τε
 Τρωσί τε καὶ Δαναοῖσι διὰ κρατερὰς ὕσμινας. 40
 ἔγρετο δ' ἐξ ὕπνου, θείῃ δέ μιν ἀμφέχυντ' ὀμφή·
 ἔξετο δ' ὀρθωθείς, μαλακὸν δ' ἐνδυνε χιτῶνα,
 καλὸν νηγάτεον, περὶ δὲ μέγα βάλλετο φᾶρος·
 ποσσὶ δ' ὑπὸ λιπαροῖσιν ἐδήσατο καλὰ πέδιλα,
 ἀμφὶ δ' ἄρ' ὥμοισιν βάλετο ξίφος ἀργυρόηλον· 45
 εἶλετο δὲ σκῆπτρον πατρῷον, ἀφθιτον αἰεὶ·
 σὺν τῷ ἔβη κατὰ νῆας Ἀχαιῶν χαλκοχιτώνων.

Ἦὼς μὲν ῥα θεὰ προσεβήσεται μακρὸν Ὀλυμπον,
 Ζηνὶ φόως ἐρέουσα καὶ ἄλλοις ἀθανάτοισιν·
 αὐτὰρ ὃ κηρύκεσσι λιγυφθόγγοισι κέλευσε 50
 κηρύσσειν ἀγορήνδε κάρη κομόωντας Ἀχαιούς·
 οἱ μὲν ἐκήρυσσον, τοὶ δ' ἠγείροντο μάλ' ᾧκα·
 βουλὴν δὲ πρῶτον μεγαθύμων ἴζε γερόντων
 Νεστορέη παρὰ νηὶ Πυλῳιγενέος βασιλῆος·
 τοὺς ὃ γε συγκαλέσας πυκινὴν ἡρτύνετο βουλὴν· 55

“ κλύετε, φίλοι· θεῖός μοι ἐνύπνιον ἦλθεν Ὀνειρος
 ἀμβροσίην διὰ νύκτα· μάλιστα δὲ Νέστορι δῖῳ
 εἰδός τε μέγεθός τε φυήν τ’ ἄγχιστα ἐώκει·
 στῇ δ’ ἄρ’ ὑπὲρ κεφαλῆς καὶ με πρὸς μῦθον ἔειπεν·
 ‘ εὖδεις, Ἀτρείος υἱὲ δαΐφρονος ἱπποδάμοιο·
 οὐ χρὴ παννύχιον εὖδειν βουληφόρον ἄνδρα,
 ᾧ λαοὶ τ’ ἐπιτετράφεται καὶ τόσσα μέμηλε·
 νῦν δ’ ἐμέθεν ζύνες ὦκα· Διὸς δέ τοι ἄγγελός εἰμι,
 ὃς σεῦ ἀνευθεν ἐὼν μέγα κήδετα ἠδ’ ἐλεαίρει·
 θωρήξαι σ’ ἐκέλευσε κάρη κομόωντας Ἀχαιοὺς
 πανσυδίῃ· νῦν γάρ κεν ἔλοις πόλιν εὐρύναντιαν
 Τρώων· οὐ γὰρ ἔτ’ ἀμφὶς Ὀλύμπια δώματ’ ἔχοντες
 ἀθάνατοι φράζονται· ἐπέγναμψεν γὰρ ἅπαντας
 Ἥρη λισσομένη, Τρώεσσι δὲ κήδε’ ἐφήπται
 ἐκ Διός· ἀλλὰ σὺ σῆσιν ἔχε φρεσίν·’ ὥς ὁ μὲν εἰπὼν
 ὥχετ’ ἀποπτάμενος, ἐμὲ δὲ γλυκὺς ὕπνος ἀνήκεν.
 ἀλλ’ ἄγετ’, αἶ κέν πως θωρήξομεν νῆας Ἀχαιῶν·
 πρῶτα δ’ ἐγὼν ἔπεσιν πειρήσομαι, ἣ θέμις ἐστί,
 καὶ φεύγειν σὺν νηυσὶ πολυκλήϊσι κελεύσω·
 ὑμεῖς δ’ ἄλλοθεν ἄλλος ἐρητύειν ἐπέεσσιν.”

Ἥ τοι ὃ γ’ ὥς εἰπὼν κατ’ ἄρ’ ἔξετο, τοῖσι δ’ ἀνέστη
 Νέστωρ, ὃς ῥα Πύλοιο ἄναξ ἦν ἡμαθόεντος·

ὃ σφιν εὐφρονέων ἀγορήσατο καὶ μετέειπεν·
 “ ὦ φίλοι, Ἀργείων ἡγήτορες ἠδὲ μέδοντες,
 εἰ μὲν τις τὸν ὄνειρον Ἀχαιῶν ἄλλος ἔνισπε,
 ψευδός κεν φαῖμεν καὶ νοσφιζοίμεθα μᾶλλον·
 νῦν δ’ ἴδεν ὃς μέγ’ ἄριστος Ἀχαιῶν εὐχεται εἶναι·
 ἀλλ’ ἄγετ’, αἶ κέν πως θωρήξομεν νῆας Ἀχαιῶν.”

Ὡς ἄρα φωνήσας βουλῆς ἐξ ἥρχε νέεσθαι,
 οἱ δ’ ἐπανέστησαν πείθοντό τε ποιμένι λαῶν,
 σκηπτοῦχοι βασιλῆες· ἐπεσσεύοντο δὲ λαοί.
 ἦύτε ἔθνεα εἴσι μελισσάων ἀδινάων,

πέτρης ἐκ γλαφυρῆς αἰεὶ νέον ἐρχομένων·
 βοτρυδὸν δὲ πέτονται ἐπ' ἄνθεσιν εἰαρινοῖσιν·
 αἱ μὲν τ' ἔνθα ἄλις πεποτήγεται, αἱ δέ τε ἔνθα· 90
 ὥς τῶν ἔθνεα πολλὰ νεῶν ἄπο καὶ κλισιάων
 ἡϊόνος προπάροιθε βαθείης ἐστιχόωντο
 ἰλαδὸν εἰς ἀγορήν· μετὰ δέ σφισιν Ὅσσα δεδήκει
 ὀτρύνουσι· ἰέναι, Διὸς ἄγγελος· οἱ δ' ἀγέροντο.
 τετρήχει δ' ἀγορή, ὑπὸ δὲ στεναχίζετο γαῖα 95
 λαῶν ἰζόντων, ὄμαδος δ' ἦν· ἐννέα δέ σφεας
 κήρυκες βοόωντες ἐρήτυον, εἴ ποτ' αὐτῆς
 σχοιάτ', ἀκούσειαν δὲ διοτρεφέων βασιλῆων.
 σπουδῇ δ' ἔζετο λαός, ἐρήτυθεν δὲ καθ' ἔδρας
 παυσάμενοι κλαγγῆς· ἀνὰ δὲ κρείων Ἀγαμέμνων 100
 ἔστη σκῆπτρον ἔχων, τὸ μὲν Ἥφαιστος κάμε τεύχων.
 Ἥφαιστος μὲν δῶκε Διὶ Κρονίῳ ἀνακτι,
 αὐτὰρ ἄρα Ζεὺς δῶκε διακτόρῳ ἀργεῖφόντῃ·
 Ἑρμείας δὲ ἄναξ δῶκεν Πέλοπι πληξίππῳ,
 αὐτὰρ ὁ αὐτε Πέλοψ δῶκ' Ἀτρείϊ, ποιμένι λαῶν· 105
 Ἀτρεὺς δὲ θνήσκων ἔλιπεν πολύαρνι Θυέστῃ,
 αὐτὰρ ὁ αὐτε Θυέστ' Ἀγαμέμνονι λείπε φορῆναι,
 πολλῇσιν νήσοισι καὶ Ἀργεῖ παντὶ ἀνάσσειν.
 τῷ δ' γ' ἐρεισάμενος ἔπε' Ἀργείοισι μετηύδα·
 “ὦ φίλοι ἥρωες Δαναοί, θεράποντες Ἄρης, 110
 Ζεὺς με μέγα Κρονίδης ἄτῃ ἐνέδησε βαρείῃ,
 σχέτλιος, ὃς πρὶν μὲν μοι ὑπέσχετο καὶ κατένευσεν
 Ἴλιον ἐκπέρσαντ' εὐτείχεον ἀπονέεσθαι,
 νῦν δὲ κακὴν ἀπάτην βουλεύσατο, καί με κελεύει 115
 δυσκλέα Ἄργος ἰκέσθαι, ἐπεὶ πολλὴν ὤλεσα λαόν.
 οὕτω που Διὶ μέλλει ὑπερμενεί φίλον εἶναι,
 ὃς δὴ πολλῶν πολίων κατέλυσε κάρηνα
 ἦδ' ἔτι καὶ λύσει· τοῦ γὰρ κράτος ἐστὶ μέγιστον.
 αἰσχροὺν γὰρ τόδε γ' ἐστὶ καὶ ἐσσομένοισι πυθέσθαι,

μὰψ οὕτω τοιόνδε τοσόνδε τε λαὸν Ἀχαιῶν 120
 ἄπρηκτον πόλεμον πολεμίζειν ἠδὲ μάχεσθαι
 ἀνδράσι πανροτέροισι, τέλος δ' οὐ πῶ τι πέφανται·
 εἷ περ γάρ κ' ἐθέλοισιν Ἀχαιοὶ τε Τρῶές τε,
 ὄρκια πιστὰ ταμόντες, ἀριθμηθήμεναι ἄμφω,
 Τρῶας μὲν λέξασθαι ἐφέστιοι ὅσοι ἕασιν, 125
 ἡμεῖς δ' ἐς δεκάδας διακοσμηθεῖμεν Ἀχαιοί,
 Τρώων δ' ἄνδρα ἕκαστον ἐλοίμεθα οἰνοχοεῦν,
 πολλαὶ κεν δεκάδες δευοίατο οἰνοχόοιο.
 τόσσον ἐγὼ φημι πλέας ἔμμεναι νῆας Ἀχαιῶν
 Τρώων, οἳ ναίουσι κατὰ πτόλιν· ἀλλ' ἐπίκουροι 130
 πολλέων ἐκ πολίων ἐγχέσπαλοι ἄνδρες ἕασιν,
 οἳ με μέγα πλάζουσι καὶ οὐκ εἰῶσ' ἐθέλοντα
 Ἰλίου ἐκπέρσαι εὖ ναιόμενον πτολίεθρον.
 ἐννέα δὴ βεβάασι Διὸς μεγάλου ἐνιαυτοί,
 καὶ δὴ δοῦρα σέσηπε νεῶν καὶ σπάρτα λέλυνται· 135
 αἱ δέ που ἡμέτεραί τ' ἄλοχοι καὶ νῆπια τέκνα
 ἦατ' ἐνὶ μεγάροις ποτιδέγμεναι· ἄμμι δὲ ἔργον
 αὐτῶς ἀκράαντον, οὐ εἵνεκα δεῦρ' ἰκόμεσθα.
 ἀλλ' ἄγεθ', ὥς ἂν ἐγὼ εἶπω, πειθώμεθα πάντες·
 φεύγωμεν σὺν νηυσὶ φίλην ἐς πατρίδα γαίαν· 140
 οὐ γὰρ ἔτι Τροίην αἰρήσομεν εὐρυάγυιαν.”
 ὣς φάτο, τοῖσι δὲ θυμὸν ἐνὶ στήθεσσι θυρε
 πᾶσι μετὰ πληθύν, ὅσοι οὐ βουλῆς ἐπάκουσαν·
 κινήθη δ' ἀγορὴ φῆ κύματα μακρὰ θαλάσσης,
 πόντου Ἰκαρίοιο, τὰ μὲν τ' Εὐρὸς τε Νότος τε 145
 ὥρουρ' ἐπαίξας πατρὸς Διὸς ἐκ νεφελάων.
 ὥς δ' ὅτε κινήσῃ Ζέφυρος βαθὺ λήϊον ἐλθών,
 λάβρος ἐπαιγίζων, ἐπὶ τ' ἡμῷ ἀσταχέουσιν,
 ὥς τῶν πᾶσ' ἀγορὴ κινήθη· τοὶ δ' ἀλαλητῶ
 νῆας ἔπ' ἐσσεύοντο, ποδῶν δ' ὑπένερθε κούλη 150
 ἴστατ' ἀειρομένη· τοὶ δ' ἀλλήλοισι κέλευον

ἄπτεσθαι νηῶν ἥδ' ἐλκόμεν εἰς ἄλα δῖαν,
οὐρούς τ' ἐξεκάθαιρον· αὐτὴ δ' οὐρανὸν ἵκεν
οἴκαδε ἱεμένων· ὑπὸ δ' ἦρεον ἔρματα νηῶν.

Ἔνθα κεν Ἀργείοισιν ὑπέρμορα νόστος ἐτύχθη, 155

εἰ μὴ Ἀθηναίην Ἥρη πρὸς μῦθον ἔειπεν·

“ὦ πόποι, αἰγιόχοιο Διὸς τέκος, Ἀτρυτώνη,

οὕτω δὴ οἰκόνδε φίλην ἐς πατρίδα γαίαν

Ἀργεῖοι φεύξονται ἐπ' εὐρέα νῶτα θαλάσσης,

καὶ δέ κεν εὐχωλὴν Πριάμφ καὶ Τρωσὶ λίποιεν 160

Ἀργεῖην Ἑλένην, ἧς εἵνεκα πολλοὶ Ἀχαιῶν

ἐν Τροίῃ ἀπόλουντο, φίλης ἀπὸ πατρίδος αἵης·

ἀλλ' ἴθι νῦν κατὰ λαὸν Ἀχαιῶν χαλκοχιτώνων·

σοῖς ἀγανοῖς ἐπέεσσιν ἐρήτυε φῶτα ἕκαστον,

μηδὲ ἕα νῆας ἅλαδ' ἐλκόμεν ἀμφιελίσσας.” 165

ᾧ ὤς ἔφατ', οὐδ' ἀπίθησε θεὰ γλαυκῶπις Ἀθήνη,

βῆ δὲ κατ' Οὐλύμποιο καρήνων αἵξασα·

[καρπαλίμως δ' ἵκανε θεὰς ἐπὶ νῆας Ἀχαιῶν.]

εὗρεν ἔπειτ' Ὀδυσῆα, Διὶ μῆτιν ἀτάλαντον,

ἔσταότ'· οὐδ' ὅ γε νηὸς εὖσσέλμοιο μελαίνης 170

ἄπτετ', ἐπεὶ μιν ἄχος κραδίην καὶ θυμὸν ἵκανε·

ἀγχοῦ δ' ἵσταμένη προσέφη γλαυκῶπις Ἀθήνη·

“διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,

οὕτω δὴ οἰκόνδε φίλην ἐς πατρίδα γαίαν

φεύξεσθ' ἐν νῆεσσι πολυκλήϊσι πεσόντες, 175

καὶ δέ κεν εὐχωλὴν Πριάμφ καὶ Τρωσὶ λίποιτε

Ἀργεῖην Ἑλένην, ἧς εἵνεκα πολλοὶ Ἀχαιῶν

ἐν Τροίῃ ἀπόλουντο, φίλης ἀπὸ πατρίδος αἵης.

ἀλλ' ἴθι νῦν κατὰ λαὸν Ἀχαιῶν, μηδὲ τ' ἐρώει,

σοῖς δ' ἀγανοῖς ἐπέεσσιν ἐρήτυε φῶτα ἕκαστον, 180

μηδὲ ἕα νῆας ἅλαδ' ἐλκόμεν ἀμφιελίσσας.”

ᾧ ὤς φάθ', ὁ δὲ ξυνέηκε θεᾶς ὅπα φωνησάσης,

βῆ δὲ θέειν, ἀπὸ δὲ χλαῖναν βάλε· τὴν δ' ἐκόμισσε

κῆρυξ Εὐρυβάτης Ἰθακήσιος, ὅς οἱ ὀπήδει·
 αὐτὸς δ' Ἀτρεΐδew Ἀγαμέμνονος ἀντίος ἔλθων 185
 δέξατό οἱ σκῆπτρον πατρώϊον, ἄφθιτον αἰεὶ·
 σὺν τῷ ἔβη κατὰ νῆας Ἀχαιῶν χαλκοχιτώνων.

“Οὐ τινα μὲν βασιλῆα καὶ ἕξοχον ἄνδρα κιχείη,
 τὸν δ' ἀγανοῖς ἐπέεσσιν ἐρητύσασκε παραστάς·
 “δαιμόνι’, οὗ σε ἔοικε κακὸν ὥς δειδίσσεσθαι, 190
 ἀλλ’ αὐτὸς τε κάθησο καὶ ἄλλους ἴδρνε λαούς·
 οὐ γάρ πω σάφα οἶσθ’ οἷος νόος Ἀτρεΐωνος·
 νῦν μὲν πειράται, τάχα δ' ἵψεται νῆας Ἀχαιῶν.
 ἐν βουλῇ δ' οὐ πάντες ἀκούσαμεν οἷον ἔειπε ;
 μή τι χολωσάμενος ῥέξῃ κακὸν νῆας Ἀχαιῶν· 195
 θυμὸς δὲ μέγας ἐστὶ διοτρεφέων βασιλῆων,
 τιμὴ δ' ἐκ Διὸς ἐστι, φιλεῖ δέ ἐ μητίετα Ζεύς.”

“Οὐ δ' αὖ δῆμον τ' ἄνδρα ἴδοι βοόωντά τ' ἐφεύροι,
 τὸν σκῆπτρῳ ἐλάσασκεν ὁμοκλήσασκέ τε μύθῳ·
 “δαιμόνι’, ἀτρέμας ἦσο καὶ ἄλλων μῦθον ἄκουε, 200
 οἳ σέο φέρτεροί εἰσι, σὺ δ' ἀπτόλεμος καὶ ἀναλκις,
 οὔτε ποτ' ἐν πολέμῳ ἐναρίθμιος οὔτ' ἐνὶ βουλῇ.
 οὐ μὲν πως πάντες βασιλεύσομεν ἐνθάδ' Ἀχαιοί·
 οὐκ ἀγαθὸν πολυκοιρανίη· εἷς κοίρανος ἔστω,
 εἷς βασιλεὺς, ᾧ ἔδωκε Κρόνου παῖς ἀγκυλομήτεω 205
 [σκῆπτρόν τ' ἠδὲ θέμιστας, ἵνα σφίσι βασιλεύῃ].”

“Ὡς ὃ γε κοιρανέων δίεπε στρατόν· οἳ δ' ἀγορήνδε
 αὐτὶς ἐπεσσεύοντο νεῶν ἅπο καὶ κλισιάων
 ἠχῇ, ὥς ὅτε κῦμα πολυφλοίσβοιο θαλάσσης
 αἰγιαλῷ μεγάλῳ βρέμεται, σμαραγεῖ δέ τε πόντος. 210

“Ἄλλοι μὲν ῥ' ἔζοντο, ἐρήτυθεν δὲ καθ' ἑδρας·
 Θερσίτης δ' ἔτι μῶνος ἀμετροεπῆς ἐκολῶα,
 ὅς ῥ' ἔπεα φρεσὶν ἦσιν ἄκοσμά τε πολλὰ τε ἤδη,
 μάψ, ἀτὰρ οὐ κατὰ κόσμον, ἐριζέμεναι βασιλεῦσιν,
 ἀλλ' ὅ τι οἱ εἴσαιτο γελοῖον Ἀργείοισιν 215

ἔμμεναι· αἷσχιστος δὲ ἀνὴρ ὑπὸ Ἴλιον ἦλθε·
 φολκὸς ἔην, χωλὸς δ' ἕτερον πόδα· τὼ δέ οἱ ὤμω
 κυρτώ, ἐπὶ στήθεος συνοχωκότε· αὐτὰρ ὕπερθε
 φοξὸς ἔην κεφαλὴν, ψεδνὴ δ' ἐπενήνοθε λάχνη.
 ἔχθιστος δ' Ἀχιλῆϊ μάλιστ' ἦν ἠδ' Ὀδυσῆϊ· 220
 τὼ γὰρ νεικεέσκε· τότε αὐτ' Ἀγαμέμνονι δῖω
 ὀξέα κεκληγὼς λέγ' ὀνειδέα· τῷ δ' ἄρ' Ἀχαιοὶ
 ἐκπάγλως κοτέοντο νεμέσσηθέν τ' ἐνὶ θυμῷ.
 αὐτὰρ ὁ μακρὰ βοῶν Ἀγαμέμνονα νείκεε μύθῳ·
 “ Ἀτρεΐδῃ, τέο δὴ αὐτ' ἐπιμέμφεαι ἠδὲ χατίζεις ; 225
 πλείαι τοι χαλκοῦ κλισίαι, πολλαὶ δὲ γυναιῖκες
 εἰσὶν ἐνὶ κλισίῃς ἐξαίρετοι, ἄς τοι Ἀχαιοὶ
 πρωτίστῳ δίδομεν, εὖτ' ἂν πτολίεθρον ἔλωμεν.
 ἦ ἔτι καὶ χρυσοῦ ἐπιδεύεαι, ὅν κέ τις οἴσει
 Τρώων ἵπποδάμων ἐξ Ἰλίου νῖος ἅποινα, 230
 ὃν κεν ἐγὼ δῆσας ἀγάγω ἢ ἄλλος Ἀχαιῶν,
 ἦε γυναιῖκα νέην, ἵνα μίσγεται ἐν φιλότῃτι,
 ἦν τ' αὐτὸς ἀπονόσφι κατίσχει ; οὐ μὲν ἔοικεν
 ἀρχὸν εἶντα κακῶν ἐπιβασκέμεν νῆας Ἀχαιῶν.
 ὦ πέπονες, κάκ' ἐλέγχε', Ἀχαιῖδες, οὐκέτ' Ἀχαιοί, 235
 οἵκαδ' ἐπερ σὺν νηυσὶ νεώμεθα, τόνδε δ' ἐώμεν
 αὐτοῦ ἐνὶ Τροίῃ γέρα πεσσέμεν, ὄφρα ἴδῃται
 ἦ ῥά τί οἱ χῆμεῖς προσαμύνομεν, ἦε καὶ οὐκί·
 ὅς καὶ νῦν Ἀχιλῆα, ἔο μέγ' ἀμείνονα φῶτα,
 ἠτίμησεν· ἐλὼν γὰρ ἔχει γέρας, αὐτὸς ἀπούρας. 240
 ἀλλὰ μάλ' οὐκ Ἀχιλῆϊ χόλος φρεσὶν, ἀλλὰ μεθήμων·
 ἦ γὰρ ἄν, Ἀτρεΐδῃ, νῦν ὕστατα λωβήσαιο.”

Ὡς φάτο νεικείων Ἀγαμέμνονα, ποιμένα λαῶν,
 Θερσίτης· τῷ δ' ὦκα παρίστατο δῖος Ὀδυσσεύς,
 καὶ μιν ὑπόδρα ἰδὼν χαλεπῷ ἠνίπαπε μύθῳ· 245
 “ Θερσίτ' ἀκριτόμυθε, λιγύς περ ἐὼν ἀγορητής,
 ἴσχεο, μῆδ' ἔθελ' οἶος ἐριζέμεναι βασιλεῦσιν·

οὐ γὰρ ἐγὼ σέο φημὶ χειριότερον βροτὸν ἄλλον
 ἔμμεναι, ὅσσοι ἅμ' Ἀτρεΐδης ὑπὸ Ἴλιον ἦλθον.
 τῷ οὐκ ἂν βασιλῆας ἀνὰ στόμ' ἔχων ἀγορεύοις, 250
 καὶ σφιν ὀνειδέα τε προφέροισ, νόστον τε φυλάσσοις.
 οὐδέ τί πω σάφα ἴδμεν ὅπως ἔσται τάδε ἔργα,
 ἦ εὖ ἦε κακῶς νοστήσομεν νῆες Ἀχαιῶν.
 τῷ νῦν Ἀτρεΐδῃ Ἀγαμέμνονι, ποιμένι λαῶν,
 ἦσαι ὀνειδίζων, ὅτι οἱ μάλα πολλὰ διδοῦσιν 255
 ἦρωες Δαναοί· σὺ δὲ κερτομέων ἀγορεύεις.
 ἀλλ' ἔκ τοι ἔρέω, τὸ δὲ καὶ τετελεσμένον ἔσται·
 εἴ κ' ἔτι σ' ἀφραίνοντα κιχήσομαι ὥς νύ περ ᾧδε,
 μηκέτ' ἔπειτ' Ὀδυσῆϊ κάρη ὤμοισιν ἐπείη,
 μηδ' ἔτι Τηλεμάχοιο πατὴρ κεκλημένος εἶην, 260
 εἰ μὴ ἐγὼ σε λαβὼν ἀπὸ μέν φίλα εἴματα δύσω,
 χλαῖνάν τ' ἠδὲ χιτῶνα, τά τ' αἰδῶ ἀμφικαλύπτει,
 αὐτὸν δὲ κλαίοντα θοὰς ἐπὶ νῆας ἀφήσω
 πεπληγὼς ἀγορήθεν ἀεικέσσι πληγῇσιν.”

ἌΩς ἄρ' ἔφη, σκῆπτρῳ δὲ μετάφρενον ἠδὲ καὶ ὦμω 265
 πλῆξεν· ὁ δ' ἰδνῶθη, θαλερὸν δέ οἱ ἔκπεσε δάκρυ·
 σμῶδιξ δ' αἱματόεσσα μεταφρένου ἐξυπανέστη
 σκῆπτρον ὑπο χρυσέου· ὁ δ' ἄρ' ἔξετο τάρβησέν τε,
 ἀλγῆσας δ' ἀχρεῖον ἰδὼν ἀπομόρξατο δάκρυ.
 οἱ δὲ καὶ ἀχνύμενοί περ ἐπ' αὐτῷ ἠδὺν γέλασσαν· 270
 ᾧδε δέ τις εἶπεσκεν ἰδὼν ἐς πλησίον ἄλλον·
 “ὦ πόποι, ἦ δὴ μυρί' Ὀδυσσεὺς ἐσθλὰ ἔοργε
 βουλὰς τ' ἐξάρχων ἀγαθὰς πόλεμόν τε κορύσσων·
 νῦν δὲ τόδε μέγ' ἄριστον ἐν Ἀργείοισιν ἔρεξεν,
 ὅς τὸν λωβητῆρα ἐπεσβόλον ἔσχ' ἀγοράων. 275
 οὐ θήν μιν πάλιν αὖτις ἀνήσει θυμὸς ἀγῆνωρ
 νεικέειν βασιλῆας ὀνειδείοις ἐπέεσσιν.”

ἌΩς φάσαν ἡ πληθὺς· ἀνὰ δ' ὁ πτολίπορθος Ὀδυσσεὺς
 ἔσθη σκῆπτρον ἔχων· παρὰ δὲ γλαυκῶπις Ἀθήνη

εἰδομένη κήρυκι σιωπᾶν λαὸν ἀνώγει, 280
 ὥς ἅμα θ' οἱ πρῶτοί τε καὶ ὕστατοι νῆες Ἀχαιῶν
 μῦθον ἀκούσειαν καὶ ἐπιφρασσάτα βουλήν·
 ὃ σφιν εὐφρονέων ἀγορήσατο καὶ μετέειπεν·
 “Ἀτρεΐδῃ, νῦν δὴ σε, ἄναξ, ἐθέλουσιν Ἀχαιοὶ
 πᾶσιν ἐλέγχιστον θέμεναι μερόπεσσι βροτοῖσιν, 285
 οὐδέ τοι ἐκτελέουσιν ὑπόσχεσιν ἣν περ ὑπέσταν
 ἐνθάδ' ἔτι στείχοντες ἀπ' Ἀργεος ἱποπόβοιο,
 Ἴλιον ἐκπέρσαντ' εὐτείχεον ἀπονέεσθαι.
 ὥς τε γὰρ ἡ παῖδες νεαροὶ χῆραί τε γυναῖκες
 ἀλλήλοισιν ὀδύρονται οἰκόνδε νέεσθαι. 290
 ἡ μὲν καὶ πόνος ἐστὶν ἀνιηθέντα νέεσθαι·
 καὶ γάρ τίς θ' ἔνα μῆνα μένων ἀπὸ ἧς ἀλόχοιο
 ἀσχαλάῃ σὺν νηὶ πολυζύγῳ, ὃν περ ἄελλαι
 χειμέριαι εἰλέωσιν ὀρινομένη τε θάλασσα·
 ἡμῖν δ' εἷνατός ἐστι περιτροπέων ἐνιαυτὸς 295
 ἐνθάδε μιμνούντεσσι· τῷ οὐ νεμεσίζομ' Ἀχαιοὺς
 ἀσχαλάαν παρὰ νηυσὶ κορωνίσιν· ἀλλὰ καὶ ἔμπης
 αἰσχροὺν τοι δηρὸν τε μένειν κενεόν τε νέεσθαι.
 τλήτε, φίλοι, καὶ μείνατ' ἐπὶ χρόνον, ὄφρα δαῶμεν
 ἡ ἔτεδν Κάλχας μαντεύεται, ἦε καὶ οὐκί. 300
 εὖ γὰρ δὴ τόδε ἴδμεν ἐνὶ φρεσίν, ἐστὲ δὲ πάντες
 μάρτυροι, οὓς μὴ κῆρες ἔβαν θανάτοιο φέρουσαι·
 χθιζᾶ τε καὶ πρωΐζ', ὅτ' ἐς Αὐλίδᾳ νῆες Ἀχαιῶν
 ἡγερέθοντο κακὰ Πριάμῳ καὶ Τρωσὶ φέρουσαι,
 ἡμεῖς δ' ἀμφὶ περὶ κρήνην ἱεροὺς κατὰ βωμοὺς 305
 ἔρδομεν ἀθανάτοισι τεληέσσας ἑκατόμβας,
 καλῇ ὑπὸ πλατανίστῳ, ὅθεν ῥέεν ἀγλαὸν ὕδωρ·
 ἐνθ' ἐφάνη μέγα σῆμα· δράκων ἐπὶ νῶτα δαφεινός,
 σμερδαλέος, τὸν ῥ' αὐτὸς Ὀλύμπιος ἦκε φόωσδε,
 βωμοῦ ὑπαίξας πρὸς ῥά πλατάνιστον ὄρουσεν. 310
 ἐνθα δ' ἔσαν στρουθοῖο νεοσσοί, νήπια τέκνα,

ὄζω ἐπ' ἀκροτάτῳ, πετάλοις ὑποπέπτηῶτες,
 ὀκτώ, ἀτὰρ μήτηρ ἐνάτη ἦν, ἥ τέκε τέκνα.
 ἔνθ' ὃ γε τοὺς ἔλεεινὰ κατήσθιε τετριγῶτας·
 μήτηρ δ' ἀμφεποτᾶτο ὀδυρομένη φίλα τέκνα· 315
 τὴν δ' ἐλελιζάμενος πτέρυγος λάβεν ἀμφιαχύϊαν.
 αὐτὰρ ἐπεὶ κατὰ τέκν' ἔφαγε στρουθοῖο καὶ αὐτήν,
 τὸν μὲν ἀρίζηλον θῆκεν θεός, ὅς περ ἔφηνε·
 λᾶαν γάρ μιν ἔθηκε Κρόνου παῖς ἀγκυλομήτεω·
 ἡμεῖς δ' ἐσταότες θαυμάζομεν οἶον ἐτύχθη. 320
 ὥς οὖν δεινὰ πέλωρα θεῶν εἰσῆλθ' ἐκατόμβας,
 Κάλχας δ' αὐτίκ' ἔπειτα θεοπροπέων ἀγόρευε·
 'τίπτ' ἄνεφ' ἐγένεσθε, κάρη κομόωντες Ἀχαιοί;
 ἡμῖν μὲν τόδ' ἔφηνε τέρας μέγα μητίετα Ζεὺς,
 ὄψιμον, ὀψιτέλεστον, ὅου κλέος οὐ ποτ' ὀλεῖται. 325
 ὥς οὗτος κατὰ τέκν' ἔφαγε στρουθοῖο καὶ αὐτήν,
 ὀκτώ, ἀτὰρ μήτηρ ἐνάτη ἦν, ἥ τέκε τέκνα,
 ὥς ἡμεῖς τοσσαῦτ' ἔτεα πτολεμίζομεν αὖθι,
 τῷ δεκάτῳ δὲ πόλιν αἰρήσομεν εὐρύαγυιαν·
 κείνος τῶς ἀγόρευε· τὰ δὲ νῦν πάντα τελεῖται. 330
 ἀλλ' ἄγε, μίμνετε πάντες, εὐκνήμιδες Ἀχαιοί,
 αὐτοῦ, εἰς ὃ κεν ἄστυ μέγα Πριάμοιο ἔλωμεν."
 Ὡς ἔφατ', Ἀργεῖοι δὲ μέγ' ἴαχον—ἀμφὶ δὲ νῆες
 σμερδαλέον κονάβησαν αὐσάντων ὑπ' Ἀχαιῶν—
 μῦθον ἐπαινήσαντες Ὀδυσσῆος θείοιο· 335
 τοῖσι δὲ καὶ μετέειπε Γερῆνιος ἱππότα Νέστωρ·
 "ὦ πόποι, ἦ δὴ παισὶν ἐοικότες ἀγοράασθε
 νηπιάχοις, οἷς οὐ τι μέλει πολεμήϊα ἔργα.
 πῇ δὴ συνθεσῆναι τε καὶ ὄρκια βήσεται ἡμῖν;
 ἐν πυρὶ δὴ βουλαί τε γενοίατο μῆδεά τ' ἀνδρῶν, 340
 σπονδαί τ' ἀκρητοὶ καὶ δεξιαί, ἧς ἐπέπιθμεν·
 αὐτῶς γὰρ ῥ' ἐπέεσσ' ἐριδαίνομεν, οὐδὲ τι μῆχος
 εὐρέμεναι δυνάμεσθα, πολὺν χρόνον ἐνθάδ' ἑόντες.

Ἄτρεΐδῃ, σὺ δ' ἔθ' ὥς πρὶν ἔχων ἀστεμφέα βουλήν
 ἄρχεῦ Ἀργείοισι κατὰ κρατερὰς ὑσμίνας, 345
 τοῦσδε δ' ἔα φθινύθειν, ἕνα καὶ δύο, τοί κεν Ἀχαιῶν
 νόσφιν βουλεύωσ'—ἄνυσις δ' οὐκ ἔσσεται αὐτῶν—
 πρὶν Ἀργοσδ' ἰέναι, πρὶν καὶ Διὸς αἰγίοχοιο
 γνῶμεναι εἴ τε ψεῦδος ὑπόσχεσις, εἴ τε καὶ οὐκί.
 φημί γὰρ οὖν κατανεῦσαι ὑπερμενέα Κρονίωνα 350
 ἡματι τῷ ὅτε νηυσὶν ἐν ὠκυπόροισιν ἔβαινον
 Ἀργεῖοι Τρώεσσι φόνον καὶ κῆρα φέροντες·
 ἀστράπτων ἐπιδέξι', ἐναίσιμα σήματα φαίνων.
 τῷ μή τις πρὶν ἐπειγέσθω οἰκόνδε νέεσθαι,
 πρὶν τινα παρ Τρώων ἀλόχῳ κατακοιμηθῆναι, 355
 τίσασθαι δ' Ἑλένης ὀρμήματά τε στοναχάς τε.
 εἰ δέ τις ἐκπάγλως ἐθέλει οἰκόνδε νέεσθαι,
 ἀπτέσθω ἧς νηὸς ἐϋστέλμοιο μελαίνης,
 ὄφρα πρόσθ' ἄλλων θάνατον καὶ πότμον ἐπίσπῃ.
 ἀλλὰ, ἄναξ, αὐτός τ' εὖ μῆδεο πείθεό τ' ἄλλῳ· 360
 οὐ τοι ἀπόβλητον ἔπος ἔσσεται, ὅττι κεν εἴπω·
 κρίν' ἄνδρας κατὰ φύλα, κατὰ φρήτρας, Ἀγαμέμνων,
 ὥς φρήτρη φρήτρηφιν ἀρήγῃ, φύλα δὲ φύλοις.
 εἰ δέ κεν ὥς ἔρξης καὶ τοι πείθωνται Ἀχαιοί,
 γνώσῃ ἔπειθ' ὅς θ' ἡγεμόνων κακὸς ὅς τέ νυ λαῶν 365
 ἦδ' ὅς κ' ἐσθλὸς ἔησι· κατὰ σφέας γὰρ μαχέονται·
 γνώσῃαι δ' εἰ καὶ θεσπεσίῃ πόλιν οὐκ ἀλαπάξεις,
 ἧ ἀνδρῶν κακότητι καὶ ἀφραδίῃ πολέμοιο."

Τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων·
 "ἧ μὰν αὐτ' ἀγορῇ νικᾷς, γέρον, υἱας Ἀχαιῶν. 370
 αἱ γὰρ Ζεῦ τε πάτερ καὶ Ἀθηναίῃ καὶ Ἀπολλων
 τοιοῦτοι δέκα μοι συμφράδμονες εἶεν Ἀχαιῶν·
 τῷ κε τάχ' ἡμύσειε πόλις Πριάμοιο ἀνακτος
 χερσὶν ὑφ' ἡμετέρῃσιν ἀλοῦσά τε περθομένη τε.
 ἀλλὰ μοι αἰγίοχος Κρονίδης Ζεὺς ἄλγε' ἔδωκεν, 375

ὅς με μετ' ἀπρήκτους ἔριδας καὶ νείκεα βάλλει.
καὶ γὰρ ἐγὼν Ἀχιλεὺς τε μαχησάμεθ' εἵνεκα κούρης
ἀντιβίοις ἐπέεσσιν, ἐγὼ δ' ἦρχον χαλεπαίνων·
εἰ δέ ποτ' ἔς γε μίαν βουλευσομεν, οὐκέτ' ἔπειτα
Τρῶσιν ἀνάβλησις κακοῦ ἔσσεται, οὐδ' ἡβαιόν. 380

νῦν δ' ἔρχεσθ' ἐπὶ δεῖπνον, ἵνα ξυνάγωμεν Ἄρηα.
εὖ μὲν τις δόρυ θηξάσθω, εὖ δ' ἀσπίδα θέσθω,
εὖ δέ τις ἵπποισιν δεῖπνον δότω ὠκυπόδεσσιν,
εὖ δέ τις ἄρματος ἀμφὶς ἰδὼν πολέμοιο μεδέσθω,
ὥς κε πανημέριοι στυγερῶ κρινώμεθ' Ἄρηϊ. 385

οὐ γὰρ παυσωλή γε μετέσσεται, οὐδ' ἡβαιόν,
εἰ μὴ νῦν ἔλθοῦσα διακρινέει μένος ἀνδρῶν.
ἰδρώσει μὲν τευ τελαμῶν ἀμφὶ στήθεσφιν
ἀσπίδος ἀμφιβρότης, περὶ δ' ἔγχρ' εἰ χεῖρα καμείται·
ἰδρώσει δέ τευ ἵππος ἐϋξοον ἄρμα τιταίνων. 390

ὅν δ' ἂν ἐγὼν ἀπάνευθε μάχης ἐθέλοντα νοήσω
μιμνάζειν παρὰ νηυσὶ κορωνίσιν, οὗ οἱ ἔπειτα
ἄρκιον ἔσσεῖται φυγέειν κύνας ἢ δ' οἴωνούς·”

ᾧς ἔφατ', Ἀργεῖοι δὲ μέγ' ἴαχον, ὥς ὅτε κῦμα
ἀκτῇ ἐφ' ὑψηλῇ, ὅτε κινήσῃ Νότος ἐλθών, 395

προβλήτι σκοπέλῳ· τὸν δ' οὐ ποτε κύματα λείπει
παντοίων ἀνέμων, ὅτ' ἂν ἐνθ' ἢ ἐνθα γένωνται.

ἀνστάντες δ' ὀρέοντο κεδασθέντες κατὰ νῆας,
κάπνισσάν τε κατὰ κλισίας, καὶ δεῖπνον ἔλοντο.
ἄλλος δ' ἄλλῳ ἔρεξε θεῶν αἰειγενετάων, 400

εὐχόμενος θάνατόν τε φυγεῖν καὶ μῶλον Ἄρηος.
αὐτὰρ ὁ βοῦν ἱέρευσεν ἄναξ ἀνδρῶν Ἀγαμέμνων
πίονα πενταέτηρον ὑπερμενεί Κρονίῳνι,

κίκλησκεν δὲ γέροντας ἀριστῆας Παναχαιῶν,
Νέστορα μὲν πρότιστα καὶ Ἰδομενῆα ἄνακτα, 405
αὐτὰρ ἔπειτ' Αἴαντε δῶν καὶ Τυδέος υἱόν,
ἔκτον δ' αὖτ' Ὀδυσῆα, Διὶ μῆτιν ἀτάλαντον·

αὐτόματος δέ οἱ ἦλθε βοὴν ἀγαθὸς Μενέλαος·
 ᾗδее γὰρ κατὰ θυμὸν ἀδελφεὸν ὥς ἐπονείτο.
 βοῦν δὲ περίστησαντο καὶ οὐλοχύτας ἀνέλοντο· 410
 τοῖσιν δ' εὐχόμενος μετέφη κρείων Ἀγαμέμνων·
 “Ζεῦ κύδιστε μέγιστε, κελαινεφές, αἰθέρι ναίων,
 μὴ πρὶν ἐπ' ἡέλιον δύναι καὶ ἐπὶ κνέφας ἐλθεῖν,
 πρὶν με κατὰ πρηνὲς βαλέειν Πριάμοιο μέλαθρον
 αἰθαλόεν, πρῆσαι δὲ πυρὸς δηϊοιο θύρετρα, 415
 Ἐκτόρεον δὲ χιτῶνα περὶ στήθεσσι δαΐζαι
 χαλκῷ ῥωγαλέον· πολέες δ' ἄμφ' αὐτὸν ἑταῖροι
 πρηνέες ἐν κονίῃσιν ὁδᾶξ λαζοίατο γαῖαν.”

ἌΩς ἔφατ', οὐδ' ἄρα πῶ οἱ ἐπεκράλαινε Κρονίων,
 ἀλλ' ὃ γε δέκτο μὲν ἰρά, πόνον δ' ἀμέγαρτον ὄφελλεν. 420
 αὐτὰρ ἐπεὶ ῥ' εὗξαντο καὶ οὐλοχύτας προβάλοντο,
 αὐέρυσαν μὲν πρῶτα καὶ ἔσφαξαν καὶ ἔδειραν,
 μηρούς τ' ἐξέταμον κατὰ τε κνίσῃ ἐκάλυψαν
 δίπτυχα ποιήσαντες, ἐπ' αὐτῶν δ' ὠμοθέτησαν.
 καὶ τὰ μὲν ἄρ' σχίζῃσιν ἀφύλλοισιν κατέκαιον, 425
 σπλάγχνα δ' ἄρ' ἀμπεύραντες ὑπείρεχον Ἠφαίστοιο.
 αὐτὰρ ἐπεὶ κατὰ μῆρ' ἐκάη καὶ σπλάγχν' ἐπάσαντο,
 μίστυλλον τ' ἄρα τᾶλλα καὶ ἄμφ' ὀβελοῖσιν ἔπειραν,
 ὥπτησάν τε περιφραδέως, ἐρύσαντό τε πάντα.
 αὐτὰρ ἐπεὶ παύσαντο πόνου τετύκοντό τε δαῖτα, 430
 δαίνυντ', οὐδέ τι θυμὸς ἐδεύετο δαιτὸς εἵσης.
 αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,
 τοῖς ἄρα μύθων ἦρχε Γερήνιος ἱππότα Νέστωρ·
 “Ἄτρεΐδη κύδιστε, ἄναξ ἀνδρῶν Ἀγάμεμνον,
 μηκέτι νῦν δήθ' αὖθι λεγώμεθα, μηδ' ἔτι δηρὸν 435
 ἀμβαλλώμεθα ἔργον, ὃ δὴ θεὸς ἐγγυαλίζει.
 ἀλλ' ἄγε, κήρυκες μὲν Ἀχαιῶν χαλκοχιτώνων
 λαὸν κηρύσσοντες ἀγειρόντων κατὰ νῆας,
 ἡμεῖς δ' ἀθρόοι ὧδε κατὰ στρατὸν εὐρὺν Ἀχαιῶν

ἴομεν, ὄφρα κε θᾶσσον ἐγείρομεν ὄξυν Ἄρηα.” 440

ὣς ἔφατ', οὐδ' ἀπίθησεν ἄναξ ἀνδρῶν Ἀγαμέμνων.
αὐτίκα κηρύκεσσι λιγυφθόγγοισι κέλευσε
κηρύσσειν πόλεμόνδε κάρη κομόωντας Ἀχαιούς·
οἱ μὲν ἐκήρυσσον, τοὶ δ' ἠγείροντο μάλ' ὦκα.
οἱ δ' ἄμφ' Ἀτρεΐωνα διοτρεφέες βασιλῆες 445

θῦνον κρίνοντες, μετὰ δὲ γλαυκῶπις Ἀθήνη,
αἰγίδ' ἔχουσ' ἐρίτιμον ἀγήρων ἀθανάτην τε,
τῆς ἑκατὸν θύσανοι παγχρύσειο ἠερέθονται,
πάντες ἑϋπλεκέες, ἐκατόμβοιοι δὲ ἕκαστος·
σὺν τῇ παιφάσσουσα διέσσυτο λαὸν Ἀχαιῶν 450
ὀτρύνουσ' ἰέναι· ἐν δὲ σθένος ὦρσεν ἑκάστω
καρδίῃ ἄλληκτον πολεμίζειν ἠδὲ μάχεσθαι.
τοῖσι δ' ἄφαρ πόλεμος γλυκίων γένετ' ἥδ' ἐνέεσθαι
ἐν νηυσὶ γλαφυρῇσι φίλην ἐς πατρίδα γαίαν.

Ἦύτε πῦρ αἴδηλον ἐπιφλέγει ἄσπετον ὕλην 455
οὔρεος ἐν κορυφῇς, ἕκαθεν δέ τε φαίνεται αὐγή,
ὥς τῶν ἐρχομένων ἀπὸ χαλκοῦ θεσπεσίοιο
αἴγλη παμφανόωσα δι' αἰθέρος οὐρανὸν ἴκε.

Τῶν δ', ὥς τ' ὀρνίθων πετεηνῶν ἔθνεα πολλά,
χηνῶν ἢ γεράνων ἢ κύκνων δουλιχοδείρων, 460
Ἀσίῳ ἐν λειμῶνι, Καῦστρίου ἀμφὶ ῥέεθρα,
ἔνθα καὶ ἔνθα ποτῶνται ἀγαλλόμενα πτερύγεσσι,
κλαγγηδὸν προκαθιζόντων, σμαραγεῖ δέ τε λειμῶν,
ὥς τῶν ἔθνεα πολλὰ νεῶν ἄπο καὶ κλισιάων
ἐς πεδῖον προχέοντο Σκαμάνδριον· αὐτὰρ ὑπὸ χθῶν 465
σμερδαλέον κονάβιζε ποδῶν αὐτῶν τε καὶ ἵππων.
ἔσταν δ' ἐν λειμῶνι Σκαμανδρίῳ ἀνθεμόεντι
μυρίοι, ὅσσα τε φύλλα καὶ ἄνθεα γίγνεται ὥρη.

Ἦύτε μυιάων ἀδινάων ἔθνεα πολλά,
αἳ τε κατὰ σταθμὸν ποιμνήϊον ἠλάσκουσιν 470
ὥρη ἐν εἰαρινῇ, ὅτε τε γλάγος ἄγγεα δεύει,

τόσσοι ἐπὶ Τρώεσσι κάρη κομόωντες Ἀχαιοὶ
ἐν πεδίῳ ἴσταντο διαρραῖσαι μεμαῶτες.

Τοὺς δ', ὥς τ' αἰπόλια πλατέ' αἰγῶν αἰπόλοι ἄνδρες
ρέϊα διακρίνωσιν, ἐπεὶ κε νομῶ μιγέωσιν, 475
ὥς τοὺς ἡγεμόνες διεκόσμεον ἔνθα καὶ ἔνθα
ὑσμίνηνδ' ἰέναι, μετὰ δὲ κρείων Ἀγαμέμνων,
ὄμματα καὶ κεφαλὴν ἵκελος Διὶ τερπικεραύνῳ.
Ἄρεί δὲ ζῶνην, στέρνον δὲ Ποσειδάωνι.
ἦϋτε βοῦς ἀγέληφι μέγ' ἔξοχος ἔπλετο πάντων 480
ταῦρος· ὁ γάρ τε βόεσσι μεταπρέπει ἀγρομήνησι·
τοῖον ἄρ' Ἀτρεΐδην θῆκε Ζεὺς ἡματι κείνῳ,
ἐκπρεπέ' ἐν πολλοῖσι καὶ ἔξοχον ἡρώεσσιν.

Ἔσπετε νῦν μοι, Μοῦσαι Ὀλύμπια δώματ' ἔχουσαι—
ὑμεῖς γὰρ θεαὶ ἐστε, πάρεστε τε, ἴστε τε πάντα, 485
ἡμεῖς δὲ κλέος οἶον ἀκούομεν οὐδέ τι ἴδμεν—
οἳ τινες ἡγεμόνες Δαναῶν καὶ κοίρανοι ἦσαν·
πληθὺν δ' οὐκ ἂν ἐγὼ μυθήσομαι οὐδ' ὀνομήνω,
οὐδ' εἴ μοι δέκα μὲν γλῶσσαι, δέκα δὲ στόματ' εἶεν,
φωνὴ δ' ἄρρηκτος, χάλκεον δέ μοι ἦτορ ἐνείη, 490
εἰ μὴ Ὀλυμπιάδες Μοῦσαι, Διὸς αἰγιόχοιο
θυγατέρες, μνησαίαθ' ὅσοι ὑπὸ Ἴλιον ἦλθον·
ἀρχοὺς αὖ νηῶν ἐρέω νῆας τε προπάσας.

Βοιωτῶν μὲν Πηνέλεως καὶ Λήϊτος ἦρχον
Ἄρκεσίλαός τε Προθοήνωρ τε Κλονίος τε, 495
οἳ θ' Ἑτρίην ἐνέμοντο καὶ Αὐλίδα πετρήεσαν
Σχοῖνόν τε Σκῳλόν τε πολύκνημόν τ' Ἐτεωνόν,
Θέσπειαν Γραϊάν τε καὶ εὐρύχορον Μυκαλησόν,
οἳ τ' ἀμφ' Ἄρμ' ἐνέμοντο καὶ Εἰλέσιον καὶ Ἐρυθράς,
οἳ τ' Ἐλεῶν' εἶχον ἠδ' Ἑτλὴν καὶ Πετεῶνα, 500
Ὠκαλήν Μεδεῶνά τ', ἐνκτίμενον πτολίεθρον,
Κώπας Εὐτρησίην τε πολυτρήρωνά τε Θίσιβην,
οἳ τε Κορώνειαν καὶ ποιήενθ' Ἀλῖαρτον,

οἳ τε Πλάταιαν ἔχον ἥδ' οἳ Γλισῶντ' ἐνέμοντο,
οἳ θ' Ὑποθήβας εἶχον, ἐϋκτίμενον πτολίεθρον,
Ὅγχηστόν θ' ἱερόν, Ποσιδῆϊον ἀγλαὸν ἄλσος,
οἳ τε πολυστάφυλον Ἄρνην ἔχον, οἳ τε Μίδειαν
Νῆσάν τε ζαθέην Ἀνθηδόνα τ' ἐσχατόωσαν·
τῶν μὲν πεντήκοντα νέες κίον, ἐν δὲ ἐκάστη
κοῦροι Βοιωτῶν ἑκατὸν καὶ εἴκοσι βαῖνον.

505

510

Οἳ δ' Ἀσπληδόνα ναῖον ἰδ' Ὀρχομενὸν Μινύειον,
τῶν ἦρχ' Ἀσκάλαφος καὶ Ἰάλμενος, υἷες Ἄρηος,
οὓς τέκεν Ἀστυόχη δόμῳ Ἄκτορος Ἀζεΐδαο,
παρθένος αἰδοίῃ, ὑπερώϊον εἰσαναβᾶσα,
Ἄρηϊ κρατερῷ· ὁ δέ οἱ παρελέξατο λάθρῃ·
τοῖς δὲ τριήκοντα γλαφυραὶ νέες ἐστιχόωντο.

515

Αὐτὰρ Φωκῆων Σχεδῖος καὶ Ἐπίστροφος ἦρχον,
υἱέες Ἰφίτου μεγαθύμου Ναυβολίδαο,
οἳ Κυπάρισσον ἔχον Πυθῶνά τε πετρήεσσαν
Κρίσάν τε ζαθέην καὶ Δαυλίδα καὶ Πανοπῆα,
οἳ τ' Ἀνεμώρειαν καὶ Ὑάμπολιν ἀμφενέμοντο,
οἳ τ' ἄρα παρ ποταμὸν Κηφισὸν δῖον ἔναιον,
οἳ τε Λίλαιαν ἔχον πηγῆς ἐπὶ Κηφισοῖο·
τοῖς δ' ἅμα τεσσαράκοντα μέλαιναι νῆες ἔποντο.
οἳ μὲν Φωκῆων στίχας ἵστασαν ἀμφιέποντες,
Βοιωτῶν δ' ἔμπλην ἐπ' ἀριστερὰ θωρήσσοντο.

520

525

Λοκρῶν δ' ἡγεμόνευεν Οἰλῆος ταχὺς Αἴας,
μείων, οὗ τι τόσος γε ὅσος Τελαμώνιος Αἴας,
ἀλλὰ πολὺ μείων· ὀλίγος μὲν ἔην, λινοθώρηξ,
ἐγχείῃ δ' ἐκέκαστο Πανέλληνας καὶ Ἀχαιοὺς·
οἳ Κῦνόν τ' ἐνέμοντ' Ὀπόεντά τε Καλλιάρων τε
Βῆσσαν τε Σκάρφην τε καὶ Αὐγείας ἐρατεινὰς
Τάρφην τε Θρόνιον τε Βοαγρίου ἀμφὶ ῥέεθρα·
τῷ δ' ἅμα τεσσαράκοντα μέλαιναι νῆες ἔποντο
Λοκρῶν, οἳ ναίουσι πέρην ἱερῆς Εὐβοίης.

530

535

Οἳ δ' Εὐβοίαν ἔχον μένεα πνείοντες Ἄβαντες,
 Χαλκίδα τ' Εἰρέτριάν τε πολυστάφυλόν θ' Ἰστίαιαν
 Κήρινθόν τ' ἔφαλον Δίου τ' αἰπὺν ποτλίεθρον,
 οἳ τε Κάρυστον ἔχον ἡδ' οἳ Στύρα ναιετάασκον,
 τῶν αὖθ' ἡγεμόνευ' Ἐλεφήνωρ, ὄζος Ἄρηος, 540
 Χαλκωδοντιάδης, μεγαθύμων ἀρχὸς Ἀβάντων.
 τῷ δ' ἅμ' Ἄβαντες ἔποντο θοοί, ὅπιθεν κομώοντες,
 αἰχμηταὶ μεμαῶτες ὀρεκτῆσιν μελήσιν
 θώρηκας ῥήξειν δηίων ἀμφὶ στήθεσσι·
 τῷ δ' ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο. 545

Οἳ δ' ἄρ' Ἀθήνας εἶχον, ἐυκτίμενον ποτλίεθρον,
 δῆμον Ἐρεχθῆος μεγαλήτορος, ὃν ποτ' Ἀθήνη
 θρέψε Διὸς θυγάτηρ, τέκε δὲ ζείδωρος ἄρουρα,
 καδ δ' ἐν Ἀθήνῃς εἶσεν, ἐφ' ἐν πτόνι νηφ'·
 ἔνθα δέ μιν ταύροισι καὶ ἀρνείοις ἱλάονται 550
 κοῦροι Ἀθηναίων περιτελλομένων ἐνιαυτῶν·
 τῶν αὖθ' ἡγεμόνευ' υἱὸς Πετewo Μενεσθεύς.
 τῷ δ' οὗ πώ τις ὁμοῖος ἐπιχθόνιος γένετ' ἀνὴρ
 κοσμηῆσαι ἵππους τε καὶ ἀνέρας ἀσπιδιώτας·
 Νέστωρ οἶος ἔριζεν· ὁ γὰρ προγενέστερος ἦεν· 555
 τῷ δ' ἅμα πεντήκοντα μέλαινα νῆες ἔποντο.

Αἴας δ' ἐκ Σαλαμῖνος ἄγεν δυοκαίδεκα νῆας;
 στήσε δ' ἄγων ἔν' Ἀθηναίων ἵσταντο φάλαγγες.

Οἳ δ' Ἄργος τ' εἶχον Τίρυνθά τε τειχιόεσαν,
 Ἑρμιόνην Ἀσίνην τε, βαθὺν κατὰ κόλπον ἐχούσας, 560
 Τροίζην Ἠϊόνας τε καὶ ἀμπελόεντ' Ἐπίδauρον,
 οἳ τ' ἔχον Αἰγίνα Μάσητά τε κοῦροι Ἀχαιῶν,
 τῶν αὖθ' ἡγεμόνευε βοὴν ἀγαθὸς Διομήδης
 καὶ Σθένελος, Καπανῆος ἀγακλειτοῦ φίλος υἱός·
 τοῖσι δ' ἅμ' Εὐρύαλος τρίτατος κίεν, ἰσόθεος φώς, 565
 Μηκιστέος υἱὸς Ταλαϊονίδαο ἀνακτος·
 συμπάντων δ' ἡγείτο βοὴν ἀγαθὸς Διομήδης·

τοῖσι δ' ἄμ' ὀγδῶκοντα μέλαιναί νῆες ἔποντο.

Οἳ δὲ Μυκήνας εἶχον, ἔϋκτίμενον πτολίεθρον,
 ἀφνειὸν τε Κόρινθον ἔϋκτιμένας τε Κλεωνάς, 570
 Ὀρνειάς τ' ἐνέμοντο Ἀραιθυρέην τ' ἑρατεινὴν
 καὶ Σικυῶν', ὅθ' ἄρ' Ἀδρηστος πρῶτ' ἐμβασίλευεν,
 οἳ θ' Ὑπερησίων τε καὶ αἰπεινὴν Γουνόεσσαν
 Πελλήνην τ' εἶχον ἡδ' Αἴγιον ἀμφενέμοντο
 Αἰγιαλὸν τ' ἀνὰ πάντα καὶ ἀμφ' Ἑλίκην εὐρείαν, 575
 τῶν ἑκατὸν νηῶν ἦρχε κρείων Ἀγαμέμνων
 Ἀτρεΐδης· ἅμα τῷ γε πολὺ πλείστοι καὶ ἄριστοι
 λαοὶ ἔποντ'· ἐν δ' αὐτὸς ἐδύσετο νώροπα χαλκὸν
 κυδιῶν, πᾶσιν δὲ μετέπρεπεν ἡρώεσσιν,
 οὐνεκ' ἄριστος ἔην, πολὺ δὲ πλείστους ἄγε λαούς. 580

Οἳ δ' εἶχον κοίλην Λακεδαίμονα κητώεσσαν,
 Φᾶρίν τε Σπάρτην τε πολυτρήρωνά τε Μέσσην,
 Βρυνειάς τ' ἐνέμοντο καὶ Αὐγείας ἑρατεινάς,
 οἳ τ' ἄρ' Ἀμύκλας εἶχον Ἔλος τ', ἔφαλον πτολίεθρον, 585
 οἳ τε Λάαν εἶχον ἡδ' Οἰτυλον ἀμφενέμοντο,
 τῶν οἱ ἀδελφεὸς ἦρχε, βοὴν ἀγαθὸς Μενέλαος,
 ἐξήκοντα νεῶν· ἀπάτερθε δὲ θωρήσσονται·
 ἐν δ' αὐτὸς κίεν ἦσι προθυμίῃσι πεποιθώς,
 ὀτρύνων πόλεμόνδε· μάλιστα δὲ ἔτετο θυμῷ
 τίσασθαι Ἑλένης ὀρμήματά τε στοναχάς τε. 590

Οἳ δὲ Πύλον τ' ἐνέμοντο καὶ Ἀρήνην ἑρατεινὴν
 καὶ Θρόον, Ἀλφειοῖο πόρον, καὶ ἔϋκτιτον Αἰπύ,
 καὶ Κυπαρισσήεντα καὶ Ἀμφιγένειαν ἔναιον,
 καὶ Πτελεὸν καὶ Ἔλος καὶ Δώριον, ἔνθα τε Μοῦσαι
 ἀντόμεναι Θάμυριν τὸν Θρήϊκα παῦσαν ἀοιδῆς, 595
 Οἰχαλίηθεν ἰόντα παρ' Εὐρύτου Οἰχαλιῆος·
 στεῦτο γὰρ εὐχόμενος νικησέμεν, εἴπερ ἂν αὐταὶ
 Μοῦσαι ἀεῖδοιεν, κοῦραι Διὸς αἰγιόχοιο·
 αἱ δὲ χολωσάμεναι πηρὸν θέσαν, αὐτὰρ ἀοιδὴν

θεσπεσίην ἀφέλοντο καὶ ἐκλέλαθον κιθαριστύν· 600
 τῶν αὖθ' ἡγεμόνευε Γερήνιος ἱππότα Νέστωρ·
 τῷ δ' ἐνευήκοντα γλαφυραὶ νέες ἐστιχόωντο.

Οἳ δ' ἔχον Ἀρκαδίην ὑπὸ Κυλλήνης ὄρος αἰπύ,
 Αἰπύτιον παρὰ τύμβον, ἴν' ἀνέρες ἀγχιμαχηταί,
 οἳ Φευεόν τ' ἐνέμοντο καὶ Ὀρχομενὸν πολύμηλον 605
 ῥίπην τε Στρατίην τε καὶ ἠνεμόεσσαν Ἐνίσπην,
 καὶ Τεγέην εἶχον καὶ Μαντινέην ἔρατεινὴν,
 Στύμφηλόν τ' εἶχον καὶ Παρρασίην ἐνέμοντο,
 τῶν ἦρχ' Ἀγκαίιοι πάϊς, κρείων Ἀγαπήνωρ,
 ἐξήκοντα νεῶν· πολέες δ' ἐν νηϊ ἐκάστη 610

Ἀρκάδες ἄνδρες ἔβαινον, ἐπιστάμενοι πολεμίζειν.
 αὐτὸς γάρ σφιν δῶκεν ἄναξ ἀνδρῶν Ἀγαμέμνων
 νῆας ἑϋσσέλμους περάαν ἐπὶ οἴνοπα πόντον
 Ἀτρεΐδης, ἐπεὶ οὗ σφι θαλάσσια ἔργα μεμήλει.

Οἳ δ' ἄρα Βουπράσιόν τε καὶ Ἥλιδα δῖαν ἔναιον, 615
 ὅσσον ἔφ' Ὑρμίνη καὶ Μύρσινος ἐσχατώσα
 πέτρη τ' Ὠλενίη καὶ Ἀλίσιον ἐντὸς ἑέργει,
 τῶν αὖ τέσσαρες ἄρχοι ἔσαν, δέκα δ' ἀνδρὶ ἐκάστω
 νῆες ἔποντο θααί, πολέες δ' ἔμβαινον Ἐπειοί.
 τῶν μὲν ἄρ' Ἀμφίμαχος καὶ Θάλπιος ἡγησάσθην, 620
 νῆες ὁ μὲν Κτεάτου, ὁ δ' ἄρ' Εὐρύτου, Ἀκτορίωνε·
 τῶν δ' Ἀμαρυγκείδης ἦρχε κρατερὸς Διῶρης·
 τῶν δὲ τετάρτων ἦρχε Πολύξεινος θεοειδής,
 υἱὸς Ἀγασθένεος Αὐγυϊάδαο ἄνακτος.

Οἳ δ' ἐκ Δουλιχίου Ἐχινάων θ' ἱεράων 625
 νήσων, αἱ ναίουσι πέρην ἁλὸς Ἥλιδος ἄντα,
 τῶν αὖθ' ἡγεμόνευε Μέγης ἀτάλαντος Ἀρηϊ
 Φυλείδης, ὃν τίκτε Διὶ φίλος ἱππότα Φυλεύς,
 ὃς ποτε Δουλίχιόνδ' ἀπενάσσατο πατρὶ χολωθείς·
 τῷ δ' ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο. 630

Αὐτὰρ Ὀδυσσεὺς ἦγε Κεφαλλήνας μεγαθύμους,

οἳ ῥ' Ἰθάκην εἶχον καὶ Νήριτον εἰνοσίφυλλον,
καὶ Κροκύλει' ἐνέμοντο καὶ Αἰγίλιπα τρηχεῖαν,
οἳ τε Ζάκυνθον ἔχον ἥδ' οἳ Σάμον ἀμφενέμοντο,
οἳ τ' ἠπειρον ἔχον ἥδ' ἀντιπέραι' ἐνέμοντο·
τῶν μὲν Ὀδυσσεὺς ἦρχε Διὶ μῆτιν ἀτάλαντος·
τῷ δ' ἅμα νῆες ἔποντο δυώδεκα μιλτοπάρηοι.

635

Αἰτωλῶν δ' ἠγείτο Θόας Ἀνδραίμονος υἱός,
οἳ Πλευρῶν' ἐνέμοντο καὶ Ὠλενον ἥδὲ Πυλὴνην
Χαλκίδα τ' ἀγχίαλον Καλυδῶνά τε πετρήεσσαν·
οὐ γὰρ ἔτ' Οἰνῆος μεγαλήτορος υἱέες ἦσαν,
οὐδ' ἄρ' ἔτ' αὐτὸς ἔην, θάναε δὲ ξανθὸς Μελέαγρος·
τῷ δ' ἐπὶ πάντ' ἐτέταλτο ἀνασσέμεν Αἰτωλοῖσι·
τῷ δ' ἅμα τεσσαράκοντα μέλαιναί νῆες ἔποντο.

640

Κρητῶν δ' Ἰδομενεὺς δουρικλυτὸς ἠγεμόνευεν,
οἳ Κνωσὸν τ' εἶχον Γόρτυνά τε τειχιόεσσαν,
Λύκτον Μίλητόν τε καὶ ἀργινόεντα Λύκαστον
Φαιστόν τε Ῥύτιόν τε, πόλεις εὖ ναιεταώσας,
ἄλλοι θ' οἳ Κρήτην ἐκατόμπολιν ἀμφενέμοντο.
τῶν μὲν ἄρ' Ἰδομενεὺς δουρικλυτὸς ἠγεμόνευε
Μηριόνης τ' ἀτάλαντος Ἐνναλίῳ ἀνδρεϊφόντῃ·
τοῖσι δ' ἅμ' ὀγδώκοντα μέλαιναί νῆες ἔποντο.

645

650

Τληπόλεμος δ' Ἡρακλεΐδης ἥϋς τε μέγας τε
ἐκ Ῥόδου ἐννέα νῆας ἄγευ Ῥοδίων ἀγερώχων,
οἳ Ῥόδον ἀμφενέμοντο διὰ τρίχα κοσμηθέντες,
Λίνδον Ἰηλυσὸν τε καὶ ἀργινόεντα Κάμειρον.
τῶν μὲν Τληπόλεμος δουρικλυτὸς ἠγεμόνευεν,
ὃν τέκεν Ἀστυόχεια βίῃ Ἡρακληεῖη,
τὴν ἄγετ' ἐξ Ἐφύρης ποταμοῦ ἀπο Σελλήεντος,
πέρσας ἄστεα πολλὰ διοτρεφέων αἰζηῶν.

655

660

Τληπόλεμος δ' ἐπεὶ οὖν τράφη ἐν μεγάρῳ εὐπῆκτῳ,
αὐτίκα πατρὸς ἐοῖο φίλον μήτρωα κατέκτα
ἤδη γηράσκοντα Λικύμνιον ὄζον Ἄρηος·

αἶψα δὲ νῆας ἔπηξε, πολὺν δ' ὃ γε λαὸν ἀγείρας
βῆ φεύγων ἐπὶ πόντον· ἀπείλησαν γάρ οἱ ἄλλοι 665
υἱέες υἰωνοί τε βίης Ἡρακλείης.

αὐτὰρ ὃ γ' ἐς Ῥόδον ἴξεν ἀλώμενος, ἄλγεα πάσχων·
τριχθὰ δὲ ῥῆκεθεν καταφυλαδόν, ἦδ' ἐφίληθεν
ἐκ Διός, ὅς τε θεοῖσι καὶ ἀνθρώποισιν ἀνάσσει,
καὶ σφιν θεσπέσιον πλοῦτον κατέχευε Κρονίων. 670

Νιρεὺς αὖ Σύμηθεν ἄγε τρεῖς νῆας ἔττας,
Νιρεὺς Ἀγλαΐης υἱὸς Χαρόποιό τ' ἀνακτος,
Νιρεὺς, ὃς κάλλιστος ἀνὴρ ὑπὸ Ἴλιον ἦλθε
τῶν ἄλλων Δαναῶν μετ' ἀμύμονα Πηλεΐωνα·
ἀλλ' ἀλαπαδνὸς ἔην, παῦρος δέ οἱ εἶπετο λαός. 675

Οἳ δ' ἄρα Νίσυρόν τ' εἶχον Κράπαθόν τε Κάσον τε
καὶ Κῶν Εὐρυπύλοιο πόλιν νήσους τε Καλύδνας,
τῶν αὖ Φείδιππός τε καὶ Ἀντιφος ἡγησάσθην,
Θεσσαλαοὺ νῆε δύνω Ἡρακλείδαο ἀνακτος·
τοῖς δὲ τριήκοντα γλαφυραὶ νέες ἐστιχόωντο. 680

Νῦν αὖ τοὺς ὅσσοι τὸ Πελασγικὸν Ἄργος ἔναιον,
οἳ τ' Ἄλουν οἳ τ' Ἀλόπην οἳ τε Τρηχῖν' ἐνέμοντο,
οἳ τ' εἶχον Φθίην ἦδ' Ἑλλάδα καλλιγύναικα,
Μυρμιδόνες δὲ καλεῦντο καὶ Ἕλληνες καὶ Ἀχαιοί,
τῶν αὖ πεντήκοντα νεῶν ἦν ἀρχὸς Ἀχιλλεύς. 685

ἀλλ' οἳ γ' οὐ πολέμοιο δυσηχέος ἐμνώοντο·
οὐ γὰρ ἔην ὅς τις σφιν ἐπὶ στίχας ἡγήσαιτο·
κεῖτο γὰρ ἐν νήεσσι ποδάρκης δῖος Ἀχιλλεύς,
κούρης χωόμενος Βρισηΐδος ἡυκόμοιο,
τὴν ἐκ Λυρνησσοῦ ἐξείλετο πολλὰ μογήσας,
Λυρνησσοῦν διαπορθήσας καὶ τείχεα Θήβης,
καὶ δὲ Μύνητ' ἔβαλεν καὶ Ἐπίστροφον ἐγχεσιμώρους,
υἱέας Εὐηνοῖο Σεληπιάδαο ἀνακτος·

τῆς ὃ γε κεῖτ' ἀχέων, τάχα δ' ἀνστήσεσθαι ἔμελλεν.

Οἳ δ' εἶχον Φυλάκην καὶ Πύρασον ἀνθεμόεντα, 695

Δήμητρος τέμενος, Ἴτωνά τε μητέρα μήλων,
 ἀγχιάλόν τ' Ἀντρώνα ἰδὲ Πτελεὸν λεχεποίην,
 τῶν αὖ Πρωτεσίλαος Ἀρήϊος ἡγεμόνευε
 ζῶος ἑών· τότε δ' ἤδη ἔχεν κάτα γαῖα μέλαινα.
 τοῦ δὲ καὶ ἀμφιδρυφῆς ἄλοχος Φυλάκη ἐλέλειπτο 700
 καὶ δόμος ἡμιτελής· τὸν δ' ἔκτανε Δάρδανος ἀνὴρ
 νηὸς ἀποθρώσκοντα πολὺ πρῶτιστον Ἀχαιῶν.
 οὐδὲ μὲν οὐδ' οἱ ἀναρχοὶ ἔσαν, πόθεόν γε μὲν ἀρχόν·
 ἀλλὰ σφεας κόσμησε Ποδάρκης ὄζυς Ἄρηος,
 Ἰφίκλου υἱὸς πολυμήλου Φυλακίδαο, 705
 αὐτοκασίγνητος μεγαθύμου Πρωτεσιλάου
 ὀπλότερος γενεῇ· ὁ δ' ἅμα πρότερος καὶ ἀρείων
 ἦρως Πρωτεσίλαος Ἀρήϊος· οὐδέ τι λαοὶ
 δεύονθ' ἡγεμόνος, πόθεόν γε μὲν ἐσθλὸν ἔοντα·
 τῷ δ' ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο. 710

Οἱ δὲ Φεράς ἐνέμοντο παρὰ Βοιβητίδα λίμνην,
 Βοίβην καὶ Γλαφύρας καὶ ἑὺκτιμένην Ἰαωλκόν,
 τῶν ἦρχ' Ἀδμήτοιο φίλος παῖς ἔνδεκα νηῶν·
 Εὐμηλος, τὸν ὑπ' Ἀδμήτῳ τέκε δῖα γυναικῶν
 Ἄλκηστις, Πελίαο θυγατρῶν εἶδος ἀρίστη. 715

Οἱ δ' ἄρα Μηθώνην καὶ Θαυμακίην ἐνέμοντο
 καὶ Μελίβοιαν ἔχον καὶ Ὀλιζῶνα τρηχεῖαν,
 τῶν δὲ Φιλοκτήτης ἦρχεν τόξων εὖ εἰδὼς
 ἑπτὰ νεῶν· ἐρέται δ' ἐν ἐκάστη πεντήκοντα
 ἐμβέβασαν, τόξων εὖ εἰδότες ἱφί μάχεσθαι. 720
 ἀλλ' ὁ μὲν ἐν νήσῳ κείμενος κρατέρ' ἄλγεα πάσχων,
 Λήμνῳ ἐν ἡγαθέῃ, ὅθι μιν λίπον υἱεὶς Ἀχαιῶν
 ἔλκεϊ μοχθίζοντα κακῷ ὀλοόφρονος ὕδρου·
 ἔνθ' ὃ γε κείτ' ἀχέων· τάχα δὲ μνήσεσθαι ἔμελλον
 Ἀργεῖοι παρὰ νηυσὶ Φιλοκλήταο ἀνακτος. 725
 οὐδὲ μὲν οὐδ' οἱ ἀναρχοὶ ἔσαν, πόθεόν γε μὲν ἀρχόν·
 ἀλλὰ Μέδων κόσμησεν Ὀϊλήος νόθος υἱός,

τόν ῥ' ἔτεκεν Ῥήνη ὑπ' Ὀϊλῇι πτολιπόρθῳ.

Οἳ δ' εἶχον Τρίκκην καὶ Ἰθώμην κλωμακόεσσαν,
οἳ τ' ἔχον Οἰχαλίην, πόλιν Εὐρύτου Οἰχαλιῆος, 730
τῶν αὖθ' ἡγείσθην Ἀσκληπιοῦ δύο παῖδε,
ἱητῆρ' ἀγαθῷ, Ποδαλείριος ἡδὲ Μαχάων·
τοῖς δὲ τριήκοντα γλαφυραὶ νέες ἐστιχόωντο.

Οἳ δ' ἔχον Ὀρμένιον, οἳ τε κρήνην Ὑπέρειαν,
οἳ τ' ἔχον Ἀστέριον Τιτάνοιό τε λευκὰ κάρηνα, 735
τῶν ἦρχ' Εὐρύπυλος Εὐαίμονος ἀγλαὸς υἱός·
τῷ δ' ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο.

Οἳ δ' Ἀργισσαν ἔχον καὶ Γυρτώνην ἐνέμοντο,
Ὅρθην Ἠλώνην τε πόλιν τ' Ὀλοοσσόνα λευκὴν, 740
τῶν αὖθ' ἡγεμόνευε μενεπτόλεμος Πολυποίτης,
υἱὸς Πειριθόοιο, τὸν ἀθάνατος τέκετο Ζεὺς·
τόν ῥ' ὑπὸ Πειριθόῳ τέκετο κλυτὸς Ἴπποδάμεια
ἥματι τῷ ὅτε φῆρας ἐτίσατο λαχνῆεντας,
τοὺς δ' ἐκ Πηλίου ὤσε καὶ Αἰθίκεσσι πέλασεν·
οὐκ οἶος, ἅμα τῷ γε Λεοντεύς, ὄζος Ἄρῃος, 745
υἱὸς ὑπερθύμιοι Κορώνου Καινείδαο·
τοῖς δ' ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο.

Γουνεὺς δ' ἐκ Κύφου ἦγε δύω καὶ εἴκοσι νῆας·
τῷ δ' Ἐνιῆνες ἔποντο μενεπτόλεμοί τε Περαιβοί, 750
οἳ περὶ Δωδώνην δυσχείμερον οἰκί' ἔθεντο,
οἳ τ' ἄμφ' ἱμερτὸν Τιταρήσιον ἔργ' ἐνέμοντο,
ὅς ῥ' ἐς Πηνειὸν προῖει καλλίρροον ὕδωρ,
οὐδ' ὃ γε Πηνειῷ συμμίσγεται ἀργυροδίη,
ἀλλὰ τέ μιν καθύπερθεν ἐπιρρέει ἡὔτ' ἔλαιον·
ὄρκον γὰρ δεινοῦ Στυγὸς ὕδατός ἐστιν ἀπορρώξ. 755

Μαγνήτων δ' ἦρχε Πρόθοος Τενθρηδόνο υἱός,
οἳ περὶ Πηνειὸν καὶ Πήλιον εἰνοσίφυλλον
ναίεσκον· τῶν μὲν Πρόθοος θοὸς ἡγεμόνευε,
τῷ δ' ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο.

Οὔτοι ἄρ' ἡγεμόνες Δαναῶν καὶ κοίρανοι ἦσαν· 760
 τίς τ' ἄρ τῶν ὅχ' ἄριστος ἔην, σύ μοι ἔννεπε, Μοῦσα,
 αὐτῶν ἧδ' ἵππων, οἳ ἅμ' Ἀτρεΐδῃσιν ἔποντο.

Ἴπποι μὲν μέγ' ἄρισται ἔσαν Φηρητιάδαι,
 τὰς Εὐμηλος ἔλαυνε ποδώκεας ὄρνιθας ὥς,
 ὄτριχας οἰέτεας, σταφύλῃ ἐπὶ νῶτον ἐτίσας· 765

τὰς ἐν Πηρεΐῃ θρέψ' ἀργυρότοξος Ἀπόλλων,
 ἄμφω θηλείας, φόβον Ἄρηος φορεούσας.
 ἀνδρῶν αὖ μέγ' ἄριστος ἔην Τελαμώνιος Αἴας,
 ὄφρ' Ἀχιλεὺς μήνιεν· ὁ γὰρ πολὺν φέρτατος ἦεν,
 ἵπποι θ'; οἳ φορέεσκον ἀμύμονα Πηλεΐωνα. 770

ἀλλ' ὁ μὲν ἐν νῆεσσι κορωνίσι ποντοπόροισι
 κεῖτ' ἀπομηνίσας Ἀγαμέμνονι ποιμένι λαῶν
 Ἀτρεΐδῃ· λαοὶ δὲ παρὰ ῥηγμῖνι θαλάσσης
 δίσκοισιν ἑρέποντο καὶ αἰγανέησιν ἰέντες
 τόξοισίν θ'· ἵπποι δὲ παρ' ἄρμασιν οἷσιν ἕκαστος 775

λωτὸν ἐρεπτόμενοι ἐλεόθρεπτόν τε σέλινον
 ἔστασαν· ἅρματα δ' εὖ πεπυκασμένα κείμενα ἀνάκτων
 ἐν κλισίῃς· οἳ δ' ἀρχὸν ἀρηϊφίλον ποθέοντες
 φοίτῳ ἐνθα καὶ ἐνθα κατὰ στρατὸν οὐδ' ἐμάχοντο.

Οἳ δ' ἄρ' ἴσαν ὥς εἴ τε πυρὶ χθὼν πᾶσα νέμοιτο· 780

γαῖα δ' ὑπεστενάχιζε Διὶ ὥς τερπικεραυνῷ
 χωομένῳ, ὅτε τ' ἀμφὶ Τυφωεῖ γαῖαν ἱμάσση
 εἰν Ἀρίμοις, ὅθι φασὶ Τυφωέος ἔμμεναι εὐνὰς·
 ὥς ἄρα τῶν ὑπὸ ποσσὶ μέγα στεναχίζετο γαῖα
 ἐρχομένων· μάλα δ' ὦκα διέπρησσον πεδίοιο. 785

Τρῳσὶν δ' ἄγγελος ἦλθε ποδὴνεμος ὠκέα Ἴρις
 παρ Διὸς αἰγίοχοιο σὺν ἀγγελίῃ ἀλεγεινῇ·
 οἳ δ' ἀγορὰς ἀγόρευον ἐπὶ Πριάμοιο θύρῃσι
 πάντες ὁμηγερέες, ἡμὲν νέοι ἠδὲ γέροντες·
 ἀγχοῦ δ' ἴσταμένη προσέφη πόδας ὠκέα Ἴρις· 790
 εἴσατο δὲ φθογγὴν νῦν Πριάμοιο Πολίτη,

ὅς Τρώων σκοπὸς ἴζε, ποδωκείησι πεποιθώς,
 τύμβῳ ἐπ' ἀκροτάτῳ Αἰσυνήταο γέροντος,
 δέγμενος ὅπποτε ναῦφιν ἀφορμηθεῖεν Ἀχαιοί·
 τῷ μιν ἔεισαμένη προσέφη πόδας ὠκέα Ἴρις· 795
 “ὦ γέρον, αἰεὶ τοι μῦθοι φίλοι ἄκριτοί εἰσιν,
 ὥς ποτ' ἐπ' εἰρήνης· πόλεμος δ' ἄλίσστος ὄρωρεν.
 ἦ μὲν δὴ μάλα πολλὰ μάχας εἰσῆλυθον ἀνδρῶν,
 ἀλλ' οὐ πῶ τοιόνδε τοσόνδε τε λαὸν ὄπωπα·
 λήν γὰρ φύλλοισιν ἑοικότες ἢ ψαμάθοισιν 800
 ἔρχονται πεδίοιο μαχησόμενοι περὶ ἄστν.
 Ἔκτορ, σοὶ δὲ μάλιστ' ἐπιτέλλομαι ὧδέ γε ῥέξαι·
 πολλοὶ γὰρ κατὰ ἄστν μέγα Πριάμου ἐπίκουροι,
 ἄλλη δ' ἄλλων γλῶσσα πολυσπερέων ἀνθρώπων·
 τοῖσιν ἕκαστος ἀνὴρ σημαίνεται οἰσὶ περ ἄρχει, 805
 τῶν δ' ἐξηγείσθω κοσμησάμενος πολιήτας.”

ᾧς ἔφαθ', Ἔκτωρ δ' οὐ τι θεᾶς ἔπος ἠγνοίησεν,
 αἶψα δ' ἔλυσ' ἀγορὴν· ἐπὶ τεύχεα δ' ἐσσεύοντο·
 πᾶσαι δ' ὠτήνυντο πύλαι, ἐκ δ' ἔσσυτο λαός,
 πεζοὶ θ' ἱππῆές τε· πολλὺς δ' ὀρυμαγδὸς ὀρώρει. 810

Ἔστι δέ τις προπάροιθε πόλιος αἰπεία κολώνη,
 ἐν πεδίῳ ἀπάνευθε, περιδρομος ἔνθα καὶ ἔνθα,
 τὴν ἢ τοι ἄνδρες Βατίειαν κικλήσκουσιν,
 ἀθάνατοι δέ τε σῆμα πολυσκάρθμοιο Μυρίνης·
 ἔνθα τότε Τρώες τε διέκριθεν ἠδ' ἐπίκουροι. 815

Τρωσὶ μὲν ἡγεμόνευε μέγας κορυθαίολος Ἔκτωρ
 Πριαμίδης· ἅμα τῷ γε πολὺν πλεῖστοι καὶ ἄριστοι
 λαοὶ θωρήσσοντο μεμαότες ἐγχείησι.

Δαρδανίων αὖτ' ἦρχεν εἰς παῖς Ἀγχίσαιο,
 Αἰνείας, τὸν ὑπ' Ἀγχίσῃ τέκε δι' Ἀφροδίτῃ, 820
 Ἰδῆς ἐν κνημοῖσι θεὰ βροτῷ εὐνηθεῖσα,
 οὐκ οἶος, ἅμα τῷ γε δύνω Ἀντήνορος υἱε,
 Ἀρχέλοχός τ' Ἀκάμας τε, μάχης εὖ εἰδότε πάσης.

Οἱ δὲ Ζέλειαν ἔναιον ὑπαὶ πόδα νείατον Ἰδης,
 ἀφνειοί, πίνοντες ὕδωρ μέλαν Αἰσήποιο, 825
 Τρῶες, τῶν αὐτ' ἦρχε Λυκάονος ἀγλαὸς υἱός,
 Πάνδαρος, ᾧ καὶ τόξον Ἀπόλλων αὐτὸς ἔδωκεν.

Οἱ δ' Ἀδρήστειάν τ' εἶχον καὶ δῆμον Ἀπαισοῦ,
 καὶ Πιτύειαν ἔχον καὶ Τηρείης ὄρος αἰπύ,
 τῶν ἦρχ' Ἀδρηστός τε καὶ Ἀμφίος λινοθώρηξ, 830
 υἱὲ δ' ὧν Μέροπος Περκωσίου, ὃς περὶ πάντων
 ἦδεε μαντοσύνας, οὐδὲ οὖς παῖδας ἔασκε
 στείχειν ἐς πόλεμον φθισήνορα· τῷ δέ οἱ οὐ τι
 πειθέσθην· κῆρες γὰρ ἄγον μέλανος θανάτοιο.

Οἱ δ' ἄρα Περκώτην καὶ Πράκτιον ἀμφενέμοντο, 835
 καὶ Σηστὸν καὶ Ἀβυδὸν ἔχον καὶ δῖαν Ἀρίσβην,
 τῶν αὐθ' Ὑρτακίδης ἦρχ' Ἀσιος, ὄρχαμος ἀνδρῶν,
 Ἀσιος Ὑρτακίδης, ὃν Ἀρίσβηθεν φέρον ἵπποι
 αἰθωνες μεγάλοι, ποταμοῦ ἄπο Σελλήεντος.

Ἴππόθοος δ' ἄγε φῦλα Πελασγῶν ἐγχεσιμῶρων, 840
 τῶν οἱ Λάρισαν ἐριβώλακα ναιετάασκον·
 τῶν ἦρχ' Ἴππόθοός τε Πύλαιός τ', ὄξος Ἀρῆος,
 υἱὲ δ' ὧν Λήθιοι Πελασγοῦ Τευταμίδαο.

Αὐτὰρ Θρηίκας ἦγ' Ἀκάμας καὶ Πείροος ἥρως,
 ὅσσους Ἑλλήσποντος ἀγάρροος ἐντὸς ἔέργει. 845

Εὐφημος δ' ἀρχὸς Κικόνων ἦν αἰχμητῶν
 υἱὸς Τροιζήνοιο διοτρεφέος Κεάδαο.

Αὐτὰρ Πυραίχμης ἄγε Παίονας ἀγκυλοτόξους,
 τηλόθεν ἐξ Ἀμυδῶνος, ἀπ' Ἀξιοῦ εὐρὺ ρέοντος,
 Ἀξιοῦ, οὗ κάλλιστον ὕδωρ ἐπικίδνεται αἶαν. 850

Παφλαγόνων δ' ἡγείτο Πυλαιμένεος λάσιον κῆρ
 ἐξ Ἐνετῶν, ὅθεν ἡμιόνων γένος ἀγροτεράων,
 οἳ ῥα Κύτωρον ἔχον καὶ Σήσαμον ἀμφενέμοντο
 ἀμφὶ τε Παρθένιον ποταμὸν κλυτὰ δώματ' ἔναιον
 Κρῶμνάν τ' Αἰγιαλόν τε καὶ ὑψηλοὺς Ἐρυθίνους. 855

Αὐτὰρ Ἀλιζώνων Ὀδῖος καὶ Ἐπίστροφος ἦρχον
τηλόθεν ἐξ Ἀλύβης, ὅθεν ἀργύρου ἐστὶ γενέθλη.

Μυσῶν δὲ Χρόμις ἦρχε καὶ Ἑννομος οἰωνιστής·

ἀλλ' οὐκ οἰωνοῖσιν ἐρύσατο κῆρα μέλαιναν,

ἀλλ' ἐδάμη ὑπὸ χερσὶ ποδώκεος Αἰακίδαο

860

ἐν ποταμῷ, ὅθι περ Τρώας κεραΐζε καὶ ἄλλους.

Φόρκυς αὖ Φρύγας ἦγε καὶ Ἀσκάνιος θεοειδής

τῇλ' ἐξ Ἀσκανίης· μέμασαν δ' ὑσμῖνι μάχεσθαι.

Μῆροσιν αὖ Μέσθλης τε καὶ Ἀντιφος ἡγησάσθην,

νῆε Ταλαιμένεος, τῷ Γυγαίῃ τέκε λίμνη,

865

οἳ καὶ Μήονας ἦγον ὑπὸ Τμῳλφ γεγαῶτας.

Νάστης αὖ Καρῶν ἡγήσατο βαρβαροφώνων,

οἳ Μίλητον ἔχον Φθιρῶν τ' ὄρος ἀκριτόφυλλον

Μαιάνδρου τε ροὰς Μυκάλης τ' αἰπυνὰ κάρηνα·

τῶν μὲν ἄρ' Ἀμφίμαχος καὶ Νάστης ἡγησάσθην,

870

Νάστης Ἀμφίμαχός τε, Νομίονος ἀγλαὰ τέκνα,

ὃς καὶ χρυσὸν ἔχων πόλεμόνδ' ἔεν ἥντε κούρη,

νήπιος, οὐδέ τί οἱ τό γ' ἐπήρκεσε λυγρὸν ὄλεθρον,

ἀλλ' ἐδάμη ὑπὸ χερσὶ ποδώκεος Αἰακίδαο

ἐν ποταμῷ, χρυσὸν δ' Ἀχιλεὺς ἐκόμισσε δαΐφρων.

875

Σαρπηδὼν δ' ἦρχεν Λυκίων καὶ Γλαῦκος ἀμύμων

τηλόθεν ἐκ Λυκίας, Ξάνθου ἄπο δινέεντος.

ΙΛΙΑΔΟΣ Γ.

Ορκοι. Τειχοσκοπία. Ἀλεξάνδρου καὶ Μενελάου
μονομαχία.

Αὐτὰρ ἐπεὶ κόσμηθεν ἅμ' ἡγεμόνεσσιν ἕκαστοι,
Τρῶες μὲν κλαγγῇ τ' ἐνοπῇ τ' ἴσαν, ὄρνιθες ὥς,
ἥύτε περ κλαγγῇ γεράνων πέλει οὐρανόθι πρό,
αἷ τ' ἐπεὶ οὖν χειμῶνα φύγον καὶ ἀθέσφατον ὄμβρον,
κλαγγῇ ταί γε πέτονται ἐπ' Ὠκεανοῖο ῥοάων, 5
ἀνδράσι Πυγμαίοισι φόνον καὶ κῆρα φέρουσαι·
ἡέριαι δ' ἄρα ταί γε κακὴν ἔριδα προφέρονται·
οἱ δ' ἄρ' ἴσαν σιγῇ μένεα πνείοντες Ἀχαιοί,
ἐν θυμῷ μεμαῶτες ἀλεξέμεν ἀλλήλοισιν.

Εὖτ' ὄρεος κορυφῇσι Νότος κατέχευεν ὀμίχλην, 10
ποιμέσιν οὐ τι φίλην, κλέπτῃ δέ τε νυκτὸς ἀμείνω,
τόσσον τίς τ' ἐπιλεύσσει ὅσον τ' ἐπὶ λᾶαν ἵησιν·
ὥς ἄρα τῶν ὑπὸ ποσσὶ κοῦισαλος ὤρνυτ' ἀελλῆς
ἐρχομένων· μάλα δ' ὦκα διέπρησσαν πεδίοιο.

Οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες, 15
Τρῳσὶν μὲν προμάχιζεν Ἀλέξανδρος θεοειδής,
παρδαλέην ὥμοισιν ἔχων καὶ καμπύλα τόξα
καὶ ξίφος· αὐτὰρ δοῦρε δύω κεκορυθμένα χαλκῷ
πάλλων Ἀργείων προκαλίζετο πάντας ἀρίστους
ἀντίβιον μαχέσασθαι ἐν αἰνῇ δηϊοτήτι. 20

Τὸν δ' ὥς οὖν ἐνόησεν ἀρηϊφίλος Μενέλαος
ἐρχόμενον προπάροιθεν ὀμίλου μακρὰ βιβάντα,
ὥς τε λέων ἐχάρη μεγάλῳ ἐπὶ σώματι κύρσας,

εὐρών ἢ ἔλαφον κεραὸν ἢ ἄγριον αἶγα
 πεινώων· μάλα γάρ τε κατεσθλεί, εἴ περ ἂν αὐτὸν 25
 σεύωνται ταχέες τε κύνες θαλεροί τ' αἰζηοί·
 ὥς ἐχάρη Μενέλαος Ἀλέξανδρον θεοειδέα
 ὀφθαλμοῖσιν ἰδὼν· φάτο γὰρ τίσεσθαι ἀλείτην·
 αὐτίκα δ' ἐξ ὀχέων σὺν τεύχεσιν ἄλτο χαμᾶζε.

Τὸν δ' ὥς οὖν ἐνόησεν Ἀλέξανδρος θεοειδῆς 30
 ἐν προμάχοισι φανέντα, κατεπλήγη φίλον ἦτορ,
 ἅψ δ' ἐτάρων εἰς ἔθνος ἐχάζετο κῆρ' ἀλεείνων.
 ὥς δ' ὅτε τίς τε δράκοντα ἰδὼν παλίνορσος ἀπέστη
 οὔρεος ἐν βήσσης, ὑπὸ τε τρόμος ἔλλαβε γυῖα,
 ἅψ δ' ἀνεχώρησεν, ὠχρός τέ μιν εἶλε παρειάς, 35
 ὥς αὖτις καθ' ὄμιλον ἔδν Τρώων ἀγερῶχων
 δείσας Ἀτρείος υἱὸν Ἀλέξανδρος θεοειδῆς.

τὸν δ' Ἐκτωρ νείκεσεν ἰδὼν αἰσχροῖς ἐπέεσσιν·
 “ Δύσπαρι, εἶδος ἄριστε, γυναιμανές, ἡπεροπευτά,
 αἶθ' ὄφελες ἄγονός τ' ἔμειναι ἄγαμός τ' ἀπολέσθαι. 40
 καί κε τὸ βουλοίμην, καί κεν πολὺ κέρδιον ἦεν
 ἢ οὕτω λῶβην τ' ἔμειναι καὶ ὑπόψιον ἄλλων.
 ἦ που καγχαλώωσι κάρη κομόωντες Ἀχαιοί,
 φάντες ἀριστῆα πρόμον ἔμμεναι, οὔνεκα καλὸν
 εἶδος ἔπ', ἀλλ' οὐκ ἔστι βίη φρεσὶν οὐδὲ τις ἀλκή. 45

ἦ τοιόσδε ἐὼν ἐν ποντοπόροισι νέεσσι
 πόντον ἐπιπλώσας, ἐτάρους ἐρίηρας ἀγείρας,
 μιχθεὶς ἀλλοδαποῖσι γυναικ' εὐειδῇ ἀνῆγες
 ἐξ ἀπίης γαίης, νυὸν ἀνδρῶν αἰχμητῶν,
 πατρί τε σῶ μέγα πῆμα πόληϊ τε παντὶ τε δήμῳ, 50
 δυσμενέσιν μὲν χάρμα, κατηφέλην δὲ σοὶ αὐτῷ ;
 οὐκ ἂν δὴ μείνειας ἀρητίφιλον Μενέλαον ;
 γνοίης χ' οἴου φωτὸς ἔχεις θαλερὴν παράκοιτιν·
 οὐκ ἂν τοι χραίσμη κίθαρις τά τε δῶρ' Ἀφροδίτης,
 ἦ τε κόμη τό τε εἶδος, ὅτ' ἐν κονίησι μιγείης. 55

ἀλλὰ μάλα Τρῶες δειδήμονες· ἦ τέ κεν ἤδη
λαΐνον ἔσσο χιτῶνα κακῶν ἔνεχ' ὅσσα ἔοργας."

Τὸν δ' αὖτε προσέειπεν Ἀλέξανδρος θεοειδής·
"Ἐκτορ, ἐπεὶ με κατ' αἶσαν ἐνείκεστας οὐδ' ὑπὲρ αἶσαν,—
αἰεὶ τοι κραδίη πέλεκυς ὥς ἐστιν ἀτειρής, 60

ὅς τ' εἴσιν διὰ δουρὸς ὑπ' ἀνέρος, ὅς ῥά τε τέχνη
νῆϊον ἐκτάμνησιν, ὀφέλλει δ' ἀνδρὸς ἐρωήν·

ὥς σοὶ ἐνὶ στήθεσιν ἀτάρβητος νόος ἐστί·—

μή μοι δῶρ' ἐρατὰ πρόφερε χρυσέης Ἀφροδίτης·
οὗ τοι ἀπόβλητ' ἐστὶ θεῶν ἐρικυδέα δῶρα, 65

ὅσσα κεν αὐτοὶ δῶσιν, ἐκῶν δ' οὐκ ἂν τις ἔλοιτο·

νῦν αὖτ' εἴ μ' ἐθέλεις πολεμίζειν ἠδὲ μάχεσθαι,
ἄλλους μὲν κάθισον Τρῶας καὶ πάντας Ἀχαιοὺς,

αὐτὰρ ἔμ' ἐν μέσσω καὶ ἀρηΐφιλον Μενέλαον
συμβάλετ' ἀμφ' Ἑλένη καὶ κτήμασι πᾶσι μάχεσθαι· 70

ὁππότερος δέ κε νικήσῃ κρείσσων τε γένηται,

κτῆμαθ' ἔλων εὖ πάντα γυναικὰ τε οἴκαδ' ἀγέσθω·

οἱ δ' ἄλλοι φιλότῃ καὶ ὄρκια πιστὰ ταμόντες

ναίοιτε Τροίην ἐριβώλακα, τοὶ δὲ νεέσθων

Ἄργος ἐς ἱππόβοτον καὶ Ἀχαιῖδα καλλιγύναικα." 75

ᾧς ἔφαθ', Ἐκτωρ δ' αὖτ' ἐχάρη μέγα μῦθον ἀκούσας,

καὶ ῥ' ἐς μέσσον ἰὼν Τρώων ἀνέεργε φάλαγγας,

μέσσου δουρὸς ἐλών· τοὶ δ' ἰδρύνθησαν ἅπαντες.

τῷ δ' ἐπετοξάζοντο κάρη κομόωντες Ἀχαιοὶ

λοῖσίν τε τιτυσκόμενοι λάεσσί τ' ἔβαλλον· 80

αὐτὰρ ὁ μακρὸν αὔσεν ἀναξ ἀνδρῶν Ἀγαμέμνων·

"ἴσχεσθ', Ἀργεῖοι, μὴ βάλλετε, κοῦροι Ἀχαιῶν·

στεῦται γάρ τι ἔπος ἐρέειν κορυθαίολος Ἐκτωρ."

ᾧς ἔφαθ', οἱ δ' ἔσχοντο μάχης ἀνεῷ τ' ἐγένοντο

ἐσσυμένως· Ἐκτωρ δὲ μετ' ἀμφοτέροισιν ἔειπε· 85

"κέκλυτέ μεν, Τρῶες καὶ ἑϋκνήμιδες Ἀχαιοί,

μῦθον Ἀλεξάνδροιο, τοῦ εἵνεκα νεῖκος ὄρωρεν.

ἄλλους μὲν κέλεται Τρῶας καὶ πάντας Ἀχαιοὺς
 τεύχεα κάλ' ἀποθέσθαι ἐπὶ χθονὶ πουλυβοτείρῃ,
 αὐτὸν δ' ἐν μέσσω καὶ ἀρηΐφιλον Μενέλαον 90
 οἷους ἀμφ' Ἑλένῃ καὶ κτήμασι πᾶσι μάχεσθαι.
 ὁππότερος δέ κε νικήσῃ κρείσσων τε γένηται,
 κτήμαθ' ἐλὼν εὖ πάντα γυναιῖκά τε οἴκαδ' ἀγέσθω·
 οἱ δ' ἄλλοι φιλότῃτα καὶ ὅρκια πιστὰ τάμωμεν."

ᾧΩς ἔφαθ', οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ· 95
 τοῖσι δὲ καὶ μετέειπε βοὴν ἀγαθὸς Μενέλαος·
 "κέκλυτε νῦν καὶ ἐμεῖο· μάλιστα γὰρ ἄλγος ἰκάνει
 θυμὸν ἐμόν, φρονέω δὲ διακρινθήμεναι ἥδη
 Ἀργείους καὶ Τρῶας, ἐπεὶ κακὰ πολλὰ πέπασθε
 εἵνεκ' ἐμῆς ἔριδος καὶ Ἀλεξάνδρου ἔνεκ' ἀρχῆς· 100
 ἡμέων δ' ὁπποτέρῳ θάνατος καὶ μοῖρα τέτυκται,
 τεθναίῃ· ἄλλοι δὲ διακρινθεῖτε τάχιστα.
 οἴσσετε δ' ἄρν', ἕτερον λευκόν, ἑτέρην δὲ μέλαιναν,
 Γῇ τε καὶ Ἡελίῳ· Διὶ δ' ἡμεῖς οἴσομεν ἄλλον·
 ἄξετε δὲ Πριάμοιο βίην, ὅφρ' ὅρκια τάμνῃ 105
 αὐτός, ἐπεὶ οἱ παῖδες ὑπερφίαλοι καὶ ἄπιστοι,
 μή τις ὑπερβασίῃ Διὸς ὅρκια δηλήσῃται.
 αἰεὶ δ' ὁπλοτέρων ἀνδρῶν φρένες ἡερέθονται·
 οἷς δ' ὁ γέρων μετήρσιν, ἅμα πρόσσω καὶ ὀπίσσω
 λεύσσει, ὅπως ὅχ' ἄριστα μετ' ἀμφοτέροισι γένηται." 110

ᾧΩς ἔφαθ', οἱ δ' ἐχάρησαν Ἀχαιοὶ τε Τρῶές τε
 ἐλπόμενοι παύσασθαι οἷζυροῦ πολέμοιο.
 καὶ ῥ' ἵππους μὲν ἔρυσαν ἐπὶ στίχας, ἐκ δ' ἔβαν αὐτοί,
 τεύχεά τ' ἐξεδύνοντο· τὰ μὲν κατέθεντ' ἐπὶ γαίῃ
 πλησίον ἀλλήλων, ὀλίγῃ δ' ἦν ἀμφὶς ἄρουρα· 115
 Ἐκτωρ δὲ προτὶ ἄστρῳ δύω κήρυκας ἔπεμπε
 καρπαλίμως ἄρνας τε φέρειν Πριάμόν τε καλέσσαι·
 αὐτὰρ ὁ Ταλθύβιον προΐει κρείων Ἀγαμέμνων
 νῆας ἔπι γλαφυρὰς ἰέναι, ἥδ' ἄρν' ἐκέλευεν

- οἰσέμεναι· ὁ δ' ἄρ' οὐκ ἀπίθης' Ἀγαμέμνονι δίῳ. 120
- Ἴρις δ' αὖθ' Ἑλένη λευκωλένῳ ἄγγελος ἦλθεν,
 εἰδομένη γαλόφῳ, Ἀντηνορίδαο δάμαρτι,
 τὴν Ἀντηνορίδης εἶχε κρείων Ἑλικάων,
 Λαοδίκην, Πριάμοιο θυγατρῶν εἶδος ἀρίστην.
 τὴν δ' εὖρ' ἐν μεγάρῳ· ἡ δὲ μέγαν ἱστὸν ὕφαινε, 125
 δίπλακα πορφυρέην, πολέας δ' ἐνέπασσεν ἀέθλους
 Τρώων θ' ἱπποδάμων καὶ Ἀχαιῶν χαλκοχιτώνων,
 οὓς ἔθεν εἵνεκ' ἔπασχον ὑπ' Ἄρῃος παλαμάων·
 ἀγχοῦ δ' ἱσταμένη προσέφη πόδας ὠκέα Ἴρις·
 “δεῦρ' ἴθι, νύμφα φίλη, ἵνα θέσκελα ἔργα ἴδῃαι 130
 Τρώων θ' ἱπποδάμων καὶ Ἀχαιῶν χαλκοχιτώνων·
 οἱ πρὶν ἐπ' ἀλλήλοισι φέρουν πολύδακρυν Ἄρῃα
 ἐν πεδίῳ, ὀλοοῖο λιλαιόμενοι πολέμοιο,
 οἱ δὴ νῦν ἔσται σιγῇ, πόλεμος δὲ πέπνηται,
 ἀσπίσι κεκλιμένοι, παρὰ δ' ἔγχεα μακρὰ πέπηγεν. 135
 αὐτὰρ Ἀλέξανδρος καὶ ἀρηϊφίλος Μενέλαος
 μακρῆς ἐγχείρῃσι μαχήσονται περὶ σείῳ·
 τῷ δέ κε νικήσαντι φίλῃ κεκλήσῃ ἄκοιτις.”
- ᾧΩς εἰποῦσα θεὰ γλυκὺν ἴμερον ἔμβαλε θυμῷ
 ἀνδρός τε προτέροιο καὶ ἄστεος ἠδὲ τοκῆων· 140
 αὐτίκα δ' ἀργεννῇσι καλυψαμένη ὀθόνησιν
 ὥρματ' ἐκ θαλάμοιο τέρεν κατὰ δάκρυ χέουσα,
 οὐκ οἴη, ἅμα τῇ γε καὶ ἀμφίπολοι δυ' ἔποντο,
 Αἴθρη, Πιτθῆος θυγάτηρ, Κλυμένη τε βοῶπις·
 αἶψα δ' ἔπειθ' ἵκανον ὅθι Σκαιαὶ πύλαι ἦσαν. 145
- Οἱ δ' ἀμφὶ Πρίαμον καὶ Πάνθοον ἠδὲ Θυμοίτην
 Λάμπον τε Κλυτίον θ' Ἰκετάονά τ' ὄζον Ἄρῃος,
 Οὐκαλέγων τε καὶ Ἀντήνωρ, πεπνυμένω ἄμφω,
 ἦατο δημογέροντες ἐπὶ Σκαιῇσι πύλῃσι,
 γήραϊ δὴ πολέμοιο πεπαυμένοι, ἀλλ' ἀγορηταὶ 150
 ἐσθλοί, τεττίγεσσιν ἐοικότες, οἳ τε καθ' ὕλην

δενδρέφ' ἐφεζόμενοι ὅπα λειριόεσσαν ἱεῖσι·
 τοῖοι ἄρα Τρώων ἡγήτορες ἦντ' ἐπὶ πύργῳ.
 οἱ δ' ὥς οὖν εἶδονθ' Ἑλένην ἐπὶ πύργον ἰοῦσαν,
 ἦκα πρὸς ἀλλήλους ἔπεα πτερόεντ' ἀγόρευον·

155

“οὐ νέμεσις Τρῶας καὶ ἑϋκνήμιδας Ἀχαιοὺς
 τοιῇδ' ἀμφὶ γυναικὶ πολὺν χρόνον ἄλγεα πάσχειν·
 αἰνῶς ἀθανάτησι θεῆς εἰς ὧπα ἔοικεν·
 ἀλλὰ καὶ ὥς τοίη περ εἰδὼς ἐν νηυσὶ νέεσθω,
 μῆδ' ἡμῖν τεκέεσσ' ἵ' ὀπίσσω πῆμα λίποιτο.”

160

Ἦς ἄρ' ἔφαν, Πρίαμος δ' Ἑλένην ἐκαλέσσατο φωνῇ·
 “δεῦρο πάροιθ' ἐλθοῦσα, φίλον τέκος, ἵζευ ἐμείο,
 ὅφρα ἴδῃ πρότερόν τε πόσιν πηοὺς τε φίλους τε—
 οὐ τι μοι αἰτὴν ἔσσι, θεοὶ νύ μοι αἰτιοὶ εἰσιν,
 οἳ μοι ἐφώρμησαν πόλεμον πολὺδακρυν Ἀχαιῶν—
 ὥς μοι καὶ τόνδ' ἄνδρα πελώριον ἐξονομήνης,
 ὅς τις ὅδ' ἐστὶν Ἀχαιὸς ἀνὴρ ἧὺς τε μέγας τε.
 ἦ τοι μὲν κεφαλῇ καὶ μείζονες ἄλλοι ἔασι,
 καλὸν δ' οὕτω ἐγὼν οὐ πῶ ἴδω οφθαλμοῖσιν,
 οὐδ' οὕτω γεραρόν· βασιλῆϊ γὰρ ἀνδρὶ ἔοικε.”

165

Τὸν δ' Ἑλένη μύθοισιν ἀμείβετο, δῖα γυναικῶν·
 “αἰδοῖός τέ μοί ἐσσι, φίλε ἐκυρέ, δεινός τε·
 ὥς ὅφελεν θάνατός μοι ἁδεῖν κακὸς ὀππότε δεῦρο
 νιέει σῶ ἐπόμην, θάλαμον γνωτοὺς τε λιποῦσα
 παιδὰ τε τηλυγέτην καὶ ὀμηλικὴν ἐρατεινήν.
 ἀλλὰ τὰ γ' οὐκ ἐγένοντο· τὸ καὶ κλαίουσα τέτηκα.
 τοῦτο δέ τοι ἐρέω, ὃ μ' ἀνείρεαι ἠδὲ μεταλλᾶς·
 οὗτός γ' Ἀτρεΐδης εὐρυκρείων Ἀγαμέμνων,
 ἀμφότερον βασιλεὺς τ' ἀγαθὸς κρατερός τ' αἰχμητής·
 δαῖρ αὖτ' ἐμὸς ἔσκε κυνώπιδος, εἴ ποτ' ἔην γε.”

170

Ἦς φάτο, τὸν δ' ὁ γέρων ἠγάσσατο φώνησέν τε·
 “ὦ μάκαρ Ἀτρεΐδῃ, μοιρηγενές, ὀλβιδόδαιμον,
 ἦ ῥά νύ τοι πολλοὶ δεδμήατο κοῦροι Ἀχαιῶν.

ἤδη καὶ Φρυγίην εἰσήλυθον ἀμπελόεσσαν,
 ἔνθα ἴδον πλείστους Φρύγας ἀνέρας αἰολοπώλους, 185
 λαοὺς Ὀτρῆος καὶ Μυγδόνος ἀντιθέοιο,
 οἳ ῥα τότε ἔστρατόωντο παρ' ὅχθας Σαγγαρίοιο·
 καὶ γὰρ ἐγὼν ἐπίκουρος ἔων μετὰ τοῖσιν ἐλέχθην
 ἡματι τῷ ὅτε τ' ἦλθον Ἀμαζόνες ἀντιάνειραι·
 ἀλλ' οὐδ' οἱ τόσοι ἦσαν ὅσοι ἐλίκωπες Ἀχαιοί.” 190

Δεύτερον αὐτ' Ὀδυσῆα ἰδὼν ἐρέειν' ὁ γεραιός·
 “ εἴπ' ἄγε μοι καὶ τόνδε, φίλον τέκος, ὅς τις ὅδ' ἐστί·
 μείων μὲν κεφαλῇ Ἀγαμέμνονος Ἀτρεΐδαιο,
 εὐρύτερος δ' ὥμοισιν ἰδὲ στέρνοισιν ἰδέσθαι.
 τεύχεα μὲν οἱ κείται ἐπὶ χθονὶ πουλυβοτείρῃ, 195
 αὐτὸς δὲ κτίλος ὥς ἐπιπωλείται στίχας ἀνδρῶν·
 ἀρνεῖω μιν ἔγωγε εἴσκω πηγεσιμάλλω,
 ὅς τ' οἴων μέγα πῶῦ διέρχεται ἀργεννῶν.”

Τὸν δ' ἡμείβετ' ἔπειθ' Ἑλένη Διδὸς ἐκγεγαυῖα·
 “ οὗτος δ' αὖ Λαερτιάδης πολύμητις Ὀδυσσεύς, 200
 ὅς τράφη ἐν δῆμῳ Ἰθάκης κραναῆς περ ἐούσης
 εἰδὼς παντοίους τε δόλους καὶ μήδεα πυκνά.”

Τὴν δ' αὐτ' Ἀντήνωρ πεπνυμένος ἀντίον ἦῴδα·
 “ ὦ γύναι, ἣ μάλα τοῦτο ἔπος νημερτὲς ἔειπες·
 ἤδη γὰρ καὶ δεῦρό ποτ' ἦλυθε δῖος Ὀδυσσεύς 205
 σεῦ ἔνεκ' ἀγγελίης σὺν ἀρηϊφίλῳ Μενελάῳ·
 τοὺς δ' ἐγὼ ἐξείνισσα καὶ ἐν μεγάροισι φίλησα,
 ἀμφοτέρων δὲ φυῆν ἐδάην καὶ μήδεα πυκνά.
 ἀλλ' ὅτε δὴ Τρώεσσι ἐν ἀγρομένοισιν ἔμιχθεν,
 στάντων μὲν Μενέλαος ὑπείρεχεν εὐρέας ὤμους, 210
 ἄμφω δ' ἐξομένω γεραρώτερος ἦεν Ὀδυσσεύς·
 ἀλλ' ὅτε δὴ μύθους καὶ μήδεα πᾶσιν ὕφαινον,
 ἦ τοι μὲν Μενέλαος ἐπιτροχάδην ἀγόρευε,
 παῦρα μὲν, ἀλλὰ μάλα λιγέως, ἐπεὶ οὐ πολὺμυθος
 οὐδ' ἀφαμαρτοεπής· ἦ καὶ γένει ὕστερος ἦεν. 215

ἀλλ' ὅτε δὴ πολύμητις ἀναΐξειεν Ὀδυσσεύς,
 στάσκειν, ὑπαί δὲ ἴδεσκε κατὰ χθονὸς ὄμματα πῆξας,
 σκῆπτρον δ' οὔτ' ὀπίσω οὔτε προπρηνὲς ἐνώμα,
 ἀλλ' ἀστεμφὲς ἔχεσκειν, αἰδρεῖ φωτὶ ἐοικώς·
 φαίης τε ζάκοτόν τέ τιν' ἔμμεναι ἄφρονά τ' αὐτως. 220
 ἀλλ' ὅτε δὴ ὅπα τε μεγάλην ἐκ στήθεος εἶη
 καὶ ἔπεα νιφάδεσσιν ἐοικότα χειμερίησιν,
 οὐκ ἂν ἔπειτ' Ὀδυσῆϊ γ' ἐρίσσειε βροτὸς ἄλλος·
 οὐ τότε γ' ᾧδ' Ὀδυσῆος ἀγασσάμεθ' εἶδος ἰδόντες."

Τὸ τρίτον αὐτ' Αἴαντα ἰδὼν ἐρέειν' ὁ γεραῖός· 225
 "τίς τ' ἄρ' ὄδ' ἄλλος Ἀχαιοὺς ἀνὴρ ἧὺς τε μέγας τε,
 ἕξοχος Ἀργείων κεφαλὴν τε καὶ εὐρέας ὦμους;"

Τὸν δ' Ἑλένη ταυνύπεπλος ἀμείβετο, διὰ γυναικῶν
 "οὔτος δ' Αἴας ἐστὶ πελώριος, ἔρκος Ἀχαιῶν·
 Ἰδομενεὺς δ' ἐτέρωθεν ἐνὶ Κρήτεσσι θεὸς ὦς 230
 ἔστηκ', ἀμφὶ δέ μιν Κρητῶν ἀγοὶ ἡγερέθονται.
 πολλάκι μιν ξείνισσεν ἀρηϊφίλος Μενέλαος
 οἴκῳ ἐν ἡμετέρῳ, ὁπότε Κρήτηθεν ἵκοιτο.
 νῦν δ' ἄλλους μὲν πάντας ὁρῶ ἐλίκωπας Ἀχαιοὺς,
 οὓς κεν ἐὺ γνοίην καὶ τ' οὔνομα μυθησαίμην· 235
 δοιῶ δ' οὐ δύναμαι ἰδέειν κοσμήτορε λαῶν,
 Κάστορά θ' ἱππόδαμον καὶ πύξ ἀγαθὸν Πολυδεύκεα,
 αὐτοκασιγνήτω, τῷ μοι μῖα γείνατο μήτηρ.
 ἢ οὐχ ἐσπέσθην Λακεδαίμονος ἐξ ἐρατεινῆς,
 ἢ δεύρω μὲν ἔποντο νέεσσ' ἐνὶ ποντοπόροισι, 240
 νῦν αὐτ' οὐκ ἐθέλουσι μάχην καταδύμεναι ἀνδρῶν,
 αἰσχρεὰ δειδιότες καὶ οὐκ εἰδὲα πόλλ' ἃ μοὶ ἐστίν."

Ὡς φάτο, τοὺς δ' ἤδη κατέχευεν φυσίζοος αἶα
 ἐν Λακεδαίμονι αὖθι, φίλῃ ἐν πατρίδι γαίῃ.

Κήρυκες δ' ἀνὰ ἄστνυ θεῶν φέρον ὄρκια πιστά, 245
 ἄρνε δῶκα καὶ οἶνον ἐϋφρονα, καρπὸν ἀρούρης,
 ἀσκῶ ἐν αἰγελίῳ· φέρε δὲ κρητῆρα φαεινὸν

κῆρυξ Ἰδαῖος ἥδ' ἐ χρύσεια κύπελλα·
 ὦτρυνεν δὲ γέροντα παριστάμενος ἐπέεσσιν·
 “ ὄρσοε, Λαομεδοντιάδῃ, καλέουσιν ἄριστοι 250
 Τρώων θ' ἵπποδάμων καὶ Ἀχαιῶν χαλκοχιτώνων
 εἰς πεδῖον καταβῆναι, ἵν' ὄρκια πιστὰ τάμητε·
 αὐτὰρ Ἀλέξανδρος καὶ ἀρηϊφίλος Μενέλαος
 μακρῆς ἐγχείρησι μαχήσονται ἄμφι γυναικί·
 τῷ δέ κε νικήσαντι γυνὴ καὶ κτήμαθ' ἔποιτο· 255
 οἱ δ' ἄλλοι φιλότῃ καὶ ὄρκια πιστὰ ταμόντες
 ναίοιμεν Τροίην ἐριβώλακα, τοὶ δὲ νέονται
 Ἄργος εἰς ἱππόβοτον καὶ Ἀχαιΐδα καλλιγύναικα.”
 Ὡς φάτο, ῥίγησεν δ' ὁ γέρων, ἐκέλευσε δ' ἐταῖροις
 ἵππους ζευγνύμεναι· τοὶ δ' ὀτραλέως ἐπίθοντο. 260
 ἂν δ' ἄρ' ἔβη Πρίαμος, κατὰ δ' ἡνία τείνεν ὀπίσσω·
 παρ δέ οἱ Ἀντήνωρ περικαλλέα βήσετο δίφρον·
 τῷ δὲ διὰ Σκαιῶν πεδίοι δ' ἔχον ὤκέας ἵππους.
 Ἄλλ' ὅτε δὴ ῥ' ἴκοντο μετὰ Τρώας καὶ Ἀχαιοὺς,
 ἐξ ἵππων ἀποβάντες ἐπὶ χθόνα πουλυβότειραν 265
 εἰς μέσσον Τρώων καὶ Ἀχαιῶν ἐστιχώωντο.
 ὦρυντο δ' αὐτίκ' ἔπειτα ἄναξ ἀνδρῶν Ἀγαμέμνων,
 ἂν δ' Ὀδυσσεὺς πολύμητις· ἀτὰρ κήρυκες ἀγανοὶ
 ὄρκια πιστὰ θεῶν σύναγον, κρητῆρι δὲ οἶνον
 μίσγον, ἀτὰρ βασιλεῦσιν ὕδωρ ἐπὶ χεῖρας ἔχευαν. 270
 Ἀτρεΐδης δὲ ἐρυσσάμενος χεῖρεσσι μάχαιραν,
 ἥ οἱ παρ ξίφeos μέγα κουλεὸν αἰὲν ἄωρτο,
 ἀρνῶν ἐκ κεφαλῶν τάμνε τρίχας· αὐτὰρ ἔπειτα
 κήρυκες Τρώων καὶ Ἀχαιῶν νεῖμαν ἀρίστοις.
 τοῖσιν δ' Ἀτρεΐδης μεγάλ' εὐχeto χεῖρας ἀνασχών· 275
 “ Ζεῦ πάτερ, Ἰδθθεν μεδέων, κύδιστε μέγιστε,
 Ἥελιός θ', ὃς πάντ' ἐφορᾷ καὶ πάντ' ἐπακούεις,
 καὶ ποταμοὶ καὶ γαῖα, καὶ οἱ ὑπένερθε καμόντας
 ἀνθρώπους τίνυσθον, ὅτις κ' ἐπίορκον ὁμόςσῃ,

ὑμεῖς μάρτυροι ἔσθε, φυλάσσετε δ' ὄρκια πιστά· 280
 εἰ μὲν κεν Μενέλαον Ἀλέξανδρος καταπέφνη,
 αὐτὸς ἔπειθ' Ἑλένην ἔχέτω καὶ κτήματα πάντα,
 ἡμεῖς δ' ἐν νῆεσσι νεώμεθα ποντοπόροισιν·
 εἰ δέ κ' Ἀλέξανδρον κτείνῃ ξανθὸς Μενέλαος,
 Τρῶας ἔπειθ' Ἑλένην καὶ κτήματα πάντ' ἀποδοῦναι, 285
 τιμὴν δ' Ἀργείοις ἀποτινέμεν ἣν τιν' ἔοικεν,
 ἣ τε καὶ ἔσσομένοισι μετ' ἀνθρώποισι πέληται.
 εἰ δ' ἂν ἐμοὶ τιμὴν Πρίαμος Πριάμοιό τε παῖδες
 τίνειν οὐκ ἐθέλωσιν Ἀλεξάνδροιο πεσόντος,
 αὐτὰρ ἐγὼ καὶ ἔπειτα μαχήσομαι εἵνεκα ποινῆς 290
 αὔθι μένων, εἰὸς κε τέλος πολέμοιο κιχείω.”

Ὅ, καὶ ἀπὸ στομάχους ἀρνῶν τάμε νηλεΐ χαλκῷ·
 καὶ τοὺς μὲν κατέθηκεν ἐπὶ χθονὸς ἀσπαίροντας,
 θυμοῦ δευομένους· ἀπὸ γὰρ μένος εἴλετο χαλκός.
 οἶνον δ' ἐκ κρητῆρος ἀφυσσάμενοι δεπάεσσιν 295
 ἔκχεον, ἡδ' εὐχοντο θεοῖς αἰειγενέτησιν·
 ὦδε δέ τις εἶπεςκεν Ἀχαιῶν τε Τρῶων τε·
 “Ζεῦ κύδιστε μέγιστε, καὶ ἀθάνατοι θεοὶ ἄλλοι,
 ὀππότεροι πρότεροι ὑπὲρ ὄρκια πημήνεια,
 ὦδέ σφ' ἐγκέφαλος χαμάδις ῥέοι ὥς ὃδε οἶνος, 300
 αὐτῶν καὶ τεκέων, ἄλοχοι δ' ἄλλοισι δαμεῖεν.”

Ὡς ἔφαν, οὐδ' ἄρα πῶ σφιν ἐπεκράαινε Κρονίων.
 τοῖσι δὲ Δαρδανίδης Πρίαμος μετὰ μῦθον ἔειπε·
 “κέκλυτέ μεν, Τρῶες καὶ εὐκνήμιδες Ἀχαιοί·
 ἦ τοι ἐγὼν εἼμι προτὶ Ἴλιον ἡνεμόεσσαν 305
 ἄψ, ἐπεὶ οὐ πῶ τλήσομ' ἐν ὀφθαλμοῖσιν ὁρᾶσθαι
 μαρνάμενον φίλον υἱὸν ἀρηϊφίλῳ Μενελάῳ·
 Ζεὺς μὲν που τό γε οἶδε καὶ ἀθάνατοι θεοὶ ἄλλοι,
 ὀπποτέρῳ θανάτοιο τέλος πεπρωμένον ἔστίν.”

Ὅ ῥα, καὶ ἐς δίφρον ἄρνας θέτο ἰσόθεος φώς, 310
 ἂν δ' ἄρ' ἔβαιν' αὐτός, κατὰ δ' ἡνία τεῖνεν ὀπίσσω·

παρ δέ οἱ Ἀντήνωρ περικαλλέα βήσето δίφρον.

τὼ μὲν ἄρ' ἄψορροι προτὶ Ἴλιον ἀπονέοντο·

Ἔκτωρ δὲ Πριάμοιο πάϊς καὶ δῖος Ὀδυσσεὺς

χωρὸν μὲν πρῶτον διεμέτρεον, αὐτὰρ ἔπειτα 315

κλήρους ἐν κυνέῃ χαλκήρεϊ πάλλον ἐλόντες,

ὀππότερος δὴ πρόσθεν ἀφείη χάλκεον ἔγχος.

λαοὶ δ' ἠρήσαντο, θεοῖσι δὲ χεῖρας ἀνέσχον,

ὧδε δέ τις εἶπεςκεν Ἀχαιῶν τε Τρώων τε·

“Ζεῦ πάτερ, Ἰδηθεν μεδέων, κύδιστε μέγιστε, 320

ὀππότερος τάδε ἔργα μετ' ἀμφοτέροισιν ἔθηκε,

τὸν δὸς ἀποφθίμενον δῦναι δόμον Ἀἴδος εἴσω,

ἡμῖν δ' αὖ φιλότητα καὶ ὄρκια πιστὰ γενέσθαι.”

ᾧς ἄρ' ἔφαν, πάλλεν δὲ μέγας κορυθαίολος Ἔκτωρ

ἄψ ὀρόων· Πάριος δὲ θοῶς ἐκ κλήρου ὄρουσεν. 325

οἱ μὲν ἔπειθ' ἴζοντο κατὰ στίχας, ἦχι ἐκάστω

ἵπποι ἀερσίποδες καὶ ποικίλα τεύχε' ἔκειτο·

αὐτὰρ ὃ γ' ἀμφ' ὥμοισιν ἐδύσето τεύχεα καλὰ

δῖος Ἀλέξανδρος, Ἑλένης πόσις ἠῦκόμοιο.

κνημῖδας μὲν πρῶτα περὶ κνήμησιν ἔθηκε 330

καλὰς, ἀργυρέοισιν ἐπισφυρίοις ἀραρυίας·

δεύτερον αὖ θώρηκα περὶ στήθεσσιν ἔδυνεν

οἷο κασιγνήτοιο Λυκάονος· ἥρμοσε δ' αὐτῷ.

ἀμφὶ δ' ἄρ' ὥμοισιν βάλετο ξίφος ἀργυρόηλον

χάλκεον, αὐτὰρ ἔπειτα σάκος μέγα τε στιβαρόν τε· 335

κρατὶ δ' ἐπ' ἰφθίμῳ κυνέην εὐτυκτον ἔθηκεν

ἵππουριν· δεινὸν δὲ λόφος καθύπερθεν ἔνευεν·

εἴλετο δ' ἄλκιμον ἔγχος, ὃ οἱ παλάμηφιν ἀρήρει.

ὥς δ' αὐτως Μενέλαος Ἀρήϊος ἔντε' ἔδυνεν.

Οἱ δ' ἐπεὶ οὖν ἐκάτερθεν ὀμίλου θωρήχθησαν, 340

ἐς μέσσον Τρώων καὶ Ἀχαιῶν ἐστιχόωντο

δεινὸν δερκόμενοι· θάμβος δ' ἔχεν εἰσορόωντας

Τρώας θ' ἱπποδάμους καὶ ἑϋκνήμιδας Ἀχαιοὺς.

καί ῥ' ἐγγὺς στήτην διαμετρητῷ ἐνὶ χώρῳ
σείοντ' ἐγχείας ἀλλήλοισιν κοτέοντε. 345

πρόσθε δ' Ἀλέξανδρος προΐει δολιχόσκιον ἔγχος,
καὶ βάλεν Ἀτρεΐδαο κατ' ἀσπίδα πάντοσ' εἵσθη,
οὐδ' ἔρρηξεν χαλκόν, ἀνεγνάμφθη δέ οἱ αἰχμὴ
ἀσπίδι ἐν κρατερῇ· ὁ δὲ δεύτερον ὄρνυτο χαλκῷ
Ἀτρεΐδης Μενέλαος ἐπευξάμενος Διὶ πατρί· 350

“Ζεῦ ἄνα, δὸς τίσασθαι ὃ με πρότερος κάκ' ἔοργε,
δῖον Ἀλέξανδρον, καὶ ἐμῆς ὑπὸ χερσὶ δάμασσον,
ὄφρα τις ἐρρίγησι καὶ ὀψιγόνων ἀνθρώπων
ξεινοδόκον κακὰ ῥέξαι, ὃ κεν φιλότητα παράσχη.”

Ἡ ῥα, καὶ ἀμπεπαλὼν προΐει δολιχόσκιον ἔγχος, 355
καὶ βάλε Πριαμίδαο κατ' ἀσπίδα πάντοσ' εἵσθη·
διὰ μὲν ἀσπίδος ἦλθε φαεινῆς ὄβριμον ἔγχος,
καὶ διὰ θώρηκος πολυδαιδάλου ἡρήρειστο·
ἀντικρὺ δὲ παρὰ λαπάρην διάμνησε χιτῶνα
ἔγχος· ὁ δ' ἐκλίνθη καὶ ἀλεύατο κῆρα μέλαιναν. 360

Ἀτρεΐδης δὲ ἐρυσσάμενος ξίφος ἀργυρόηλον
πλήξεν ἀνασχόμενος κόρυθος φάλον· ἀμφὶ δ' ἄρ' αὐτῷ
τριχθὰ τε καὶ τετραχθὰ διατρυφὲν ἔκπεσε χειρός.
Ἀτρεΐδης δ' ὦμωξεν ἰδὼν εἰς οὐρανὸν εὐρύν·

“Ζεῦ πάτερ, οὗ τις σείο θεῶν ὀλοώτερος ἄλλος· 365
ἦ τ' ἐφάμην τίσασθαι Ἀλέξανδρον κακότητος·
νῦν δέ μοι ἐν χεῖρεσσιν ἄγη ξίφος, ἐκ δέ μοι ἔγχος
ἦϊχθη παλάμηφιν ἐτώσιον, οὐδ' ἔβαλόν μιν.”

Ἡ, καὶ ἐπαΐξας κόρυθος λάβεν ἵπποδασείης,
ἔλκε δ' ἐπιστρέψας μετ' ἐϋκνήμιδας Ἀχαιοῦς· 370
ἄγχε δέ μιν πολύκεστος ἱμᾶς ἀπαλὴν ὑπὸ δειρήν,
ὅς οἱ ὑπ' ἀνθερεῶνος ὀχεὺς τέτατο τρυφαλείης.
καὶ νῦ κεν εἵρυσσέν τε καὶ ἄσπετον ἦρατο κῦδος,
εἰ μὴ ἄρ' ὀξὺ νόησε Διὸς θυγάτηρ Ἀφροδίτη,
ἥ οἱ ῥῆξεν ἱμάντα βοῶς Ἰφι κταμένοιο· 375

κεινὴ δὲ τρυφάλεια ἄμ' ἔσπετο χειρὶ παχείῃ.
 τὴν μὲν ἔπειθ' ἦρως μετ' ἑϋκνήμιδας Ἀχαιοὺς
 ῥίψ' ἐπιδιμήσας, κόμισαν δ' ἐρήρηες ἐταῖροι·
 αὐτὰρ ὁ ἄψ' ἐπόρουσε κατακτάμεναι μενεαίνων
 ἔγχρ' ἑὶ χαλκείῳ· τὸν δ' ἐξήρπαξ' Ἀφροδίτη 380
 ῥεῖα μάλ' ὥς τε θεός, ἐκάλυψε δ' ἄρ' ἠέρι πολλῇ,
 καὶ δ' εἶσ' ἐν θαλάμῳ εὐώδεϊ κηώεντι.
 αὐτὴ δ' αὖθ' Ἑλένην καλέουσ' ἴε· τὴν δ' ἐκίχανε
 πύργῳ ἐφ' ὑψηλῷ, περὶ δὲ Τρῳαὶ ἅλις ἦσαν·
 χειρὶ δὲ νεκταρέου ἑανοῦ ἐτίναξε λαβούσα, 385
 γρητὶ δέ μιν εἰκνύα παλαιγενεῖ προσέειπεν
 εἰροκόμῳ, ἣ οἱ Λακεδαῖμονι ναιεταώσῃ
 ἦσκειν εἷρια καλά, μάλιστα δέ μιν φιλέεσκε·
 τῇ μιν ἔεισαμένη προσεφώνεε δι' Ἀφροδίτη·
 “δεῦρ' ἴθ'· Ἀλέξανδρός σε καλεῖ οἰκόνδε νέεσθαι. 390
 κείνος ὃ γ' ἐν θαλάμῳ καὶ δινωτοῖσι λέχεσσι,
 κάλλεϊ τε στίλβων καὶ εἵμασιν· οὐδέ κε φαίης
 ἀνδρὶ μαχησάμενον τόν γ' ἐλθεῖν, ἀλλὰ χορόνδε
 ἔρχεσθ', ἥε χοροῖο νέον λήγοντα καθίζειν.”
 Ὡς φάτο, τῇ δ' ἄρα θυμὸν ἐνὶ στήθεσσι νύρινε· 395
 καὶ ῥ' ὥς οὖν ἐνόησε θεᾶς περικαλλέα δειρὴν
 στήθεά θ' ἱμερόεντα καὶ ὄμματα μαρμαίροντα,
 θάμβησέν τ' ἄρ' ἔπειτα ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε·
 “δαιμονίη, τί με ταῦτα λιλαίει ἡπεροπεύειν ;
 ἦ πῆ με προτέρω πολίων εὖ ναιομενάων 400
 ἄξεις, ἧ Φρυγίης ἧ Μηονίης ἑρατεινῆς,
 εἴ τίς τοι καὶ κεῖθι φίλος μερόπων ἀνθρώπων·
 οὐνεκα δὴ νῦν δῖον Ἀλέξανδρον Μενέλαος
 νικήσας ἐθέλει στυγερὴν ἐμὲ οἴκαδ' ἄγεσθαι,
 τοῦνεκα δὴ νῦν δεῦρο δολοφρονέουσα παρέσθης ; 405
 ἦσο παρ' αὐτὸν ἰοῦσα, θεῶν δ' ἀπόεικε κελεύθου,
 μῆδ' ἔτι σοῖσι πόδεσσιν ὑποστρέψειας Ὀλυμπον,

ἀλλ' αἰεὶ περὶ κείνον ὀΐζυε καὶ ἐ φύλασσε,
 εἰς ὃ κέ σ' ἦ ἄλοχον ποιήσεται, ἦ ὃ γε δούλην.
 κείσε δ' ἐγὼν οὐκ εἶμι—νεμεσσητὸν δέ κεν εἶη— 410
 κείνον πορσυνέουσα λέχος· Τρῳαὶ δέ μ' ὀπίσσω
 πᾶσαι μωμήσονται· ἔχω δ' ἄχ' ἄκριτα θυμῷ.”

Τὴν δὲ χολωσαμένη προσεφώνεε δι' Ἀφροδίτη·
 “μή μ' ἔρεθε, σχετλίη, μὴ χωσαμένη σε μεθείω,
 τὼς δέ σ' ἀπεχθήρω ὥς νῦν ἔκπαγλ' ἐφίλησα, 415
 μέσσω δ' ἀμφοτέρων μητίσομαι ἔχθεα λυγρά,
 Τρώων καὶ Δαναῶν, σὺ δέ κεν κακὸν οἶτον ὀλῃαι.”

ὦς ἔφατ', ἔδεισεν δ' Ἑλένη Διὸς ἐκγεγαυῖα,
 βῆ δὲ κατασχομένη ἐανῶ ἀργῇτι φαεινῷ
 σιγῇ, πάσας δὲ Τρῳὰς λάθην· ἦρχε δὲ δαίμων. 420

Αἱ δ' ὅτ' Ἀλεξάνδροιο δόμον περικαλλέ' ἵκοντο,
 ἀμφίπολοι μὲν ἔπειτα θοῶς ἐπὶ ἔργα τράποντο,
 ἥ δ' εἰς ὑψόροφον θάλαμον κίε δῖα γυναικῶν.
 τῇ δ' ἄρα δίφρον ἐλοῦσα φιλομμειδῆς Ἀφροδίτη
 ἀντί' Ἀλεξάνδροιο θεὰ κατέθηκε φέρουσα· 425

ἔνθα καθίζ' Ἑλένη, κούρη Διὸς αἰγιόχοιο,
 ὅσσε πάλιν κλίνασα, πόσιν δ' ἠνίπαπε μύθῳ·
 “ἦλυθες ἐκ πολέμου· ὥς ὥφελες αὐτόθ' ὀλέσθαι,
 ἀνδρὶ δαμείς κρατερῷ, ὃς ἐμὸς πρότερος πόσις ἦεν.
 ἦ μὲν δὴ πρὶν γ' εὐχε' ἀρηϊφίλου Μενελάου 430

σῇ τε βίῃ καὶ χερσὶ καὶ ἔγχεϊ φέρτερος εἶναι·
 ἀλλ' ἴθι νῦν προκάλεσσαι ἀρηϊφίλου Μενέλαον
 ἐξαὐτὶς μαχέσασθαι ἐναντίον· ἀλλὰ σ' ἔγωγε
 παύεσθαι κέλομαι, μηδὲ ξανθῷ Μενελάῳ
 ἀντίβιον πόλεμον πολεμίζειν ἥδὲ μάχεσθαι 435
 ἀφραδέως, μή πως τάχ' ὑπ' αὐτοῦ δουρὶ δαμήῃς.”

Τὴν δὲ Πάρις μύθοισιν ἀμειβόμενος προσέειπε·
 “μή με, γύναι, χαλεποῖσιν ὀνείδεσι θυμὸν ἐνιπτε·
 νῦν μὲν γὰρ Μενέλαος ἐνίκησεν σὺν Ἀθῆνῃ,

κείνῳ δ' αὖτις ἐγὼ· παρὰ γὰρ θεοὶ εἰσι καὶ ἡμῖν. 440
 ἀλλ' ἄγε δὴ φιλότῃ τραπέομεν εὐνηθέντε·
 οὐ γάρ πώ ποτέ μ' ὦδέ γ' ἔρως φρένας ἀμφεκάλυψεν,
 οὐδ' ὅτε σε πρῶτον Λακεδαίμονος ἐξ ἐρατεινῆς
 ἔπλεον ἀρπάξας ἐν ποντοπόροισι νέεσσι,
 νήσῳ δ' ἐν Κρανάῃ ἐμίγην φιλότῃ καὶ εὐνῇ, 445
 ὥς σεο νῦν ἔραμαι καὶ με γλυκὺς ἥμερος αἰρεῖ."

Ἡ ῥα, καὶ ἄρχε λέχοσδε κιών· ἅμα δ' εἶπετ' ἄκοιτις.

Τῷ μὲν ἄρ' ἐν τρητοῖσι κατεύνασθην λεχέεσσιν,
 Ἀτρεΐδης δ' ἀν' ὄμιλον ἐφοίτα θηρὶ ἔοικώς,
 εἷ που ἐσαρθήσειεν Ἀλέξανδρον θεοειδέα. 450
 ἀλλ' οὗ τις δύνατο Τρώων κλειτῶν τ' ἐπικούρων
 δεῖξαι Ἀλέξανδρον τότε ἀρηϊφίλῳ Μενελάῳ·
 οὐ μὲν γὰρ φιλότῃ γ' ἐκεύθανον, εἷ τις ἴδοιτο·
 ἴσον γάρ σφιν πᾶσιν ἀπήχθετο κηρὶ μελαίνῃ.
 τοῖσι δὲ καὶ μετέειπεν ἄναξ ἀνδρῶν Ἀγαμέμνων· 455
 "κέκλυτέ μεν, Τρῶες καὶ Δάρδανοι ἦδ' ἐπίκουροι·
 νίκη μὲν δὴ φαίνεται ἀρηϊφίλου Μενελάου,
 ὑμεῖς δ' Ἀργείην Ἑλένην καὶ κτήμαθ' ἅμ' αὐτῇ
 ἔκδοτε, καὶ τιμὴν ἀποτινέμεν ἣν τιν' ἔοικεν,
 ἥ τε καὶ ἐσσομένοισι μετ' ἀνθρώποισι πέληται." 460

Ὡς ἔφατ' Ἀτρεΐδης, ἐπὶ δ' ἦνεον ἄλλοι Ἀχαιοί.

ΙΛΙΑΔΟΣ Δ.

Ὅρκίων σύγχυσις. Ἀγαμέμνωνος ἐπιπώλησις.

Οἱ δὲ θεοὶ παρ Ζηνὶ καθήμενοι ἡγορόωντο
χρυσέῳ ἐν δαπέδῳ, μετὰ δέ σφισι πότνια Ἥβη
νέκταρ ἐφνοχόει· τοὶ δὲ χρυσεῖς δεπάεσσι
δειδέχατ' ἀλλήλους, Τρώων πόλιν εἰσορόωντες.
αὐτίκ' ἐπειρᾶτο Κρονίδης ἐρεθιζέμεν Ἥρην 5
κερτομίῳ ἐπέεσσι, παραβλήδην ἀγορεύων·
“δοιαὶ μὲν Μενελάῳ ἀρηγόνες εἰσὶ θεάων,
Ἥρῃ τ' Ἀργεῖῃ καὶ Ἀλαλκομενῆϊς Ἀθήνῃ.
ἀλλ' ἦ τοι ταὶ νόσφι καθήμεναι εἰσορόωσαι
τέρπεσθον· τῷ δ' αὖτε φιλομμειδῆς Ἀφροδίτῃ 10
αἰεὶ παρμέμβλωκε καὶ αὐτοῦ κῆρας ἀμύνει·
καὶ νῦν ἐξεσάωσεν οἰόμενον θανέεσθαι.
ἀλλ' ἦ τοι νίκη μὲν ἀρηϊφίλου Μενελάου·
ἡμεῖς δὲ φραζώμεθ' ὅπως ἔσται τάδε ἔργα,
ἧ ῥ' αὖτις πόλεμόν τε κακὸν καὶ φύλοπιν αἰνὴν 15
ὄρσομεν, ἧ φιλότητα μετ' ἀμφοτέροισι βάλωμεν.
εἰ δ' αὖ πως τόδε πᾶσι φίλον καὶ ἥδὺ γένοιτο,
ἧ τοι μὲν οἰκέοιτο πόλις Πριάμοιο ἄνακτος,
αὖτις δ' Ἀργεῖην Ἑλένην Μενέλαος ἄγοιτο.”
ᾧ Ως ἔφαθ', αἱ δ' ἐπέμυξαν Ἀθηναίῃ τε καὶ Ἥρῃ 20
πλησίαι αἷ γ' ἦσθην, κακὰ δὲ Τρώεσσι μεδέσθην.
ἧ τοι Ἀθηναίῃ ἀκέων ἦν οὐδέ τι εἶπε,
σκυζομένη Διὶ πατρί, χόλος δέ μιν ἄγριος ἦρει·

Ἥρῃ δ' οὐκ ἔχαδε στῆθος χόλον, ἀλλὰ προσηύδα·

“ αἰνότατε Κρονίδη, ποῖον τὸν μῦθον ξείπες·

25

πῶς ἐθέλεις ἄλιον θεῖναι πόνον ἢδ' ἀτέλεστον,

ἰδρῶ θ' ὃν ἰδρωσα μόγῳ, καμέτην δέ μοι ἵπποι

λαὸν ἀγειρούσῃ, Πριάμῳ κακὰ τοιό τε παισίν.

ἔρδ'· ἀτὰρ οὐ τοι πάντες ἐπαινέομεν θεοὶ ἄλλοι.”

Τὴν δὲ μέγ' ὀχθήσας προσέφη νεφεληγερέτα Ζεὺς· 30

“ δαιμονίη, τί νύ σε Πρίαμος Πριάμοιό τε παῖδες

τόσσα κακὰ ῥέζουσιν, ὃ τ' ἀσπερχὲς μενεαίνεις

Ἰλίου ἐξαλαπάξαι ἐϋκτίμενον πτολίεθρον ;

εἰ δὲ σύ γ' εἰσελθοῦσα πύλας καὶ τείχεα μακρὰ

ὦμον βεβρώθοις Πρίαμον Πριάμοιό τε παῖδας

35

ἄλλους τε Τρῶας, τότε κεν χόλον ἐξακέσαιο.

ἔρξον ὅπως ἐθέλεις· μὴ τοῦτό γε νεῖκος ὀπίσσω

σοὶ καὶ ἐμοὶ μέγ' ἔρισμα μετ' ἀμφοτέροισι γένηται.

ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσιν·

ὅππότε κεν καὶ ἐγὼ μεμαῶς πόλιν ἐξαλαπάξαι

40

τὴν ἐθέλω ὅθι τοι φίλοι ἀνέρες ἐγγεγάσι,

μή τι διατρίβειν τὸν ἐμὸν χόλον, ἀλλὰ μ' ἔασαι·

καὶ γὰρ ἐγὼ σοὶ δῶκα ἐκὼν ἀέκοντί γε θυμῷ·

αἱ γὰρ ὑπ' ἡελίῳ τε καὶ οὐρανῷ ἀστερόεντι

ναιετάουσι πόλῃες ἐπιχθονίων ἀνθρώπων,

45

τάων μοι περὶ κῆρι τίεσκετο Ἴλιος ἱρὴ

καὶ Πρίαμος καὶ λαὸς ἐϋμμελίῳ Πριάμοιο.

οὐ γάρ μοί ποτε βωμὸς ἐδεύετο δαιτὸς ἐΐσης,

λοιβῆς τε κυλίσσης τε· τὸ γὰρ λάχομεν γέρας ἡμεῖς.”

Τὸν δ' ἡμείβετ' ἔπειτα βοῶπις πότνια Ἥρῃ·

50

“ ἦ τοι ἐμοὶ τρεῖς μὲν πολὺ φίλτατα εἰσι πόλῃες,

Ἄργος τε Σπάρτη τε καὶ εὐρυάγνυι Μυκῆνῃ·

τὰς διαπέρσαι, ὅτ' ἂν τοι ἀπέχθωνται περὶ κῆρι·

τάων οὐ τοι ἐγὼ πρόσθ' ἴσταμαι οὐδὲ μεγαίρω.

εἴ περ γὰρ φθονέω τε καὶ οὐκ εἰῶ διαπέρσαι,

55

οὐκ ἀνὺω φθονέουσ', ἐπεὶ ἡ πολὺν φέρτερός ἐσσι.
 ἀλλὰ χρὴ καὶ ἐμὸν θέμεναι πόνον οὐκ ἀτέλεστον·
 καὶ γὰρ ἐγὼ θεὸς εἰμι, γένος δέ μοι ἔνθεν ὄθεν σοί,
 καὶ με πρεσβυτάτην τέκετο Κρόνος ἀγκυλομήτης,
 ἀμφοτέρων, γενεῇ τε καὶ οὐνεκα σὴ παράκοιτις 60
 κέκλημαι, σὺ δὲ πᾶσι μετ' ἀθανάτοισιν ἀνάσσεις.
 ἀλλ' ἡ τοι μὲν ταῦθ' ὑποείζομεν ἀλλήλοισι,
 σοὶ μὲν ἐγώ, σὺ δ' ἐμοί· ἐπὶ δ' ἔφονται θεοὶ ἄλλοι
 ἀθάνατοι· σὺ δὲ θᾶσσον Ἀθηναίῃ ἐπιτεῖλαι
 ἐλθεῖν ἐς Τρώων καὶ Ἀχαιῶν φύλοπιν αἰνὴν, 65
 πειρᾶν δ' ὥς κε Τρῶες ὑπερκύδαντας Ἀχαιοὺς
 ἄρξωσι πρότεροι ὑπὲρ ὅρκια δηλήσασθαι."

ἌΩς ἔφατ', οὐδ' ἀπίθησε πατὴρ ἀνδρῶν τε θεῶν τε·
 αὐτίκ' Ἀθηναίην ἔπεα πτερόεντα προσηύδα·
 "αἶψα μάλ' ἐς στρατὸν ἐλθὲ μετὰ Τρῶας καὶ Ἀχαιούς, 70
 πειρᾶν δ' ὥς κε Τρῶες ὑπερκύδαντας Ἀχαιοὺς
 ἄρξωσι πρότεροι ὑπὲρ ὅρκια δηλήσασθαι."

ἌΩς εἰπὼν ὥτρυνε πάρος μεμαυῖαν Ἀθήνην,
 βῆ δὲ κατ' Οὐλύμποιο καρήνων αἶξασα.
 οἶον δ' ἀστέρα ἦκε Κρόνου παῖς ἀγκυλομήτεω, 75
 ἢ ναύτησι τέρας ἢ ἐστρατῶ εὐρέϊ λαῶν,
 λαμπρόν· τοῦ δέ τε πολλοὶ ἀπὸ σπινθήρες ἴενται·
 τῷ εἰκυῖ' ἦϊξεν ἐπὶ χθόνα Παλλὰς Ἀθήνη,
 καδ δ' ἔθορ' ἐς μέσσον· θάμβος δ' ἔχεν εἰσορόωντας,
 Τρῶάς θ' ἱπποδάμους καὶ ἐϋκνήμιδας Ἀχαιούς· 80
 ᾧδε δέ τις εἶπεςκεν ἰδὼν ἐς πλησίον ἄλλον·
 "ἡ ρ' αὖτις πόλεμός τε κακὸς καὶ φύλοπις αἰνὴ
 ἔσσεται, ἡ φιλότητα μετ' ἀμφοτέροισι τίθησι
 Ζεὺς, ὅς τ' ἀνθρώπων ταμίης πολέμοιο τέτυκται."

ἌΩς ἄρα τις εἶπεςκεν Ἀχαιῶν τε Τρώων τε. 85
 ἡ δ' ἀνδρὶ ἱκέλη Τρώων κατεδύσεθ' ὄμιλον,
 Λαοδόκῳ Ἀντηνορίδῃ, κρατερῷ αἰχμητῇ,

Πάνδαρον ἀντίθεον διζημένη, εἴ που ἐφεύροι.
 εὔρε Λυκάονος υἷον ἀμύμονά τε κρατερόν τε
 ἔσταότ'· ἀμφὶ δέ μιν κρατεραί στίχες ἀσπιστῶν
 λαῶν, οἳ οἱ ἔποντο ἀπ' Αἰσήποιο ροάων·
 ἀγχοῦ δ' ἱσταμένη ἔπεα πτερόεντα προσηύδα·
 “ἦ βρά νύ μοί τι πίθοιο, Λυκάονος υἱὲ δαΐφρον;
 τλαίης κεν Μενελάῳ ἐπιπροέμεν ταχὺν ἰόν,
 πᾶσι δέ κε Τρώεσσι χάριν καὶ κῦδος ἄροιο,
 ἐκ πάντων δὲ μάλιστα Ἀλεξάνδρῳ βασιλῆϊ.
 τοῦ κεν δὴ πάμπρωτα παρ' ἀγλαὰ δῶρα φέροιο,
 αἷ κεν ἴδῃ Μενέλαον Ἀρήϊον Ἀτρέος υἷον
 σῶ βέλει δμηθέντα πυρῆς ἐπιβάντ' ἀλεγεινῆς.
 ἀλλ' ἄγ' οἷστευσον Μενελάου κυδαλίμοιο,
 εὔχεο δ' Ἀπόλλωνι Λυκηγενεῖ κλυτοτόξῳ
 ἀρνῶν πρωτογόνων ῥέξειν κλειτὴν ἐκατόμβην
 οἴκαδε νοστήσας ἱερῆς εἰς ἄστνυ Ζελεῖης.”

Ὡς φάτ' Ἀθηναίη, τῷ δὲ φρένας ἄφροني πεῖθεν·
 αὐτίκ' ἐσύλα τόξον ἐϋξοον ἰξάλου αἰγὸς
 ἀγρίου, ὃν ῥά ποτ' αὐτὸς ὑπὸ στέρνοιο τυχήσας
 πέτρης ἐκβαίνοντα, δεδεγμένος ἐν προδοκῇσι,
 βεβλήκει πρὸς στήθος· ὃ δ' ὕπτιος ἔμπεσε πέτρη.
 τοῦ κέρα ἐκ κεφαλῆς ἐκκαϊδεκάδωρα πεφύκει·
 καὶ τὰ μὲν ἀσκήσας κεραοξόος ἤραρε τέκτων,
 πᾶν δ' εὖ λειήνας χρυσέην ἐπέθηκε κορώνην.
 καὶ τὸ μὲν εὖ κατέθηκε ταυνοσάμενος ποτὶ γαίῃ
 ἀγκλίνας· πρόσθεν δὲ σάκεα σχέθον ἐσθλοὶ ἐταῖροι,
 μὴ πρὶν ἀναΐξειαν Ἀρήϊοι νῆες Ἀχαιῶν,
 πρὶν βλῆσθαι Μενέλαον Ἀρήϊον Ἀτρέος υἷον.
 αὐτὰρ ὁ σύλα πῶμα φαρέτρης, ἐκ δ' ἔλετ' ἰὸν
 ἀβλήτα πτερόεντα, μελαινέων ἔρμ' ὀδυνάων·
 αἶψα δ' ἐπὶ νευρῇ κατεκόσμη πικρὸν οἷστόν,
 εὔχετο δ' Ἀπόλλωνι Λυκηγενεῖ κλυτοτόξῳ.

ἀρνῶν πρωτογόνων ῥέξειν κλειτὴν ἑκατόμβην 120
οἴκαδε νοστήσας ἱερῆς εἰς ἄστνυ Ζελεΐης.

ἔλκε δ' ὁμοῦ γλυφίδας τε λαβὼν καὶ νεῦρα βόεια·
νευρὴν μὲν μαζῶ πέλασεν, τόξῳ δὲ σίδηρον.
αὐτὰρ ἐπεὶ δὴ κυκλοτερὲς μέγα τόξον ἔτεινε,
λίγξε βιός, νευρὴ δὲ μέγ' ἴαχεν, ἄλτο δ' οἷστος 125
ὄξυβελής, καθ' ὅμιλον ἐπιπτόσθαι μενεαίνων.

Οὐδὲ σέθεν, Μενέλαε, θεοὶ μάκαρες λελάθοντο
ἀθάνατοι, πρώτη δὲ Διὸς θυγάτηρ ἀγγελίη,
ἣ τοι πρόσθε σταῖσα βέλος ἔχεπευκὲς ἄμυνεν.
ἣ δὲ τόσον μὲν ἔεργεν ἀπὸ χροός, ὥς ὅτε μήτηρ 130
παιδὸς ἐέργη μύϊαν, ὅθ' ἠδέϊ λέξεται ὕπνῳ,
αὐτὴ δ' αὐτ' ἴθυνεν ὅθι ζωστήηρος ὀχήης
χρῦσειοι σύνεχον καὶ διπλόος ἦντετο θώρηξ.
ἐν δ' ἔπεσε ζωστήηρι ἀρηρότι πικρὸς οἷστος·
διὰ μὲν ἄρ' ζωστήηρος ἐλήλατο δαιδαλέοιο, 135
καὶ διὰ θώρηκος πολυδαιδάλου ἠρήρειστο
μίτρης θ', ἣν ἐφόρει ἔρυμα χροός, ἔρκος ἀκόντων,
ἣ οἱ πλείστον ἔρυτο· διαπρὸ δὲ εἴσατο καὶ τῆς.
ἀκρότατον δ' ἄρ' οἷστος ἐπέγραψε χρῶα φωτός·
αὐτίκα δ' ἔρρεεν αἷμα κελαινεφὲς ἐξ ὠτειλῆς. 140

Ὡς δ' ὅτε τίς τ' ἐλέφαντα γυνὴ φοίνικι μίηνῃ
Μηρονὶς ἢ Κάειρα, παρήϊον ἔμμεναι ἵππων·
κεῖται δ' ἐν θαλάμῳ, πολέες τέ μιν ἠρήσαντο
ἵππῃες φορέειν· βασιλῆϊ δὲ κεῖται ἄγαλμα,
ἀμφότερον, κόσμος θ' ἵππῳ ἐλατῆρί τε κῦδος· 145
τοιοῖ τοι, Μενέλαε, μιάνθην αἵματι μηροῖ
εὐφυνέες κυῆμαί τε ἰδὲ σφυρὰ κάλ' ὑπένερθε.

Ῥίγησεν δ' ἄρ' ἔπειτα ἄναξ ἀνδρῶν Ἀγαμέμνων,
ὥς εἶδεν μέλαν αἷμα καταρρέον ἐξ ὠτειλῆς·
όίγησεν δὲ καὶ αὐτὸς ἀρηΐφιλος Μενέλαος. 150
ὥς δὲ ἶδεν νεῦρόν τε καὶ ὄγκους ἐκτὸς ἐόντας,

ἄψορρόν οἱ θυμὸς ἐνὶ στήθεσσιν ἀγέρθη.
 τοῖς δὲ βαρὺν στενάχων μετέφη κρείων Ἀγαμέμνων,
 χειρὸς ἔχων Μενέλαον, ἐπεστενάχοντο δ' ἑταῖροι·
 “ φίλε κασίγνητε, θάνατόν νύ τοι ὄρκι' ἔταμνον, 155
 οἷον προσθήσας πρὸ Ἀχαιῶν Τρωσὶ μάχεσθαι,
 ὥς σ' ἔβαλον Τρῶες, κατὰ δ' ὄρκια πιστὰ πάτησαν.
 οὐ μέν πως ἄλιον πέλει ὄρκιον αἰμά τε ἀρνῶν
 σπονδαί τ' ἄκρητοι καὶ δεξιαί, ἧς ἐπέπιθμεν.
 εἴ περ γάρ τε καὶ αὐτίκ' Ὀλύμπιος οὐκ ἐτέλεσσεν, 160
 ἔκ τε καὶ ὀψὲ τελεῖ, σύν τε μεγάλῳ ἀπέτισαν,
 σὺν σφῆσι κεφαλῇσι γυναιξί τε καὶ τεκέεσσιν.
 εὖ γὰρ ἐγὼ τόδε οἶδα κατὰ φρένα καὶ κατὰ θυμόν·
 ἔσσεται ἡμᾶρ ὅτ' ἂν ποτ' ὀλώλῃ Ἴλιος ἱρὴ
 καὶ Πριάμος καὶ λαὸς ἑὺμμελίῳ Πριάμοιο, 165
 Ζεὺς δέ σφι Κρονίδης ὑψίζυγος, αἰθέρι ναίων,
 αὐτὸς ἐπισσεύησιν ἐρεμνὴν αἰγίδα πᾶσι
 τῇσδ' ἀπάτης κοτέων· τὰ μὲν ἔσσεται οὐκ ἀτέλεστα·
 ἀλλὰ μοι αἶνὸν ἄχος σέθεν ἔσσεται, ὦ Μενέλαε,
 αἶ κε θάνῃς καὶ πότμον ἀναπλήσῃς βιότοιο. 170
 καί κεν ἐλέγχιστος πολυδίψιον Ἄργος ἰκοίμην·
 αὐτίκα γὰρ μνήσονται Ἀχαιοὶ πατρίδος αἷης·
 καὶ δέ κεν εὐχολὴν Πριάμῳ καὶ Τρωσὶ λίποιμεν
 Ἀργεῖην Ἑλένην· σέο δ' ὅστέα πύσει ἄρουρα
 κειμένου ἐν Τροίῃ ἀτελευτήτῳ ἐπὶ ἔργῳ. 175
 καὶ κέ τις ὦδ' ἐρέει Τρώων ὑπερηνορέοντων
 τύμβῳ ἐπιθρώσκων Μενελάου κυδαλίμοιο·
 ‘ αἴθ' οὕτως ἐπὶ πᾶσι χόλον τελέσει' Ἀγαμέμνων,
 ὥς καὶ νῦν ἄλιον στρατὸν ἤγαγεν ἐνθάδ' Ἀχαιῶν,
 καὶ δὴ ἔβη οἰκόνδε φίλῃν ἐς πατρίδα γαίαν 180
 σὺν κεινῇσιν νηυσί, λιπὼν ἀγαθὸν Μενέλαον·
 ὥς ποτέ τις ἐρέει· τότε μοι χάνοι εὐρεῖα χθών.”
 Τὸν δ' ἐπιθαρσύνων προσέφη ξανθὸς Μενέλαος·

“ θάρσει, μηδέ τί πω δειδίσσεο λαὸν Ἀχαιῶν·
οὐκ ἐν καιρίῳ ὄξυν πάγη βέλος, ἀλλὰ πάροιθεν
εἰρύσατο ζωστήρ τε παναίολος ἦδ’ ὑπένερθε
ζῶμά τε καὶ μήτηρ, τὴν χαλκῆες κάμον ἄνδρες.” 185

Τὸν δ’ ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων·
“ αἶ γὰρ δὴ οὕτως εἶη, φίλος ὦ Μενέλαε·
ἔλκος δ’ ἰητῆρ ἐπιμάσσεται ἦδ’ ἐπιθήσει
φάρμαχ’, ἃ κεν παύσῃσι μελαινάων ὀδυνάων.” 190

Ἦ, καὶ Ταλθύβιον, θεῖον κήρυκα, προσηύδα·
“ Ταλθύβι’, ὅττι τάχιστα Μαχάονα δεῦρο κάλεσσον,
φῶτ’ Ἀσκληπιοῦ υἱόν, ἀμύμονος ἰητῆρος,
ὄφρα ἴδῃ Μενέλαον Ἀρήϊον Ἀτρείος υἱόν,
ὃν τις οἷστεύσας ἔβαλεν, τόξων εὖ εἰδώς,
Τρώων ἢ Λυκίων, τῷ μὲν κλέος, ἅμμι δὲ πένθος.” 195

ᾧ ὤς ἔφατ’, οὐδ’ ἄρα οἱ κῆρυξ ἀπίθησεν ἀκούσας,
βῆ δ’ ἰέναι κατὰ λαὸν Ἀχαιῶν χαλκοχιτώνων
παπταίνων ἥρωα Μαχάονα· τὸν δ’ ἐνόησεν
ἔσταότ’· ἀμφὶ δέ μιν κρατερὰὶ στίχες ἀσπιστάων
λαῶν, οἳ οἱ ἔποντο Τρίκης ἐξ ἱπποβότοιο. 200

ἀγχοῦ δ’ ἰστάμενος ἔπεα πτερόεντα προσηύδα·
“ ὄρσ’, Ἀσκληπιάδῃ, καλέει κρείων Ἀγαμέμνων,
ὄφρα ἴδῃ Μενέλαον Ἀρήϊον ἀρχὸν Ἀχαιῶν,
ὃν τις οἷστεύσας ἔβαλεν, τόξων εὖ εἰδώς,
Τρώων ἢ Λυκίων, τῷ μὲν κλέος, ἅμμι δὲ πένθος.” 205

ᾧ ὤς φάτο, τῷ δ’ ἄρα θυμὸν ἐνὶ στήθεσσιν ὄρινε·
βὰν δ’ ἰέναι καθ’ ὅμιλον ἀνὰ στρατὸν εὐρὺν Ἀχαιῶν.
ἀλλ’ ὅτε δὴ ῥ’ ἴκανον ὅθι ξανθοῦ Μενέλαος
βλήμενος ἦν—περὶ δ’ αὐτὸν ἀγηγέραθ’ ὅσσοι ἄριστοι
κυκλός’, ὁ δ’ ἐν μέσσοισι παρίστατο ἰσόθεος φῶς—
αὐτίκα δ’ ἐκ ζωστήρος ἀρηρότος ἔλκεν οἷστόν·
τοῦ δ’ ἐξέλκομένοιο πάλιν ἄγεν ὄξέες ὄγκοι.
λῦσε δέ οἱ ζωστήρα παναίολον ἦδ’ ὑπένερθε 215

ζῶμά τε καὶ μήτρην, τὴν χαλκῆες κάμον ἄνδρες.
 αὐτὰρ ἐπεὶ ἶδεν ἔλκος, ὅθ' ἔμπεσε πικρὸς οὔστός,
 αἶμ' ἐκμυζήσας ἐπ' ἄρ' ἥπια φάρμακα εἰδὼς
 πάσσε, τὰ οἷ ποτε πατρὶ φίλα φρονέων πόρε Χείρων.

Ὅφρα τοὶ ἀμφεπένοντο βοῇν ἀγαθὸν Μενέλαον, 220
 τόφρα δ' ἐπὶ Τρώων στίχες ἤλυθον ἀσπιστάων·
 οἱ δ' αὖτις· κατὰ τεύχε' ἔδυν, μῆσαντο δὲ χάρμης.

Ἐνθ' οὐκ ἂν βρίζοντα ἴδοις Ἀγαμέμνονα δῖον,
 οὐδὲ καταπτώσσουντ', οὐδ' οὐκ ἐθέλοντα μάχεσθαι,
 ἀλλὰ μάλα σπεύδοντα μάχην ἐς κυδιάνειραν. 225

Ἴππους μὲν γὰρ ἔασε καὶ ἄρματα ποικίλα χαλκῷ·
 καὶ τοὺς μὲν θεράπων ἀπάνευθ' ἔχε φυσιόοντας
 Εὐρυμέδων, υἱὸς Πτολεμαίου Πειραΐδαο·

τῷ μάλα πόλλ' ἐπέτέλλε παρίσχεμεν, ὅπποτε κέν μιν
 γυῖα λάβῃ κάματος, πολέας διὰ κοιρανέοντα· 230

αὐτὰρ ὁ πεζὸς ἐὼν ἐπεπωλείτο στίχας ἀνδρῶν·
 καὶ ῥ' οὓς μὲν σπεύδοντας ἴδοι Δαναῶν ταχυπώλων,
 τοὺς μάλα θαρσύνεσκε παριστάμενος ἐπέεσσιν·

“Ἀργεῖοι, μή πώ τι μεθίετε θούριδος ἀλκῆς·
 οὐ γὰρ ἐπὶ ψευδέσσι πατήρ Ζεὺς ἔσσειτ' ἄρωγός, 235
 ἀλλ' οἷ περ πρότεροι ὑπὲρ ὄρκια δηλήσαντο,

τῶν ἧ τοι αὐτῶν τέρενα χροῖα γῦπες ἔδονται,
 ἡμεῖς αὖτ' ἀλόχους τε φίλας καὶ νήπια τέκνα
 ἄξομεν ἐν νήεσσιν, ἐπὴν πτολίεθρον ἔλωμεν.”

Οὓς τινας αὖ μεθιέντας ἴδοι στυγεροῦ πολέμοιο, 240
 τοὺς μάλα νεικείεσκε χολωτοῖσιν ἐπέεσσιν·

“Ἀργεῖοι ἰόωροι, ἐλεγχέες, οὗ νυ σέβεσθε ;
 τίφθ' οὕτως ἔστητε τεθηπότες ἥύτε νεβροί,
 αἷ τ' ἐπεὶ οὖν ἔκαμον πολέος πεδίοιο θέουσαι,

ἔστᾱσ', οὐδ' ἄρα τίς σφι μετὰ φρεσὶ γίγνεται ἀλκή· 245
 ὥς ὑμεῖς ἔστητε τεθηπότες, οὐδὲ μάχεσθε.

ἧ μένετε Τρώας σχεδὸν ἐλθέμεν, ἔνθα τε νῆες

εἰρύατ' εὖπρυμνοι, πολιῆς ἐπὶ θινὶ θαλάσσης,
ὄφρα ἴδῃτ' αἶ κ' ὕμιν ὑπέρσχη χεῖρα Κρονίων ;”

Ἦς ὃ γε κοιρανέων ἐπεπωλείτο στίχας ἀνδρῶν· 250

ἦλθε δ' ἐπὶ Κρήτεσσι κιὼν ἀνὰ οὐλαμὸν ἀνδρῶν.

οἱ δ' ἄμφ' Ἰδομενῆα δαΐφρονα θωρήσσοντο·

Ἰδομενεὺς μὲν ἐνὶ προμάχοις, συὶ εἵκελος ἀλκήν,

Μηριόνης δ' ἄρα οἱ πυμάτας ὥτρυνε φάλαγγας.

τοὺς δὲ ἰδὼν γήθησεν ἄναξ ἀνδρῶν Ἀγαμέμνων, 255

αὐτίκα δ' Ἰδομενῆα προσηΰδα μελιχίοισιν·

“Ἰδομενεῦ, περὶ μὲν σε τίω Δαναῶν ταχυπώλων

ἡμὲν ἐνὶ πτολέμῳ ἦδ' ἀλλοίῳ ἐπὶ ἔργῳ

ἦδ' ἐν δαίθ', ὅτε πέρ τε γερούσιον αἴθοπα οἶνου

Ἀργείων οἱ ἄριστοι ἐνὶ κρητῆρι κέρωνται. 260

εἴ περ γάρ τ' ἄλλοι γε κάρη κομόωντες Ἀχαιοὶ

δαιτρὸν πίνωσιν, σὸν δὲ πλείον δέπας αἰεὶ

ἔσθηχ', ὥς περ ἐμοί, πῖέειν ὅτε θυμὸς ἀνώγοι.

ἀλλ' ὄρσεν πόλεμόνδ', οἷος πάρος εὐχεαι εἶναι.”

Τὸν δ' αὖτ' Ἰδομενεὺς Κρητῶν ἀγὸς ἀντίον ἦΰδα· 265

“Ἀτρεΐδῃ, μάλα μὲν τοὶ ἐγὼν ἐρήηρος ἐταῖρος

ἔσσομαι, ὥς τὸ πρῶτον ὑπέστην καὶ κατένευσα·

ἀλλ' ἄλλους ὥτρυνε κάρη κομόωντας Ἀχαιούς,

ὄφρα τάχιστα μαχώμεθ', ἐπεὶ σὺν γ' ὄρκι' ἔχευαν

Τρῶες· τοῖσιν δ' αὖ θάνατος καὶ κήδε' ὀπίσσω 270

ἔσσειτ', ἐπεὶ πρότεροι ὑπὲρ ὄρκια δηλήσαντο.”

Ἦς ἔφατ', Ἀτρεΐδης δὲ παρῳχετο γηθόσυνος κῆρ·

ἦλθε δ' ἐπ' Αἰάντεσσι κιὼν ἀνὰ οὐλαμὸν ἀνδρῶν·

τὼ δὲ κορυσσέσθην, ἅμα δὲ νέφος εἶπετο πεζῶν.

ὥς δ' ὅτ' ἀπὸ σκοπιῆς εἶδεν νέφος αἰπόλος ἀνὴρ 275

ἐρχόμενον κατὰ πόντον ὑπὸ Ζεφύροιο ἰωῆς·

τῷ δέ τ' ἀνευθεν ἰόντι μελάντερον ἥϊτε πίσσα

φαίνεται· ἰὸν κατὰ πόντον, ἄγει δέ τε λαίλαπα πολλήν,

ρίγησέν τε ἰδὼν, ὑπὸ τε σπέος ἤλασε μῆλα·

- τοῖαι ἄμ' Αἰάντεσσι διοτρεφέων αἰζηῶν 280
 δῆϊον ἐς πόλεμον πυκινὰ κίνυντο φάλαγγες
 κύνεαι, σάκεσιν τε καὶ ἔγχεσι πεφρικυῖαι.
 καὶ τοὺς μὲν γήθησεν ἰδὼν κρείων Ἀγαμέμνων,
 καὶ σφεας φωνήσας ἔπεα πτερόεντα προσηύδα·
 “ Αἶαντ', Ἀργείων ἡγήτορε χαλκοχιτώνων, 285
 σφῶϊ μὲν—οὐ γὰρ ἔοικ' ὀτρυνέμεν—οὗ τι κελεύω·
 αὐτῷ γὰρ μάλα λαὸν ἀνώγετον ἴφι μάχεσθαι.
 αἱ γάρ, Ζεῦ τε πάτερ καὶ Ἀθηναίη καὶ Ἀπολλων,
 τοῖος πᾶσιν θυμὸς ἐνὶ στήθεσσι γένοιτο·
 τῷ κε τάχ' ἡμύσειε πόλις Πριάμοιο ἄνακτος, 290
 χερσὶν ὑφ' ἡμετέρησιν ἀλοῦσά τε περθομένη τε.”
 Ὡς εἰπὼν τοὺς μὲν λίπεν αὐτοῦ, βῆ δὲ μετ' ἄλλους·
 ἔνθ' ὃ γε Νέστορ' ἔτετμε, λιγὺν Πυλίων ἀγορητήν,
 οὓς ἐτάρους στέλλοντα καὶ ὀτρύνοντα μάχεσθαι,
 ἀμφὶ μέγαν Πελάγοντα Ἀλάστορά τε Χρομίον τε 295
 Αἴμονά τε κρείοντα Βίαντά τε, ποιμένα λαῶν·
 ἱππῆας μὲν πρῶτα σὺν ἵπποισιν καὶ ὄχεσφι,
 πεζοὺς δ' ἐξόπιθε στήσεν πολέας τε καὶ ἐσθλοὺς,
 ἔρκος ἔμεν πολέμοιο· κακοὺς δ' ἐς μέσσον ἔλασεν,
 ὄφρα καὶ οὐκ ἐθέλων τις ἀναγκαίῃ πολεμίζοι. 300
 ἱππεῦσιν μὲν πρῶτ' ἐπετέλλετο· τοὺς γὰρ ἀνώγει
 σφοδρὸς ἵππους ἐχέμεν μηδὲ κλονέεσθαι ὁμίλῳ·
 “μηδὲ τις ἱπποσύνη τε καὶ ἡγορήφι πεποιθὼς
 οἷος πρόσθ' ἄλλων μεμάτω Τρώεσσι μάχεσθαι,
 μηδ' ἀναχωρεῖτω· ἀλαπαδνότεροι γὰρ ἔσεσθε. 305
 ὃς δέ κ' ἀνὴρ ἀπὸ ὧν ὀχέων ἕτερ' ἄρμαθ' ἵκηται,
 ἔγχει ὀρεξάσθω, ἐπεὶ ἡ πολὺν φέρτερον οὕτω.
 ὧδε καὶ οἱ πρότεροι πόλιας καὶ τείχε' ἐπόρθεον,
 τόνδε νόον καὶ θυμὸν ἐνὶ στήθεσσιν ἔχοντες.”
 Ὡς ὁ γέρων ὠτρυνε πάλαι πολέμων εὖ εἰδώς· 310
 καὶ τὸν μὲν γήθησεν ἰδὼν κρείων Ἀγαμέμνων.

καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
 “ὦ γέρον, εἴθ’, ὥς θυμὸς ἐνὶ στήθεσσι φίλοισιν,
 ὥς τοι γούναθ’ ἔποιτο, βίη δέ τοι ἔμπεδος εἴη·
 ἀλλὰ σε γῆρας τείρει ὁμοίῳ· ὥς ὄφελέν τις 315
 ἀνδρῶν ἄλλος ἔχειν, σὺ δὲ κουροτέροισι μετεῖναι.”

Τὸν δ’ ἡμίβρετ’ ἔπειτα Γερήνιος ἱππότα Νέστωρ·
 “Ἀτρεΐδῃ, μάλα μὲν τοι ἐγὼν ἐθέλοιμι καὶ αὐτὸς
 ὥς ἔμεν ὥς ὅτε δῖον Ἑρευθαλίωνα κατέκταν.
 ἀλλ’ οὐ πως ἅμα πάντα θεοὶ δόσαν ἀνθρώποισιν· 320
 εἰ τότε κοῦρος ἔα, νῦν αὐτὲ με γῆρας ὀπάξει.
 ἀλλὰ καὶ ὥς ἱππεῦσι μετέσσομαι ἡδὲ κελεύσω
 βουλῇ καὶ μύθοισι· τὸ γὰρ γέρας ἐστὶ γερόντων.
 αἰχμὰς δ’ αἰχμάσσουσι νεώτεροι, οἳ περ ἐμείο
 ὀπλότεροι γεγάσι πεποίθασίν τε βίηφιν.” 325

ᾧς ἔφατ’, Ἀτρεΐδης δὲ παρῳχέτο γηθόσυνος κῆρ.
 εὖρ’ υἱὸν Πετεῶο Μενεσθῆα πλήξιππον
 ἔσταότ’· ἀμφὶ δ’ Ἀθηναῖοι, μῆστωρες αὐτῆς·
 αὐτὰρ ὁ πλησίον ἐστήκει πολύμητις Ὀδυσσεύς,
 παρ δὲ Κεφαλλήνων ἀμφὶ στίχες οὐκ ἀλαπαδναὶ 330
 ἔστασαν· οὐ γάρ πώ σφιν ἀκούετο λαὸς αὐτῆς,
 ἀλλὰ νέον συνορινόμεναι κίνυντο φάλαγγες
 Τρώων ἱπποδάμων καὶ Ἀχαιῶν· οἳ δὲ μένοντες
 ἔστασαν, ὁππότε πύργος Ἀχαιῶν ἄλλος ἐπελθὼν
 Τρώων ὀρμήσειε καὶ ἄρξειαν πολέμοιο. 335
 τοὺς δὲ ἰδὼν νείκεσεν ἄναξ ἀνδρῶν Ἀγαμέμνων,
 καὶ σφεας φωνήσας ἔπεα πτερόεντα προσηύδα·
 “ὦ νῖε Πετεῶο διοτρεφέος βασιλῆος,
 καὶ σύ, κακοῖσι δόλοισι κεκασμένε, κερδαλεόφρον,
 τίπτε καταπτώσσοντες ἀφέστατε, μίμνετε δ’ ἄλλους ; 340
 σφῶϊν μὲν τ’ ἐπέοικε μετὰ πρῶτοισιν ἔοντας
 ἐστάμεν ἡδὲ μάχης καυστείρης ἀντιβολῆσαι·
 πρῶτῳ γὰρ καὶ δαιτὸς ἀκουάζεσθον ἐμείο,

ὅππότε δαῖτα γέρουσιν ἐφοπλίζωμεν Ἀχαιοί.
 ἔνθα φίλ' ὀπταλέα κρέα ἔδμεναι ἥδ' ἐκύπελλα
 οἶνον πινέμεναι μελιηδέος, ὅφρ' ἐθέλητον·
 νῦν δὲ φίλως χ' ὀρόφτε καὶ εἰ δέκα πύργοι Ἀχαιῶν
 ὑμείων προπάροιθε μαχοίατο νηλεῖ χαλκῷ.”

345

Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πολύμητις Ὀδυσσεύς·
 “Ἀτρεΐδῃ, ποῖόν σε ἔπος φύγεν ἕρκος ὀδόντων ;
 πῶς δὴ φῆς πολέμοιο μεθιέμεν, ὅππότη' Ἀχαιοὶ
 Τρωσὶν ἐφ' ἵπποδάμοισιν ἐγείρομεν ὄξυν Ἄρῃα ;
 ὄψεται, ἣν ἐθέλησθα καὶ αἷ κέν τοι τὰ μεμήλη,
 Τηλεμάχοιο φίλον πατέρα προμάχοισι μιγέντα
 Τρώων ἵπποδάμων· σὺ δὲ ταῦτ' ἀνεμῶλια βάζεις.”

350

355

Τὸν δ' ἐπιμειδίσας προσέφη κρείων Ἀγαμέμνων,
 ὥς γυνῶ χωομένοιο· πάλιν δ' ὅ γε λάξετο μῦθον·
 “διογενὲς Λαερτιάδῃ, πολυμήχαν' Ὀδυσσεῦ,
 οὔτε σε νεικεῖω περιώσιον οὔτε κελεύω·
 οἶδα γὰρ ὥς τοι θυμὸς ἐνὶ στήθεσσι φίλοισιν
 ἤπια δῆνεα οἶδε· τὰ γὰρ φρονέεις ἅ τ' ἐγὼ περ.
 ἀλλ' ἴθι, ταῦτα δ' ὀπισθεν ἀρεσσόμεθ', εἴ τι κακὸν νῦν
 εἴρηται, τὰ δὲ πάντα θεοὶ μεταμῶνια θέλιν.”

360

ἌΩς εἰπὼν τοὺς μὲν λίπεν αὐτοῦ, βῆ δὲ μετ' ἄλλους.
 εὔρε δὲ Τυδέος υἱόν, ὑπέρθυμον Διομήδεα,
 ἔσταότ' ἔν θ' ἵπποισι καὶ ἄρμασι κολλητοῖσι·
 πὰρ δέ οἱ ἐστήκει Σθένελος, Καπανηΐος υἱός.
 καὶ τὸν μὲν νείκεσεν ἰδὼν κρείων Ἀγαμέμνων,
 καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
 “ὦ μοι, Τυδέος υἱὲ δαΐφρονος ἵπποδάμοιο,
 τί πτώσσεις, τί δ' ὀπιπεύεις πολέμοιο γεφύρας ;
 οὐ μὲν Τυδείϊ γ' ὦδε φίλον πτωσκαζέμεν ἦεν,
 ἀλλὰ πολὺ πρὸ φίλων ἐτάρων δηῖτοισι μάχεσθαι,
 ὥς φάσαν οἳ μιν ἴδοντο πονεύμενον· οὐ γὰρ ἔγωγε
 ἦντησ' οὐδὲ ἴδον· περὶ δ' ἄλλων φασὶ γενέσθαι.

365

370

375

ἦ τοι μὲν γὰρ ἄτερ πολέμου εἰσῆλθε Μυκῆνας
 ξείνος ἄμ' ἀντιθέφ Πολυνείκεϊ, λαὸν ἀγείρων·
 οἱ δὲ τότ' ἐστρατόωνθ' ἱερὰ πρὸς τείχεα Θήβης,
 καὶ ῥα μάλα λίσσοντο δόμεν κλειτοὺς ἐπικούρους·
 οἱ δ' ἔθελον δόμεναι καὶ ἐπήνεον ὥς ἐκέλευον· 380
 ἀλλὰ Ζεὺς ἔτρεψε παραΐσια σήματα φαίνων.
 οἱ δ' ἐπεὶ οὖν ὥχοντο ἰδὲ πρὸ ὁδοῦ ἐγένοντο,
 Ἄσσωπὸν δ' ἵκοντο βαθύσχοινον λεχεποῖην,
 ἔνθ' αὖτ' ἀγγελίην ἐπὶ Τυδῇ στείλαν Ἀχαιοί.
 αὐτὰρ ὁ βῆ, πολέας δὲ κιχήσατο Καδμείωνας 385
 δαινυμένους κατὰ δῶμα βίης Ἐτεοκληίης.
 ἔνθ' οὐδὲ ξείνός περ ἐὼν ἱππηλάτα Τυδεὺς
 τάρβει, μῦνος ἐὼν πολέσιν μετὰ Καδμείοισιν,
 ἀλλ' ὃ γ' ἀεθλεύειν προκαλίζετο, πάντα δ' ἐνίκα
 ῥήϊδίως· τοίη οἱ ἐπίρροθος ἦεν Ἀθήνη. 390
 οἱ δὲ χολωσάμενοι Καδμεῖοι, κέντορες ἵππων,
 ἄψ ἄρ' ἀνερχομένῳ πυκινὸν λόχον εἶσαν ἄγοντες,
 κούρους πεντήκοντα· δύο δ' ἡγήτορες ἦσαν,
 Μαίων Αἰμονίδης, ἐπιείκελος ἀθανάτοισιν,
 υἱὸς τ' Αὐτοφόνοιο, μενεπτόλεμος Πολυφόντης. 395
 Τυδεὺς μὲν καὶ τοῖσιν ἀεικέα πότμον ἐφῆκε·
 πάντας ἔπεφν', ἓνα δ' οἶον ἱεὶ οἰκόνδε νέεσθαι·
 Μαίον' ἄρα προέηκε, θεῶν τεράεσσι πιθήσας.
 τοῖος ἔην Τυδεὺς Αἰτώλιος· ἀλλὰ τὸν υἱὸν
 γέλνατο εἶο χέρεια μάχη, ἀγορῇ δέ τ' ἀμείνω." 400
 ὧς φάτο, τὸν δ' οὔ τι προσέφη κρατερὸς Διομήδης,
 αἰδεσθεὶς βασιλῆος ἐνιπὴν αἰδοίοιο·
 τὸν δ' υἱὸς Καπανῆος ἀμείψατο κυδαλμίοιο·
 “Ἀτρεΐδῃ, μὴ ψεύδε' ἐπιστάμενος σάφα εἰπεῖν·
 ἡμεῖς τοι πατέρων μέγ' ἀμείνουες εὐχόμεθ' εἶναι· 405
 ἡμεῖς καὶ Θήβης ἔδος εἵλομεν ἐπταπύλοιο,
 παυρότερον λαὸν ἀγαγόνθ' ὑπὸ τείχος Ἀρείου,

πειθόμενοι τεράεσσι θεῶν καὶ Ζηνὸς ἀρωγῇ·
 κείνοι δὲ σφετέρῃσιν ἀτασθαλίῃσιν ὄλοντο·
 τῷ μή μοι πατέρασ ποθ' ὁμοίῃ ἔνθεο τιμῇ.” 410

Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη κρατερὸς Διομήδης·
 “ τέττα, σιωπῇ ἦσο, ἐμῷ δ' ἐπιπείθεο μύθῳ·
 οὐ γὰρ ἐγὼ νεμεσῶ Ἀγαμέμνονι, ποιμένι λαῶν,
 ὀτρύνοντι μάχεσθαι ἑϋκνήμιδας Ἀχαιοὺς·
 τούτῳ μὲν γὰρ κῦδος ἄμ' ἔψεται, εἴ κεν Ἀχαιοὶ 415
 Τρῶας δηώσωσιν ἔλωσί τε Ἴλιον ἱρήν,
 τούτῳ δ' αὖ μέγα πένθος Ἀχαιῶν δηωθέντων.
 ἀλλ' ἄγε δὴ καὶ νῶϊ μεδώμεθα θούριδος ἀλκῆς.”

Ἦ ῥα, καὶ ἐξ ὀχέων σὺν τεύχεσιν ἄλτο χαμᾶζε·
 δεινὸν δ' ἔβραχε χαλκὸς ἐπὶ στήθεσσιν ἀνακτος 420
 ὀρτυμένον· ὑπὸ κεν ταλασίφρονά περ δέος εἶλεν.

Ὡς δ' ὅτ' ἐν αἰγιαλῷ πολυηχέϊ κῦμα θαλάσσης
 ὀρτυτ' ἐπασσύτερον Ζεφύρου ὑπο κινήσαντος·
 πόντῳ μὲν τε πρῶτα κορύσσεται, αὐτὰρ ἔπειτα
 χέρσῳ ῥηγνύμενον μεγάλα βρέμει, ἀμφὶ δέ τ' ἄκρας 425
 κυρτὸν ἔδον κορυφοῦται, ἀποπτύει δ' ἄλδος ἄχυν·
 ὥς τότ' ἐπασσύτεραι Δαναῶν κίνυντο φάλαγγες
 νωλεμέως πόλεμόνδε· κέλευε δὲ οἷσιν ἕκαστος
 ἡγεμόνων· οἱ δ' ἄλλοι ἀκὴν ἴσαν, οὐδέ κε φαίης
 τόσσον λαδὸν ἐπεσθαι ἔχοντ' ἐν στήθεσιν αὐδῆν, 430
 σιγῇ δειδιότες σημάντορας· ἀμφὶ δὲ πᾶσι
 τεύχεα ποικίλ' ἔλαμπε, τὰ εἰμένοι ἐστιχόωντο.

Τρῶες δ', ὥς τ' οἷες πολυπάμονος ἀνδρὸς ἐν αὐλῇ
 μυρίαὶ ἐστήκασιν ἀμελγόμεναι γάλα λευκόν,
 ἄζηχες μεμακῦιαί ἀκούουσai ὅπα ἀρνῶν, 435
 ὥς Τρώων ἀλαλητὸς ἀνὰ στρατὸν εὐρὺν ὀρώρει·
 οὐ γὰρ πάντων ἦεν ὁμὸς θρόος οὐδ' ἴα γῆρυς,
 ἀλλὰ γλῶσσ' ἐμέμικτο, πολύκλητοι δ' ἔσαν ἄνδρες.
 ᾤρσε δὲ τοὺς μὲν Ἀρης, τοὺς δὲ γλαυκῶπις Ἀθήνη

Δεῖμός τ' ἠδὲ Φόβος καὶ Ἔρις ἄμοτον μεμανῖα, 440
 Ἄρεος ἀνδροφόνοιο κασιγνήτη ἐτάρη τε,
 ἥ τ' ὀλίγη μὲν πρῶτα κορύσσεται, αὐτὰρ ἔπειτα
 οὐρανῷ ἐστήριξε κάρη καὶ ἐπὶ χθονὶ βαίνει·
 ἥ σφιν καὶ τότε νείκος ὁμοῖον ἔμβαλε μέσσω
 ἐρχομένη καθ' ὅμιλον, ὀφέλλουσα στόνον ἀνδρῶν. 445

Οἱ δ' ὅτε δὴ ῥ' ἐς χῶρον ἓνα ξυνιόντες ἴκοντο,
 σύν ῥ' ἔβαλον ῥινούς, σὺν δ' ἔγχεα καὶ μένε' ἀνδρῶν
 χαλκεοθωρήκων· ἀτὰρ ἀσπίδες ὀμφαλόεσσαι
 ἐπληντ' ἀλλήλησι, πολὺς δ' ὀρυμαγδὸς ὀρώρει.
 ἔνθα δ' ἄμ' οἰμωγὴ τε καὶ εὐχολὴ πέλεν ἀνδρῶν 450
 ὀλλύντων τε καὶ ὀλλυμένων, ῥέε δ' αἵματι γαῖα.
 ὥς δ' ὅτε χεῖμαρροι ποταμοὶ κατ' ὄρεσφι ῥέοντες
 ἐς μισγάγκειαν συμβάλλετον ὄβριμον ὕδωρ
 κρουνῶν ἐκ μεγάλων κοίλης ἔντοσθε χαράδρης,
 τῶν δέ τε τηλόσε δοῦπον ἐν οὔρεσιν ἔκλυε ποιμήν· 455
 ὥς τῶν μισγομένων γένετο ἰαχὴ τε πόνος τε."

Πρῶτος δ' Ἀντίλοχος Τρώων ἔλεν ἄνδρα κορυστήν
 ἐσθλὸν ἐνὶ προμάχοισι, Θαλυσιάδην Ἐχέπωλον·
 τόν ῥ' ἔβαλε πρῶτος κόρυθος φάλον ἵπποδασείης,
 ἐν δὲ μετώπῳ πῆξε, πέρησε δ' ἄρ' ὀστέον εἴσω 460
 αἰχμὴ χαλκείῃ· τὸν δὲ σκότος ὄσσε κάλυψεν,
 ἥριπε δ', ὥς ὅτε πύργος, ἐνὶ κρατερῇ ὑσμίνῃ.
 τὸν δὲ πεσόντα ποδῶν ἔλαβε κρείων Ἐλεφήνωρ
 Χαλκωδοντιάδης, μεγαθύμων ἀρχὸς Ἀβάντων,
 ἔλκε δ' ὑπὲκ βελέων, λελημένος ὄφρα τάχιστα 465
 τεύχεα συλήσειε· μίνυνθα δέ οἱ γένεθ' ὀρμή.
 νεκρὸν γάρ ῥ' ἐρύοντα ἰδὼν μεγάλθυμος Ἀγήνωρ
 πλευρά, τά οἱ κύψαντι παρ' ἀσπίδος ἐξεφαάνθη,
 οὔτησε ξυστῶ χαλκήρεϊ, λῦσε δὲ γυῖα.
 ὥς τὸν μὲν λίπε θυμός, ἐπ' αὐτῷ δ' ἔργον ἐτύχθη 470
 ἀργαλέον Τρώων καὶ Ἀχαιῶν· οἱ δὲ λύκοι ὥς

ἀλλήλοισ ἐπόρουσαν, ἀνὴρ δ' ἄνδρ' ἐδνοπάλιζεν.

Ἔνθ' ἔβαλ' Ἀνθεμίωνος νῖδον Τελαμώνιος Αἴας,
 ἡΐθεον θαλερὸν Σιμοείσιον, ὃν ποτε μήτηρ
 Ἰδθηεν κατιοῦσα παρ' ὄχθησιν Σιμόεντος 475
 γείνατ', ἐπεὶ ῥα τοκεῦσιν ἅμ' ἔσπετο μῆλα ιδέσθαι·
 τοῦνεκά μιν κάλεον Σιμοείσιον· οὐδὲ τοκεῦσι
 θρέπτρα φίλοις ἀπέδωκε, μινυνθάδιος δέ οἱ αἰὼν
 ἔπλεθ' ὑπ' Αἴαντος μεγαθύμου δουρὶ δαμέντι.
 πρῶτον γάρ μιν ἰόντα βάλε στήθος παρὰ μαζὸν 480
 δεξιόν· ἀντικρὺ δὲ δι' ὤμου χάλκεον ἔγχος
 ἦλθεν· ὁ δ' ἐν κονίησι χαμαὶ πέσεν αἷγειρος ὦς,
 ἣ ῥά τ' ἐν εἰαμενῇ ἔλεος μεγάλοιο πεφύκη
 λείη, ἀτάρ τέ οἱ ὄζοι ἐπ' ἀκροτάτῃ πεφύασι·
 τὴν μέν θ' ἄρματοπηγὸς ἀνὴρ αἰθωνι σιδήρῳ 485
 ἐξέταμ', ὄφρα ἵτυν κάμψῃ περικαλλεῖ δίφρῳ·
 ἣ μέν τ' ἄζομένη κεῖται ποταμοῖο παρ' ὄχθας.
 τοῖον ἄρ' Ἀνθεμίδην Σιμοείσιον ἐξενάριξεν
 Αἴας διογενής· τοῦ δ' Ἀντιφος αἰολοθώρηξ
 Πριαμίδης καθ' ὅμιλον ἀκόντισεν ὀξείῃ δουρί. 490
 τοῦ μὲν ἄμαρθ', ὁ δὲ Λεῦκον, Ὀδυσσεὸς ἐσθλὸν ἐταῖρον,
 βεβλήκει βουβῶνα, νέκυν ἐτέρωσ' ἐρύοντα·
 ἥριπε δ' ἀμφ' αὐτῷ, νεκρὸς δέ οἱ ἔκπεσε χειρός.
 τοῦ δ' Ὀδυσσεὺς μάλα θυμὸν ἀποκταμένοιο χολώθη,
 βῆ δὲ διὰ προμάχων κεκορυθμένος αἰθοπι χαλκῷ, 495
 στῆ δὲ μάλ' ἐγγὺς ἰὼν καὶ ἀκόντισε δουρὶ φαεινῷ
 ἀμφὶ ἐπαπτήνας· ὑπὸ δὲ Τρῶες κεκάδοντο
 ἀνδρὸς ἀκουτίσσαντος· ὁ δ' οὐχ ἄλιον βέλος ἦκεν,
 ἀλλ' νῖδον Πριάμοιο νόθον βάλε Δημοκόωντα,
 ὅς οἱ Ἀβυδόθεν ἦλθε, παρ' ἵππων ὠκείων. 500
 τόν ῥ' Ὀδυσσεὺς ἐτάροιο χολωσάμενος βάλε δουρὶ
 κόρσῃ· ἣ δ' ἐτέρωιο διὰ κροτάφοιο πέρησεν
 αἰχμὴ χαλκείῃ· τὸν δὲ σκότος ὄσσε κάλυψε,

δούπησεν δὲ πεσών, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ.
 χώρησαν δ' ὑπὸ τε πρόμαχοι καὶ φαίδιμος Ἑκτωρ· 505
 Ἄργεῖοι δὲ μέγα ἴαχον, ἐρύσαντο δὲ νεκρούς,
 ἴθυσαν δὲ πολὺ προτέρω· νεμέσησε δ' Ἀπόλλων
 Περγάμου ἑκκατιδών, Τρώεσσι δὲ κέκλετ' αὔσας·
 “ὄρνυσθ', ἱππόδαμοι Τρῶες, μῆδ' εἵκετε χάρμης
 Ἄργεῖοις, ἐπεὶ οὔ σφι λίθος χρῶς οὐδὲ σίδηρος 510
 χαλκὸν ἀνασχέσθαι ταμεσίχροα βαλλομένοισιν·
 οὐ μὰν οὐδ' Ἀχιλεὺς, Θέτιδος παῖς ἠὲ κόμοιο,
 μάρναται, ἀλλ' ἐπὶ νηυσὶ χόλον θυμαλγέα πέσσει.”

Ὡς φάτ' ἀπὸ πτόλιος δεινὸς θεός· αὐτὰρ Ἀχαιοὺς
 ὦρσε Διὸς θυγάτηρ κυδίστη Τριτογένεια, 515
 ἐρχομένη καθ' ὅμιλον, ὅθι μεθιέντας ἴδοιτο.

Ἐνθ' Ἀμαρυγκείδην Διώρεα μοῖρ' ἐπέδησε·
 χερμαδίῳ γὰρ βλήτο παρὰ σφυρὸν ὀκριόεντι
 κνήμην δεξιτερήν· βάλε δὲ Θρηκῶν ἀγὸς ἀνδρῶν,
 Πείρως Ἰμβρασίδης, ὃς ἄρ' Αἰνόθεν εἰληλούθει. 520
 ἀμφοτέρω δὲ τένοντε καὶ ὀστέα λᾶας ἀναιδῆς
 ἄχρις ἀπηλοίησεν· ὁ δ' ὕπτιος ἐν κονίησι
 κάππεσεν, ἄμφω χεῖρε φίλοις ἐτάροισι πετάσσας,
 θυμὸν ἀποπνεύων· ὁ δ' ἐπέδραμεν ὃς ῥ' ἔβαλέν περ,
 Πείρως, οὔτα δὲ δουρὶ παρ' ὀμφαλόν· ἐκ δ' ἄρα πᾶσαι
 χύντο χαμαὶ χολάδες, τὸν δὲ σκότος ὄσσε κάλυψε. 526

Τὸν δὲ Θόας Αἰτωλὸς ἀπεσσύμενον βάλε δουρὶ
 στέρνον ὑπὲρ μαζοῖο, πάγη δ' ἐν πνεύμονι χαλκός·
 ἀγχίμολον δέ οἱ ἦλθε Θόας, ἐκ δ' ὄβριμον ἔγχος
 ἐσπάσατο στέρνοιο, ἐρύσσατο δὲ ξίφος ὀξύ, 530
 τῷ ὃ γε γαστέρα τύψε μέσσην, ἐκ δ' αἶνυτο θυμόν.
 τεύχεα δ' οὐκ ἀπέδυσε· περίστησαν γὰρ ἑταῖροι
 Θρηῖκες ἀκρόκομοι, δολίχ' ἔγχεα χερσὶν ἔχοντες,
 οἳ ἐ μέγαν περ ἑόντα καὶ ἴφθιμον καὶ ἀγαυὸν
 ᾤσαν ἀπὸ σφείων· ὁ δὲ χασσάμενος πελεμήχθη. 535

ὥς τώ γ' ἐν κονίησι παρ' ἀλλήλοισι τετάσθην,
 ἦ τοι ὁ μὲν Θρηκῶν, ὁ δ' Ἐπειῶν χαλκοχιτώνων,
 ἡγεμόνες· πολλοὶ δὲ περὶ κτείνονται καὶ ἄλλοι.

Ἔνθα κεν οὐκέτι ἔργον ἀνὴρ ὀνόσαιο μετελθών,
 ὅς τις ἔτ' ἄβλητος καὶ ἀνούτατος ὀξείῃ χαλκῷ
 δινεύοι κατὰ μέσσον, ἄγοι δέ ἐ Παλλὰς Ἀθήνη
 χειρὸς ἐλοῦσ', αὐτὰρ βελέων ἀπερύκοι ἔρωήν·
 πολλοὶ γὰρ Τρώων καὶ Ἀχαιῶν ἥματι κείνῳ
 πρηνέες ἐν κονίησι παρ' ἀλλήλοισι τέταντο.

540

ΙΛΙΑΔΟΣ Ε.

Διομήδους ἀριστεία.

Ἐνθ' αὖ Τυδεΐδῃ Διομήδεϊ Παλλὰς Ἀθήνη
δῶκε μένος καὶ θάρσος, ἵν' ἔκδηλος μετὰ πᾶσιν
Ἀργείοισι γένοιτο ἰδὲ κλέος ἐσθλὸν ἄροιτο·
δαίε' οἱ ἐκ κόρυθός τε καὶ ἀσπίδος ἀκάματον πῦρ,
ἀστέρ' ὀπωρινῷ ἐναλίγκιον, ὅς τε μάλιστα
λαμπρὸν παμφαίνῃσι λελουμένος Ὠκεανοῖο·
τοῖόν οἱ πῦρ δαίεν ἀπὸ κρατός τε καὶ ὤμων,
ῥῶσε δέ μιν κατὰ μέσσον, ὅθι πλείστοι κλονέοντο.

5

Ἦν δέ τις ἐν Τρώεσσι Δάρης ἀφνειὸς ἀμύμων,
ἱρεὺς Ἠφαίστοιο· δύω δέ οἱ υἱέες ἦστην,
Φηγεὺς Ἰδαῖός τε, μάχῃς εὖ εἰδότε πάσης.
τῷ οἱ ἀποκρινθέντε ἐναντίῳ ὥρμηθήτην·
τῷ μὲν ἀφ' ἵπποιιν, ὁ δ' ἀπὸ χθονὸς ὤρνυτο πεζός.
οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
Φηγεὺς ῥα πρότερος προΐει δολιχόσκιον ἔγχος·
Τυδεΐδew δ' ὑπὲρ ὦμον ἀριστερὸν ἦλυθ' ἀκωκῇ
ἔγχεος, οὐδ' ἔβαλ' αὐτόν· ὁ δ' ὕστερος ὤρνυτο χαλκῷ
Τυδεΐδης· τοῦ δ' οὐχ ἄλιον βέλος ἔκφυγε χειρός,
ἀλλ' ἔβαλε στήθος μεταμάζιον, ὥσε δ' ἀφ' ἵππων.
Ἰδαῖος δ' ἀπόρουσε λιπὼν περικαλλέα δίφρον,
οὐδ' ἔτλη περιβῆναι ἀδελφειοῦ κταμένοιο·
οὐδὲ γὰρ οὐδέ κεν αὐτὸς ὑπέκφυγε κῆρα μέλαιναν,
ἀλλ' Ἠφαιστος ἔρυτο, σάωσε δὲ νυκτὶ καλύψας,
ὥς δὴ οἱ μὴ πάγχυ γέρων ἀκαχήμενος εἶη.

10

15

20

Ἴππους δ' ἐξελάσας μεγαθύμον Τυδέος υἷος
δῶκεν ἑταίροισιν κατάγειν κοίλας ἐπὶ νῆας. 25

Τρῶες δὲ μεγάθυμοι ἐπεὶ ἴδον νῆε Δάρητος
τὸν μὲν ἀλευάμενον, τὸν δὲ κτάμενον παρ' ὄχεσφι,
πᾶσιν ὀρίνθη θυμός· ἀτὰρ γλαυκῶπις Ἀθήνη
χειρὸς ἐλοῦσ' ἐπέεσσι προσηύδα θοῦρον Ἄρηα· 30

“Ἄρες Ἄρες βροτολοιγέ, μιαίφόνε, τειχεσιπλήτα,
οὐκ ἂν δὴ Τρῶας μὲν ἑάσαιμεν καὶ Ἀχαιοὺς
μάρνασθ', ὅπποτέροισι πατὴρ Ζεὺς κῦδος ὀρέξῃ,
νῶϊ δὲ χαζώμεσθα, Διὸς δ' ἀλεώμεθα μῆνιν ;”

Ὡς εἰποῦσα μάχης ἐξήγαγε θοῦρον Ἄρηα· 35
τὸν μὲν ἔπειτα καθεῖσεν ἐπ' ἡϊόεντι Σκαμάνδρῳ,
Τρῶας δ' ἔκλιναν Δαναοί· ἔλε δ' ἄνδρα ἕκαστος
ἡγεμόνων· πρῶτος δὲ ἄναξ ἀνδρῶν Ἀγαμέμνων
ἀρχὸν Ἀλίζωνων Ὀδίων μέγαν ἔκβαλε δῖφρον·
πρώτῳ γὰρ στρεφθέντι μεταφρένῳ ἐν δόρῳ πῆξεν 40
ῶμων μεσσηγύς, διὰ δὲ στήθεσφιν ἔλασσε,
δούπησεν δὲ πεσών, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ.

Ἰδομενεὺς δ' ἄρα Φαῖστον ἐνῆρατο Μήονος υἷον
Βώρου, ὃς ἐκ Τάρυης ἐριβόλακος εἰληλουθεί.
τὸν μὲν ἄρ' Ἰδομενεὺς δουρικλυτὸς ἔγχεϊ μακρῷ 45
νύξ' Ἴππων ἐπιβησόμενον κατὰ δεξιὸν ὦμον·
ἥριπε δ' ἐξ ὀχέων, στυγερὸς δ' ἄρα μιν σκότος εἶλε.

Τὸν μὲν ἄρ' Ἰδομενῆος ἐσύλευον θεράποντες·
υἷον δὲ Στροφίῳ Σκαμάνδριον, αἷμονα θήρης,
Ἀτρεΐδης Μενέλαος ἔλ' ἔγχεϊ ὀξυόεντι, 50
ἔσθλὸν θηρητῆρα· δίδαξε γὰρ Ἀρτεμις αὐτὴ
βάλλειν ἄγρια πάντα, τὰ τε τρέφει οὔρεσιν ὕλη·
ἀλλ' οὐ οἱ τότε γε χραῖσμ' Ἀρτεμις ἰοχέαιρα,
οὐδὲ ἐκηβολίαί, ἧσιν τὸ πρὶν γ' ἐκέκαστο·
ἀλλὰ μιν Ἀτρεΐδης δουρικλειτὸς Μενέλαος 55
πρόσθεν ἔθεν φεύγοντα μετάφρενον οὔτασε δουρὶ

ᾧμων μεσσηγύς, διὰ δὲ στήθεσφιν ἔλασεν,
ἤριπε δὲ πρηνής, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ.

Μηριόνης δὲ Φέρεκλον ἐνήρατο, τέκτονος υἱὸν
Ἄρμονίδεω, ὃς χερσὶν ἐπίστατο δαίδαλα πάντα
τεύχειν· ἔξοχα γάρ μιν ἐφίλατο Παλλὰς Ἀθήνη·
ὃς καὶ Ἀλεξάνδρῳ τεκτήνατο νῆας εἴσας
ἀρχεκάκους, αἱ πᾶσι κακὸν Τρώεσσι γένοντο
οἱ τ' αὐτῷ, ἐπεὶ οὐ τι θεῶν ἐκ θέσφατα ἦδη.
τὸν μὲν Μηριόνης ὅτε δὴ κατέμαρπτε διώκων,
βεβλήκει γλουτὸν κατὰ δεξιόν· ἡ δὲ διαπρὸ
ἀντικρὺ κατὰ κύστιν ὑπ' ὀστέον ἤλυθ' ἀκωκή·
γνῦξ δ' ἔριπ' οἰμῳξας, θάνατος δέ μιν ἀμφεκάλυψε.

Πήδαιον δ' ἄρ' ἐπεφνε Μέγης, Ἀντήνορος υἱόν,
ὃς ῥα νόθος μὲν ἦεν, πύκα δ' ἔτρεφε διὰ Θεανῶ
ἴσα φίλοισι τέκεσσι, χαριζομένη πόσει ᾤ.
τὸν μὲν Φυλεΐδης δουρικλυτὸς ἐγγύθεν ἐλθὼν
βεβλήκει κεφαλῆς κατὰ ἰνίον ὀξείῳ δουρί·
ἀντικρὺ δ' ἄν' ὀδόντας ὑπὸ γλῶσσαν τάμε χαλκός·
ἤριπε δ' ἐν κοιλίῃ, ψυχρὸν δ' ἔλε χαλκὸν ὀδοῦσιν.

Εὐρύπυλος δ' Εὐαιμονίδης Ὑψήνορα δῖον,
υἱὸν ὑπερθύμου Δολοπίονος, ὃς ῥα Σκαμάνδρου
ἀρητῆρ ἐτέτυκτο, θεὸς δ' ὧς τίετο δῆμῳ,
τὸν μὲν ἄρ' Εὐρύπυλος, Εὐαίμονος ἀγλαὸς υἱός,
πρόσθεν ἔθεν φεύγοντα μεταδρομάδην ἔλασ' ὦμον
φασγάνῳ αἵξας, ἀπὸ δ' ἔξεσε χεῖρα βαρεῖαν·
αἱματόεσσα δὲ χεὶρ πεδίῳ πέσε· τὸν δὲ κατ' ὅσσε
ἔλλαβε πορφύρεος θάνατος καὶ μοῖρα κραταιή.

Ὡς οἱ μὲν πονέοντο κατὰ κρατερὴν ὑσμίνην·
Τυδεΐδην δ' οὐκ ἂν γνοίης ποτέροισι μετεῖη,
ἢ ἐμετὰ Τρώεσσιν ὀμιλέοι ἢ μετ' Ἀχαιοῖς.
θῦνε γὰρ ἅμ πεδίον ποταμῷ πλήθοντι ἑοικῶς
χειμάρρῳ, ὃς τ' ὦκα ῥέων ἐκέδασσε γεφύρας·

τὸν δ' οὐτ' ἄρ τε γέφυραι ἐεργμένοι ἰσχανόωσιν,
οὐτ' ἄρα ἔρκεα ἴσχει ἀλωάων ἐριθηλέων 90
ἐλθόντ' ἐξαπίνης, ὅτ' ἐπιβρίσῃ Διὸς ὄμβρος·
πολλὰ δ' ὑπ' αὐτοῦ ἔργα κατήριπε κάλ' αἰζηῶν·
ὥς ὑπὸ Τυδεΐδῃ πυκιναὶ κλονέοντο φάλαγγες
Τρώων, οὐδ' ἄρα μιν μίμνον πολέες περ ἑόντες.

Τὸν δ' ὥς οὖν ἐνόησε Λυκάονος ἀγλαὸς υἱὸς 95
θύνοντ' ἄμ πεδίου πρὸ ἔθεν κλονέοντα φάλαγγας,
αἰψ' ἐπὶ Τυδεΐδῃ ἐτιταίνετο καμπύλα τόξα,
καὶ βάλ' ἐπαΐσσοντα τυχῶν κατὰ δεξιὸν ὦμον,
θώρηκος γυάλον· διὰ δ' ἔπτατο πικρὸς δῖστός,
ἀντικρὺ δὲ διέσχε, παλάσσετο δ' αἵματι θώρηξ. 100
τῷ δ' ἐπὶ μακρὸν ἄϋσε Λυκάονος ἀγλαὸς υἱός·
“ὄρνυσθε, Τρῶες μεγάλθυμοι, κέντορες ἵππων·
βέβληται γὰρ ἄριστος Ἀχαιῶν, οὐδέ ἔ φημι
δήθ' ἀνσχήσεσθαι κρατερὸν βέλος, εἰ ἐτέον με
ῶρσεν ἀναξ Διὸς υἱὸς ἀπορνύμενον Λυκίηθεν.” 105

ᾧς ἔφατ' εὐχόμενος· τὸν δ' οὐ βέλος ὦκ' δάμασσεν,
ἀλλ' ἀναχωρήσας πρόσθ' ἵπποιιν καὶ ὄχεσφιν
ἔστη, καὶ Σθένελον προσέφη, Καπανηΐιον υἱόν·
“ὄρσο, πέπον Καπανηϊάδῃ, καταβήσεο δίφρου,
ὄφρα μοι ἐξ ὧμοιο ἐρύσσης πικρὸν δῖστόν.” 110

ᾧς ἄρ' ἔφη, Σθένελος δὲ καθ' ἵππων ἄλτο χαμᾶζε,
πὰρ δὲ στὰς βέλος ὦκ' διαμπερὲς ἐξέρυσ' ὦμον·
αἶμα δ' ἀνηκόντιζε διὰ στρεπτοῖο χιτῶνος.
δὴ τότε ἔπειτ' ἡρᾶτο βοὴν ἀγαθὸς Διομήδης·
“κλῦθί μευ, αἰγιόχοιο Διὸς τέκος, Ἀτρυτώνη, 115
εἴ ποτέ μοι καὶ πατρὶ φίλα φρονέουσα παρέστης
δηΐῳ ἐν πολέμῳ, νῦν αὖτ' ἐμὲ φίλαι, Ἀθήνη·
δὸς δέ τέ μ' ἄνδρα ἐλείν καὶ ἐς ὀρμὴν ἔγχεος ἐλθεῖν,
ὅς μ' ἔβαλε φθάμενος καὶ ἐπεύχεται, οὐδέ μέ φησιν
δηρὸν ἔτ' ὄψεσθαι λαμπρὸν φάος ἡελίοιο.” 120

ὧς ἔφατ' εὐχόμενος· τοῦ δ' ἔκλυε Παλλὰς Ἀθήνη,
 γυῖα δ' ἔθηκεν ἐλαφρά, πόδας καὶ χεῖρας ὕπερθεν·
 ἀγχοῦ δ' ἵσταμένη ἔπεα πτερόεντα προσηύδα·
 “θαρσῶν νῦν, Διόμηδες, ἐπὶ Τρώεσσι μάχεσθαι·
 ἐν γάρ τοι στήθεσσι μένος πατρῷον ἦκα
 125 ἄτρομον, οἷον ἔχεσκε σακέσπαλος ἱππότα Τυδεύς·
 ἀχλὺν δ' αὖ τοι ἀπ' ὀφθαλμῶν ἔλον, ἥ πρὶν ἐπῆεν,
 ὄφρ' εὖ γιγνώσκῃς ἡμὲν θεὸν ἡδὲ καὶ ἄνδρα.
 τῷ νῦν, αἶ κε θεὸς πειρώμενος ἐνθάδ' ἵκηται,
 μή τι σύ γ' ἀθανάτοισι θεοῖς ἀντικρὺ μάχεσθαι
 130 τοῖς ἄλλοις· ἀτὰρ εἴ κε Διὸς θυγάτηρ Ἀφροδίτη
 ἔλθῃσ' ἐς πόλεμον, τήν γ' οὐτάμεν ὀξέϊ χαλκῷ.”

Ἡ μὲν ἄρ' ὥς εἰποῦσ' ἀπέβη γλαυκῶπις Ἀθήνη,
 Τυδείδης δ' ἐξαυτὶς ἰὼν προμάχοισιν ἐμίχθη,
 καὶ πρὶν περ θυμῷ μεμαῶς Τρώεσσι μάχεσθαι·
 135 δὴ τότε μιν τρὶς τόσσον ἔλεν μένος, ὥς τε λέοντα,
 ὃν ῥά τε ποιμὴν ἀγρῷ ἐπ' εἰροπόκοις ὀίεσσι
 χραύσῃ μὲν τ' αὐλῆς ὑπεράλμενον οὐδὲ δαμάσσει·
 τοῦ μὲν τε σθένος ὤρσεν, ἔπειτα δέ τ' οὐ προσαμύνει,
 ἀλλὰ κατὰ σταθμοὺς δύεται, τὰ δ' ἐρήμα φοβεῖται·
 140 αἱ μὲν τ' ἀγχιστῖναι ἐπ' ἀλλήλησι κέχυνται,
 αὐτὰρ ὁ ἐμμεμαῶς βαθέης ἐξάλλεται αὐλῆς·
 ὥς μεμαῶς Τρώεσσι μίγῃ κρατερὸς Διομήδης.

Ἐνθ' ἔλεν Ἀστυνοον καὶ Ὑπείρονα, ποιμένα λαῶν,
 τὸν μὲν ὑπὲρ μαζοῖο βαλὼν χαλκῆρεϊ δουρί,
 145 τὸν δ' ἕτερον ξίφεϊ μεγάλῳ κληῖδα παρ' ὦμον
 πληξ', ἀπὸ δ' αὐχένος ὦμον ἐέργαθεν ἡδ' ἀπὸ νώτου.
 τοὺς μὲν ἔασ', ὁ δ' Ἄβαντα μετώχετο καὶ Πολύειδον,
 νιέας Εὐρυδάμαντος, ὄνειροπόλοιο γέροντος·
 150 τοῖς οὐκ ἐρχομένοις ὁ γέρων ἐκρίνατ' ὄνειρους,
 ἀλλὰ σφεας κρατερὸς Διομήδης ἐξενάριξε·
 βῆ δὲ μετὰ Ξάνθου τε Θόωνά τε, Φαίνοπος υἱε,

ἄμφω τηλυγέτω· ὁ δὲ τείρετο γήραϊ λυγρῷ,
 νῖδον δ' οὐ τέκετ' ἄλλον ἐπὶ κτεάτεσσι λιπέσθαι.
 ἔνθ' ὃ γε τοὺς ἐνάριξε, φίλον δ' ἐξαίνυτο θυμὸν 155
 ἀμφοτέρω, πατέρι δὲ γόον καὶ κήδεα λυγρὰ
 λείπ', ἐπεὶ οὐ ζῶοντε μάχης ἐκ νοστήσαντε
 δέξατο· χηρωσταὶ δὲ διὰ κτῆσιν दाτέοντο.

Ἔνθ' υἱὰς Πριάμοιο δὺν λάβε Δαρδανίδαο
 εἰν ἐνὶ δίφρῳ ἑόντας, Ἐχέμμονά τε Χρομίον τε. 160
 ὥς δὲ λέων ἐν βουσὶ θορῶν ἐξ αὐχένα ἄξη
 πόρτιος ἡὲ βοός, ξύλοχον κάτα βασκομενάων,
 ὥς τοὺς ἀμφοτέρους ἐξ ἵππων Τυδέος υἱὸς
 βῆσε κακῶς ἀέκοντας, ἔπειτα δὲ τεύχε' ἐσύλα·
 ἵππους δ' οἷς ἐτάροισι δίδου μετὰ νῆας ἐλαύνειν. 165

Τὸν δ' ἶδεν Αἰνείας ἀλαπάζοντα στίχας ἀνδρῶν,
 βῆ δ' ἵμεν ἄν τε μάχην καὶ ἀνὰ κλόνον ἐγχειάων
 Πάνδαρον ἀντίθεον διζήμενος, εἴ που ἐφεύροι·
 εὔρε Λυκάονος νῖδον ἀμύμονά τε κρατερόν τε,
 στῆ δὲ πρόσθ' αὐτοῖο ἔπος τέ μιν ἀντίον ἡὔδα· 170
 “ Πάνδαρε, ποῦ τοι τόξον ἰδὲ πτερόεντες οἷστοι
 καὶ κλέος ; ᾧ οὐ τίς τοι ἐρίζεται ἐνθάδε γ' ἀνήρ,
 οὐδέ τις ἐν Λυκίῃ σέο γ' εὐχεται εἶναι ἀμείνων.
 ἀλλ' ἄγε τῷδ' ἔφες ἀνδρὶ βέλος, Διὶ χεῖρας ἀνασχών,
 ὅς τις ὅδε κρατέει καὶ δὴ κακὰ πολλὰ ἔοργε 175
 Τρώας, ἐπεὶ πολλῶν τε καὶ ἐσθλῶν γούνατ' ἔλυσεν·
 εἰ μὴ τις θεὸς ἐστί κοτεσσάμενος Τρώεσσιν
 ἱρῶν μηνίσας· χαλεπὴ δὲ θεοῦ ἔπι μῆνις.”

Τὸν δ' αὖτε προσέειπε Λυκάονος ἀγλαὸς υἱός·
 “ Αἰνεῖα, Τρώων βουλευφόρε χαλκοχιτώνων, 180
 Τυδεΐδῃ μιν ἔγωγε दाίφρονι πάντα ἔϊσχω,
 ἀσπίδι γιγνώσκων αὐλώπιδί τε τρυφαλείῃ,
 ἵππους τ' εἰσορόων· σάφα δ' οὐκ οἶδ' εἰ θεὸς ἐστιν.
 εἰ δ' ὃ γ' ἀνὴρ ὃν φημι, दाίφρων Τυδέος υἱός,

οὐχ ὃ γ' ἀνενθε θεοῦ τάδε μαίνεται, ἀλλὰ τις ἄγχι 185
 ἔστηκ' ἀθανάτων, νεφέλῃ εἰλυμένος ὦμους,
 ὃς τούτου βέλος ὠκὺ κιχήμενον ἔτραπεν ἄλλῃ.
 ἦδ' ἂν οἱ ἐφῆκα βέλος, καὶ μιν βάλλον ὦμον
 δεξιὸν ἀντικρὺ διὰ θώρηκος γυάλοιο·
 καὶ μιν ἔγωγ' ἐφάμην Ἀἰδωνῇι προΐαψεν, 190
 ἔμπης δ' οὐκ ἐδάμασσα· θεός νύ τίς ἔστι κοτήεις.
 ἵπποι δ' οὐ παρέασι καὶ ἄρματα, τῶν κ' ἐπιβαίην·
 ἀλλὰ πονεῖν ἐν μεγάροισι Λυκάονος ἔνδεκα δῖφροι
 καλοὶ πρωτοπαγεῖς νεοτευχές· ἀμφὶ δὲ πέπλοι
 πέπτανται· παρὰ δέ σφιν ἐκάστῳ δίζυγες ἵπποι 195
 ἔστ' αἰσὶν κρὶ λευκὸν ἔρεπτόμενοι καὶ ὀλύρας.
 ἦ μὲν μοι μάλα πολλὰ γέρων αἰχμητὰ Λυκάων
 ἔρχομένῳ ἐπέτελλε δόμοις ἐνὶ ποιητοῖσιν·
 ἵπποισιν μ' ἐκέλευε καὶ ἄρμασιν ἐμβεβαῶτα
 ἀρχεύνειν Τρώεσσι κατὰ κρατερὰς ὑσμίνας· 200
 ἀλλ' ἐγὼ οὐ πιθόμην—ἦ τ' ἂν πολὺν κέρδιον ἦεν—
 ἵππων φειδόμενος, μή μοι δευόλατο φορβῆς
 ἀνδρῶν εἰλομένων, εἰωθότες ἔδμεναι ἄδην.
 ὥς λίπον, αὐτὰρ πεζὸς ἐς Ἴλιον εἰλήλουθα
 τόξοισιν πίσυνος· τὰ δέ μ' οὐκ ἄρ' ἔμελλον ὀνήσειν. 205
 ἦδ' ἂν δοιοῖσιν ἀριστήεσσιν ἐφῆκα,
 Τυδεΐδῃ τε καὶ Ἀτρεΐδῃ, ἐκ δ' ἀμφοτέρουιν
 ἀτρεκέες αἰμ' ἔσσευα βαλὼν, ἥγαιρα δὲ μᾶλλον.
 τῷ ῥα κακῇ αἴσῃ ἀπὸ πασσάλου ἀγκύλα τόξα
 ἥματι τῷ ἐλόμην ὅτε Ἴλιον εἰς ἐρατεινὴν 210
 ἡγεόμην Τρώεσσι, φέρων χάριν Ἑκτορι δῖῳ.
 εἰ δέ κε νοστήσω καὶ ἐσόψομαι ὀφθαλμοῖσι
 πατρίδ' ἐμὴν ἄλοχόν τε καὶ ὑψερεφὲς μέγα δῶμα,
 αὐτίκ' ἔπειτ' ἀπ' ἐμεῖο κάρη τάμοι ἀλλότριος φῶς,
 εἰ μὴ ἐγὼ τάδε τόξα φαεινῶ ἐν πυρὶ θείην 215
 χερσὶ διακλάσσας· ἀνεμώλια γάρ μοι ὀπηδεῖ."

Τὸν δ' αὖτ' Αἰνείας Τρώων ἀγὸς ἀντίλον ἤυδα·
 “μὴ δὴ οὕτως ἀγόρευε· πάρος δ' οὐκ ἔσσεται ἄλλως,
 πρίν γ' ἐπὶ νῶ τῷδ' ἀνδρὶ σὺν ἵπποισιν καὶ ὄχεσφιν
 ἀντιβίην ἐλθόντε σὺν ἔντεσι πειρηθῆναι. 220
 ἀλλ' ἄγ' ἐμῶν ὀχέων ἐπιβήσας, ὄφρα ἴδῃαι
 οἷοι Τρώϊοι ἵπποι, ἐπιστάμενοι πεδίλοιο
 κραιπνὰ μάλ' ἐνθα καὶ ἐνθα διωκόμεν ἠδὲ φέβεσθαι·
 τῶ καὶ νῶϊ πόλινδε σαώσεται, εἴ περ ἂν αὐτε
 Ζεὺς ἐπὶ Τυδεΐδῃ Διομήδεϊ κῦδος ὀρέξῃ. 225
 ἀλλ' ἄγε νῦν μάστιγα καὶ ἥνια σιγαλόεντα
 δέξαι, ἐγὼ δ' ἵππων ἀποβήσομαι, ὄφρα μάχωμαι·
 ἦε σὺ τόνδε δέδεξο, μελήσουσιν δ' ἐμοὶ ἵπποι.”

Τὸν δ' αὖτε προσέειπε Λυκάονος ἀγλαὸς υἱός·
 “Αἰνεΐα, σὺ μὲν αὐτὸς ἔχ' ἥνια καὶ τεῶ ἵππῳ 230
 μᾶλλον ὑφ' ἡνιόχῳ εἰωθότι καμπύλον ἄρμα
 οἴσεται, εἴ περ ἂν αὐτε φεβώμεθα Τυδέος υἱόν·
 μὴ τῶ μὲν δείσαντε ματήσεται, οὐδ' ἐθέλητον
 ἐκφερέμεν πολέμοιο, τεὸν φθόγγον ποθέοντε,
 νῶϊ δ' ἐπαΐξας μεγαθύμου Τυδέος υἱὸς 235
 αὐτῷ τε κτείλῃ καὶ ἐλάσῃ μώνυχας ἵππους.
 ἀλλὰ σύ γ' αὐτὸς ἔλαυνε τέ' ἄρματα καὶ τεῶ ἵππῳ,
 τόνδε δ' ἐγὼν ἐπιόντα δεδέξομαι ὀξείῃ δουρί.”

ἌΩς ἄρα φωνήσαντες, ἐς ἄρματα ποικίλα βάντες,
 ἐμμεμαῶτ' ἐπὶ Τυδεΐδῃ ἔχον ὠκέας ἵππους. 240
 τοὺς δὲ ἴδε Σθένελος, Καπανηΐος ἀγλαὸς υἱός,
 αἰψα δὲ Τυδεΐδην ἔπεα πτερόεντα προσηύδα·
 “Τυδεΐδῃ Διόμηδες, ἐμῷ κεχαρισμένε θυμῷ,
 ἄνδρ' ὀρώω κρατερῶ ἐπὶ σοὶ μεμαῶτε μάχεσθαι,
 ἵν' ἀπέλεθρον ἔχοντας· ὁ μὲν τόξων εὖ εἰδώς, 245
 Πάνδαρος, υἱὸς δ' αὖτε Λυκάονος εὖχεται εἶναι·
 Αἰνείας δ' υἱὸς μὲν ἀμύμονος Ἀγχίσοιο
 εὖχεται ἐκγεγάμεν, μήτηρ δέ οἱ ἔστ' Ἀφροδίτη.

ἀλλ' ἄγε δὴ χαζώμεθ' ἐφ' ἵππων, μηδέ μοι οὔτω
θῦνε διὰ προμάχων, μή πως φίλου ἦτορ ὀλέσσης.” 250

Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη κρατερὸς Διομήδης·
“μή τι φόβονδ' ἀγόρευ', ἐπεὶ οὐδέ σε πεισέμεν οἶω.
οὐ γάρ μοι γενναῖον ἀλυσκάζοντι μάχεσθαι
οὐδὲ καταπτώσσειν· ἔτι μοι μένος ἔμπεδόν ἐστιν·

ὀκνέω δ' ἵππων ἐπιβαινέμεν, ἀλλὰ καὶ αὐτῶς 255

ἀντίον εἴμ' αὐτῶν· τρεῖν μ' οὐκ ἔῃ Παλλὰς Ἀθήνη.

τούτῳ δ' οὐ πάλιν αὖτις ἀποίσετον ὠκέες ἵπποι

ἄμφω ἀφ' ἡμείων, εἴ γ' οὖν ἕτερός γε φύγησιν.

ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσιν·

αἶ κέν μοι πολύβουλος Ἀθήνη κῦδος ὀρέξῃ 260

ἀμφοτέρῳ κτείνειν, σὺ δὲ τούσδε μὲν ὠκέας ἵππους

αὐτοῦ ἐρυκακέειν ἐξ ἄντυγος ἡνία τείνας,

Αἰνεῖαι δ' ἐπαῖξαι μεμνημένος ἵππων,

ἐκ δ' ἐλάσαι Τρώων μετ' ἐϋκνήμιδας Ἀχαιοὺς.

τῆς γάρ τοι γενεῆς, ἧς Τρωῖ περ εὐρύοπα Ζεὺς 265

δῶχ' υἱὸς ποιήνῃ Γανυμήδεος, οὔνεκ' ἄριστοι

ἵππων, ὅσσοι ἔασιν ὑπ' ἠῶ τ' ἠέλιόν τε,

τῆς γενεῆς ἔκλεψεν ἄναξ ἀνδρῶν Ἀγχιΐσης,

λάβρη Λαομέδοντος ὑποσχὼν θήλεας ἵππους·

τῶν οἱ ἐξ ἐγένοντο ἐνὶ μεγάροισι γενέθλη. 270

τοὺς μὲν τέσσαρας αὐτὸς ἔχων ἀτίταλλ' ἐπὶ φάτνῃ,

τῷ δὲ δὺ' Αἰνεΐα δῶκεν, μῆστωρε φόβοιο.

εἰ τούτῳ κε λάβοιμεν, ἀροίμεθά κε κλέος ἐσθλόν.”

Ὡς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον,

τῷ δὲ τάχ' ἐγγύθεν ἦλθον ἐλαύνοντ' ὠκέας ἵππους. 275

τὸν πρότερος προσέειπε Λυκάονος ἀγλαὸς υἱός·

“καρτερόθυμε, δαΐφρον, ἀγανοῦ Τυδέος υἱέ,

ἦ μάλα σ' οὐ βέλος ὦκὺ δαμάσσατο, πικρὸς οἷστός·

νῦν αὖτ' ἐγχείῃ πειρήσομαι, αἶ κε τύχωμι.”

Ἦ ῥα, καὶ ἀμπεπαλὼν προΐει δολιχόσκιον ἔγχος 280

καὶ βάλε Τυδεΐδαο κατ' ἀσπίδα· τῆς δὲ διαπρὸ
 αἰχμὴ χαλκείῃ πταμένη θώρηκι πελάσθη·
 τῷ δ' ἐπὶ μακρὸν ἄϋσε Λυκάονος ἀγλαὸς υἱός·
 “βέβληται κενεῶνα διαμπερές, οὐδέ σ' οἶω
 δηρὸν ἔτ' ἀνσχήσεσθαι· ἐμοὶ δὲ μέγ' εὖχος ἔδωκας.” 285

Τὸν δ' οὐ ταρβήσας προσέφη κρατερὸς Διομήδης·
 “ἥμβροτές οὐδ' ἔτυχες· ἀτὰρ οὐ μὲν σφῶϊ γ' οἶω
 πρίν γ' ἀποπαύσεσθαι, πρίν γ' ἢ ἕτερόν γε πεσόντα
 αἵματος ἄσαι Ἄρηα, ταλαύρινον πολεμιστήν.”

Ὡς φάμενος προέηκε· βέλος δ' ἵθυνεν Ἀθήνη 290
 ῥίνα παρ' ὀφθαλμόν, λευκοὺς δ' ἐπέρησεν ὀδόντας.
 τοῦ δ' ἀπὸ μὲν γλῶσσαν πρυμνὴν τάμε χαλκὸς ἀτειρήs,
 αἰχμὴ δ' ἐξελύθη παρὰ νείατον ἀνθρεῶνα·
 ἥριπε δ' ἐξ ὀχέων, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ
 αἰόλα παμφανόωντα, παρέτρεσαν δέ οἱ ἵπποι 295
 ὠκύποδες· τοῦ δ' αὖθι λύθη ψυχὴ τε μένος τε.

Αἰνείας δ' ἀπόρουσε σὺν ἀσπίδι δουρί τε μακρῷ,
 δείσας μὴ πῶς οἱ ἐρυσαίατο νεκρὸν Ἀχαιοί.
 ἀμφὶ δ' ἄρ' αὐτῷ βαῖνε λέων ὥς ἀλκὶ πεποιθώς,
 πρόσθε δέ οἱ δόρυ τ' ἔσχε καὶ ἀσπίδα πάντοσ' ἔϊσθη, 300
 τὸν κτάμεναι μεμαῶς ὅς τις τοῦ γ' ἀντίος ἔλθοι,
 σμερδαλέα ἰάχων· ὁ δὲ χερμάδιον λάβε χειρὶ
 Τυδεΐδης, μέγα ἔργον, ὃ οὐ δύο γ' ἄνδρε φέροιεν,
 οἷοι νῦν βροτοὶ εἰς· ὁ δέ μιν ῥέα πάλλε καὶ οἶος.
 τῷ βάλεν Αἰνείας κατ' ἰσχίον, ἔνθα τε μηρὸς 305
 ἰσχύϊ ἐνστρέφεται, κοτύλην δέ τέ μιν καλέουσι·
 θλάσσε δέ οἱ κοτύλην, πρὸς δ' ἄμφω ῥῆξε τένοντε·
 ᾧσε δ' ἀπὸ ῥινὸν τρηχὺς λίθος· αὐτὰρ ὃ γ' ἦρως
 ἔστη γυνῆς ἐριπὼν καὶ ἐρείσατο χειρὶ παχείῃ
 γαίης· ἀμφὶ δὲ ὅσσε κελαινὴ νῦξ ἐκάλυψε. 310

Καὶ νῦν κεν ἔνθ' ἀπόλοιτο ἄναξ ἀνδρῶν Αἰνείας,
 εἰ μὴ ἄρ' ὄξυ νόησε Διὸς θυγάτηρ Ἀφροδίτη,

μήτηρ, ἣ μιν ὑπ' Ἀγχίση τέκε βουκολέοντι·
 ἀμφὶ δ' ἔδν φίλον υἷον ἐχεύατο πῆχες λευκῶ,
 πρόσθε δέ οἱ πέπλοιο φαεινοῦ πτύγμ' ἐκάλυψεν, 315
 ἕρκος ἔμεν βελέων, μή τις Δαναῶν ταχυπόλων
 χαλκὸν ἐνὶ στήθεσσι βαλὼν ἐκ θυμὸν ἔλοιτο.

Ἦ μὲν ἔδν φίλον υἷον ὑπεξέφερεν πολέμοιο·
 οὐδ' υἱὸς Καπανῆος ἐλήθετο συνθεσιῶν
 τάων ἄς ἐπέτελλε βοῆν ἀγαθὸς Διομήδης, 320
 ἀλλ' ὃ γε τοὺς μὲν ἐοὺς ἠρύκακε μώνυχας ἵππους
 νόσφιν ἀπὸ φλοίσβου, ἐξ ἄντυγος ἠνία τείνας,
 Αἰνείαιο δ' ἐπαΐξας καλλίτριχας ἵππους
 ἐξέλασε Τρώων μετ' ἐϋκνήμιδας Ἀχαιοὺς.
 δῶκε δὲ Δηϊπύλῳ, ἐτάρῳ φίλῳ, δν περὶ πάσης 325
 τίεν ὁμηλικίης, ὅτι οἱ φρεσὶν ἄρτια ᾔδη,
 νηυσὶν ἔπι γλαφυρῇσιν ἐλαννέμεν· αὐτὰρ ὃ γ' ἥρωσ
 ὦν ἵππων ἐπιβὰς ἔλαβ' ἠνία σιγαλόεντα,
 αἶψα δὲ Τυδεΐδην μέθεπε κρατερώνυχας ἵππους
 ἔμμεμαῶς· ὃ δὲ Κύπριον ἐπ' ὤχετο νηλεῖ χαλκῷ, 330
 γιγνώσκων ὃ τ' ἀναλκίς ἔην θεός, οὐδὲ θεάων
 τάων αἶ τ' ἀνδρῶν πόλεμον κάτα κοιρανέουσιν,
 οὔτ' ἄρ' Ἀθηναίῃ οὔτε πτολίπορθος Ἐννώ.
 ἀλλ' ὅτε δὴ ῥ' ἐκίχανε πολλὸν καθ' ὅμιλον ὀπάζων,
 ἔνθ' ἐπορεζάμενος μεγαθύμου Τυδέος υἱὸς 335
 ἄκρην οὔτασε χεῖρα μετάλμενος ὀξέϊ δουρὶ
 ἀβληχρήν· εἶθαρ δὲ δόρυ χροδὸς ἀντετόρησεν
 ἀμβροσίου διὰ πέπλου, ὃν οἱ Χάριτες κάμον αὐταί,
 πρυμνὸν ὕπερ θέναρ· ῥέε δ' ἄμβροτον αἶμα θεοῖο,
 ἰχώρ, οἶός περ τε ῥέει μακάρεσσι θεοῖσιν· 340
 οὐ γὰρ σῖτον ἔδουσ', οὐ πίνουσ' αἶθοπα οἶνον,
 τοῦνεκ' ἀναίμονές εἰσι καὶ ἀθάνατοι καλέονται.
 ἣ δὲ μέγα ἰάχουσα ἀπὸ ἔο κάββαλεν υἷόν·
 καὶ τὸν μὲν μετὰ χερσὶν ἐρύσατο Φοῖβος Ἀπόλλων

κυανέῃ νεφέλῃ, μή τις Δαναῶν ταχυπώλων
 χαλκὸν ἐνὶ στήθεσσι βαλὼν ἐκ θυμὸν ἔλοιτο·
 τῇ δ' ἐπὶ μακρὸν αὔσε βοῇν ἀγαθὸς Διομήδης·
 “εἶκε, Διὸς θύγατερ, πολέμου καὶ δηϊοτήτος·
 ἦ οὐχ ἅλῃς ὅττι γυναικας ἀνάλκιδας ἡπεροπεύεις ;
 εἰ δὲ σύ γ' ἐς πόλεμον πωλήσεται, ἦ τέ σ' οἴω
 345
 ῥιγῇσιν πόλεμόν γε καὶ εἴ χ' ἐτέρωθι πύθῃαι.”

Ὡς ἔφαθ', ἡ δ' ἀλύουσ' ἀπεβήσето, τείρετο δ' αἰνῶς·
 τὴν μὲν ἄρ' Ἴρις ἐλοῦσα ποδῆνεμος ἔξαγ' ὁμίλου
 ἀχθομένην ὁδύνησι, μελαίνετο δὲ χρόα καλόν.
 εὗρεν ἔπειτα μάχης ἐπ' ἀριστερὰ θοῦρον Ἄρηα
 355
 ἤμενον· ἡέρι δ' ἔγχος ἐκέκλιτο καὶ ταχέ' ἵππω·
 ἡ δὲ γυνὴ ἔριπούσα κασιγνήτοιο φίλοιο
 πολλὰ λισσομένη χρυσάμπυκας ἤτεεν ἵππους·
 “φίλε κασίγνητε, κόμισαί τέ με δὸς δέ μοι ἵππους,
 ὄφρ' ἐς Ὀλυμπον ἴκωμαι, ἵν' ἀθανάτων ἔδος ἐστί.
 360
 λίην ἄχθομαι ἔλκος, ὃ με βροτὸς οὕτασεν ἀνὴρ,
 Τυδεΐδης, ὃς νῦν γε καὶ ἂν Διὶ πατρὶ μάχοιτο.”

Ὡς φάτο, τῇ δ' ἄρ' Ἄρης δῶκε χρυσάμπυκας ἵππους·
 ἡ δ' ἐς δίφρουν ἔβαινευ ἀκηχεμένη φίλον ἦτορ,
 παρ δέ οἱ Ἴρις ἔβαινε καὶ ἡνία λάζετο χερσί,
 365
 μάστιξεν δ' ἐλάαν, τὼ δ' οὐκ ἀέκοντε πετέσθην.
 αἶψα δ' ἔπειθ' ἴκοντο θεῶν ἔδος, αἰπὺν Ὀλυμπον·
 ἔνθ' ἵππους ἔστησε ποδῆνεμος ὠκέα Ἴρις
 λύσας' ἐξ ὀχέων, παρὰ δ' ἀμβρόσιον βάλεν εἶδαρ·
 ἡ δ' ἐν γούνασι πίπτε Διώνης δι' Ἀφροδίτῃ,
 370
 μητρὸς ἐῆς· ἡ δ' ἀγκὰς ἐλάζετο θυγατέρα ἦν,
 χειρὶ τέ μιν κατέρεξεν ἔπος τ' ἔφατ' ἐκ τ' ὀνόμαζε·
 “τίς νύ σε τοιάδ' ἔρεξε, φίλον τέκος, Οὐρανίωνων
 μαψιδίως, ὥς εἴ τι κακὸν ῥέζουσιν ἐνωπῇ ;”

Τὴν δ' ἡμείβετ' ἔπειτα φιλομμειδῆς Ἀφροδίτῃ·
 375
 “οὔτά με Τυδέος νιός, ὑπέρθυμος Διομήδης,

οὔνεκ' ἐγὼ φίλον υἷον ὑπεξέφερον πολέμοιο,
 Αἰνείαν, ὃς ἐμοὶ πάντων πολὺ φίλτατός ἐστιν.
 οὐ γὰρ ἔτι Τρώων καὶ Ἀχαιῶν φύλοπις αἰνῇ,
 ἀλλ' ἤδη Δαναοὶ γε καὶ ἀθανάτοισι μάχονται." 380

Τὴν δ' ἡμέμβετ' ἔπειτα Διώνη, δῖα θεάων·
 "τέτλαθι, τέκνον ἐμόν, καὶ ἀνάσχεο κηδομένη περ·
 πολλοὶ γὰρ δὴ τλήμεν Ὀλύμπια δώματ' ἔχοντες
 ἐξ ἀνδρῶν, χαλέπ' ἄλγε' ἐπ' ἀλλήλοισι τιθέντες.
 τλῇ μὲν Ἄρης, ὅτε μιν Ὠτος κρατερός τ' Ἐφιάλτης, 385
 παῖδες Ἀλωῆος, δῆσαν κρατερῶ ἐνὶ δεσμῶ·

χαλκῆψ δ' ἐν κεράμφω δέδετο τρισκαίδεκα μῆνας·
 καὶ νύ κεν ἔνθ' ἀπόλοιτο Ἄρης ἄτος πολέμοιο,
 εἰ μὴ μητρυνή, περικαλλῆς Ἡερίβοια,
 Ἑρμῆα ἐξήγγειλεν· ὃ δ' ἐξέκλεψεν Ἄρηα 390
 ἤδη τειρόμενον, χαλεπὸς δέ ἐ δεσμός ἐδάμνα.

τλῇ δ' Ἥρη, ὅτε μιν κρατερὸς παῖς Ἀμφιτρύωνος
 δεξιτερὸν κατὰ μαζὸν οἷστῶ τριγλώχινι
 βεβλήκει· τότε καὶ μιν ἀνήκεστον λάβεν ἄλγος.

τλῇ δ' Αἶδης ἐν τοῖσι πελώριος ὦκυν οἷστόν,
 εὐτέ μιν ὠπτὸς ἀνὴρ, υἷος Διὸς αἰγιόχοιο,
 ἐν Πύλῳ ἐν νεκύεσσι βαλὼν ὀδύνησιν ἔδωκεν·
 αὐτὰρ ὃ βῆ πρὸς δῶμα Διὸς καὶ μακρὸν Ὀλυμπον
 κῆρ ἀχέων, ὀδύνησι πεπαρμένος· αὐτὰρ οἷστὸς
 ὦμφ' ἐνι στιβαρῶ ἡλήλατο, κῆδε δὲ θυμόν. 400

τῷ δ' ἐπὶ Παιήων ὀδυνήφατα φάρμακα πάσσω
 ἠκέσατ'· οὐ μὲν γάρ τι καταθνητός γ' ἐτέτυκτο.
 σχέτλιος, ὀβριμοεργός, ὃς οὐκ ὅθεται αἷσυλα ῥέζων,
 ὃς τόξοισιν ἔκηδε θεούς, οἳ Ὀλυμπον ἔχουσι.
 σοὶ δ' ἐπὶ τοῦτον ἀνῆκε θεὰ γλαυκῶπις Ἀθήνη· 405
 νήπιος, οὐδὲ τὸ οἶδε κατὰ φρένα Τυδέος υἷός,
 ὅττι μάλ' οὐ δηναῖος ὃς ἀθανάτοισι μάχεται,
 οὐδέ τί μιν παῖδες ποτὶ γούνασι παππάζουσιν

ἐλθόντ' ἐκ πολέμοιο καὶ αἰνῆς δηϊοτήτος.

τῷ νῦν Τυδεΐδης, εἰ καὶ μάλα καρτερός ἐστι, 410
φραζέσθω μὴ τίς οἱ ἀμείνων σείο μάχηται,
μὴ δὴν Αἰγιάλεια, περίφρων Ἀδρηστίνη,
ἐξ ὕπνου γοόωσα φίλους οἰκῆας ἐγείρη,
κουρίδιον ποθέουσα πόσιν, τὸν ἄριστον Ἀχαιῶν,
ἰφθίμη ἄλοχος Διομήδεος ἱπποδάμοιο.” 415

Ἡ ρά, καὶ ἀμφοτέρησιν ἀπ' ἰχῶ χειρὸς ὁμόργυν·
ἄλθετο χεῖρ, ὀδύναι δὲ κατηπιόωντο βαρεῖαι.
αἱ δ' αὐτ' εἰσορόωσαι Ἀθηναίη τε καὶ Ἥρη
κερτομίοις ἐπέεσσι Δία Κρονίδην ἐρέθιζον.
τοῖσι δὲ μύθων ἦρχε θεὰ γλαυκῶπις Ἀθήνη· 420
“ Ζεῦ πάτερ, ἦ ρά τί μοι κεχολώσεται, ὅττι κεν εἴπω ;
ἦ μάλα δὴ τινα Κύπρις Ἀχαιϊάδων ἀνιείσα
Τρωσὶν ἅμα σπέσθαι, τοὺς νῦν ἔκπαγλ' ἐφίλησε,
τῶν τινὰ καρρέζουσα Ἀχαιϊάδων ἐϋπέπλων
πρὸς χρυσῇ περόνῃ καταμύξατο χεῖρα ἀραιήν.” 425

ᾧ φάτο, μείδησεν δὲ πατὴρ ἀνδρῶν τε θεῶν τε,
καὶ ρά καλεσσάμενος προσέφη χρυσῇν Ἀφροδίτην·
“ οὐ τοι, τέκνον ἐμόν, δέδοται πολεμῆϊα ἔργα,
ἀλλὰ σύ γ' ἱμερόεντα μετέρχεο ἔργα γάμοιο,
ταῦτα δ' Ἀρηϊ θεῷ καὶ Ἀθήνῃ πάντα μελήσει.” 430

ᾧ οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον,
Αἰνεΐα δ' ἐπόρουσε βοὴν ἀγαθὸς Διομήδης,
γιγνώσκων ὃ οἱ αὐτὸς ὑπείρεχε χεῖρας Ἀπόλλων·
ἀλλ' ὃ γ' ἄρ' οὐδὲ θεὸν μέγαν ἄζετο, ἔτεο δ' αἰεὶ
Αἰνεΐαν κτεῖναι καὶ ἀπὸ κλυτὰ τεύχεα δῦσαι. 435
τρεῖς μὲν ἔπειτ' ἐπόρουσε κατακτάμεναι μενεαίνων,
τρεῖς δέ οἱ ἐστυφέλιξε φαεινὴν ἀσπίδ' Ἀπόλλων·
ἀλλ' ὅτε δὴ τὸ τέταρτον ἐπέσσυτο δαίμονι ἴσος,
δεινὰ δ' ὁμοκλήσας προσέφη ἐκάεργος Ἀπόλλων·
“ φράζεο, Τυδεΐδῃ, καὶ χάζεο, μηδὲ θεοῖσιν 440

ἴσ' ἔθελε φρονέειν, ἐπεὶ οὐ ποτε φῦλον ὁμοῖον
ἀθανάτων τε θεῶν χαμαὶ ἐρχομένων τ' ἀνθρώπων.”

ἌΩς φάτο, Τυδεΐδης δ' ἀνεχάζετο τυτθὸν ὀπίσσω,
μῆνιν ἀλευάμενος ἑκατηβόλου Ἀπόλλωνος.

Αἰνείαν δ' ἀπάτερθεν ὁμίλου θῆκεν Ἀπόλλων 445

Περγάμῳ εἰν ἱερῇ, ὅθι οἱ νηὸς γ' ἐτέτυκτο.

ἦ τοι τὸν Λητώ τε καὶ Ἄρτεμις ἰοχέαιρα

ἐν μεγάλῳ ἀδύτῳ ἀκέοντό τε κύδαινόν τε·

αὐτὰρ ὁ εἶδωλον τεῦξ' ἀργυρότοξος Ἀπόλλων

αὐτῷ τ' Αἰνείᾳ ἔκελον καὶ τεύχεσι τοῖον, 450

ἀμφὶ δ' ἄρ' εἰδὼλῳ Τρῶες καὶ δῖοι Ἀχαιοὶ

δῆνουν ἀλλήλων ἀμφὶ στήθεσσι βοείας

ἄσπίδας εὐκύκλους λαισῆϊά τε πτερόεντα.

δὴ τότε θοῦρον Ἄρῃα προσηύδα Φοῖβος Ἀπόλλων·

“Ἄρες Ἄρες βροτολοιγέ, μαιφόνε, τειχεσιπλῆτα, 455

οὐκ ἂν δὴ τόνδ' ἄνδρα μάχης ἐρύσαιο μετελθών,

Τυδεΐδην, ὃς νῦν γε καὶ ἂν Διὶ πατρὶ μάχοιτο ;

Κύπριδα μὲν πρῶτα σχεδὸν οὔτασε χεῖρ' ἐπὶ καρπῷ,

αὐτὰρ ἔπειτ' αὐτῷ μοι ἐπέσσυτο δαίμονι ἴσος.”

ἌΩς εἰπὼν αὐτὸς μὲν ἐφέεζτο Περγάμῳ ἄκρῃ, 460

Τρῶας δὲ στίχας οὐλος Ἄρης ὥτρυνε μετελθών,

εἰδόμενος Ἀκάμαντι θοῷ ἡγήτορι Θρηκῶν·

νιάσι δὲ Πριάμοιο διοτρεφέεσσι κέλευεν·

“ὦ νιεῖς Πριάμοιο, διοτρεφέος βασιλῆος,

ἔς τί ἔτι κτείνεσθαι ἔασετε λαὸν Ἀχαιοῖς ; 465

ἦ εἰς ὃ κεν ἀμφὶ πύλης εὐποιήτησι μάχωνται ;

κεῖται ἀνὴρ ὃν τ' ἴσον ἐτίομεν Ἐκτορι δίῳ,

Αἰνείας, υἱὸς μεγαλήτορος Ἀγχίσαο·

ἀλλ' ἄγετ' ἐκ φλοίσβοιο σαώσομεν ἐσθλὸν ἑταῖρον.”

ἌΩς εἰπὼν ὥτρυνε μένος καὶ θυμὸν ἐκάστον. 470

ἔνθ' αὖ Σαρπηδὼν μάλα νείκεσεν Ἐκτορα δῖον·

“Ἐκτορ, πῇ δὴ τοι μένος οἴχεται ὃ πρὶν ἔχεσκες ;

φῆς που ἄτερ λαῶν πόλιν ἐξέμεν ἠδ' ἐπικούρων
 οἶος, σὺν γαμβροῖσι κασιγνήτοισί τε σοῖσι.
 τῶν νῦν οὗ τιν' ἐγὼν ἰδέειν δύναμ' οὐδὲ νοῆσαι, 475
 ἀλλὰ καταπτώσσουσι κύνες ὥς ἀμφὶ λέοντα·
 ἡμεῖς δ' αὖ μαχόμεσθ', οἷ πέρ τ' ἐπίκουροι ἔνειμεν.
 καὶ γὰρ ἐγὼν ἐπίκουρος ἐὼν μάλα τηλόθεν ἦκω·
 τηλοῦ γὰρ Λυκίῃ, Ξάνθῳ ἐπι δινήμενι,
 ἔνθ' ἄλοχόν τε φίλῃν ἔλιπον καὶ νήπιον υἱόν, 480
 καὶ δὲ κτήματα πολλά, τὰ τ' ἔλδεται ὅς κ' ἐπιδευής.
 ἀλλὰ καὶ ὥς Λυκίους ὀτρύνω καὶ μέμον' αὐτοὺς
 ἀνδρὶ μαχήσασθαι· ἀτὰρ οὗ τί μοι ἐνθάδε τοῖον
 οἶόν κ' ἡὲ φέροιεν Ἀχαιοὶ ἢ κεν ἄγοιεν·
 τύνῃ δ' ἔστηκας, ἀτὰρ οὐδ' ἄλλοισι κελεύεις 485
 λαοῖσιν μενέμεν καὶ ἀμννέμεναι ὥρεσσι.
 μή πως, ὥς ἀψῖσι λίνου ἀλόντε πανάγρου,
 ἀνδράσι δυσμενέεσσιν ἔλωρ καὶ κύρμα γέννησθε·
 οἱ δὲ τάχ' ἐκπέρσουσ' εὖ ναιομένην πόλιν ὑμήν.
 σοὶ δὲ χρὴ τάδε πάντα μέλειν νύκτας τε καὶ ἡμαρ, 490
 ἀρχοὺς λισσομένῳ τηλεκλειτῶν ἐπικούρων
 νωλεμέως ἐχέμεν, κρατερὴν δ' ἀποθέσθαι ἐνιπῆν."

Ὡς φάτο Σαρπηδῶν, δάκε δὲ φρένας Ἑκτορι μῦθος·
 αὐτίκα δ' ἐξ ὀχέων σὺν τεύχεσιν ἄλτο χαμᾶζε,
 πάλλων δ' ὀξέα δοῦρα κατὰ στρατὸν ὥχετο πάντῃ, 495
 ὀτρύνων μαχέσασθαι, ἔγειρε δὲ φύλοπιν αἰνῆν.
 οἱ δ' ἐλελίχθησαν καὶ ἐναντίοι ἔσταν Ἀχαιῶν·
 Ἀργεῖοι δ' ὑπέμειναν ἀολλέες οὐδ' ἐφόβηθεν.
 ὥς δ' ἄνεμος ἄχνας φορέει ἱερὰς κατ' ἁλῶας
 ἀνδρῶν λικμώντων, ὅτε τε ξανθὴ Δημήτηρ 500
 κρίνῃ ἐπειγομένων ἀνέμων καρπὸν τε καὶ ἄχνας,
 αἱ δ' ὑπολευκαίνονται ἀχυρμαί· ὥς τότε Ἀχαιοὶ
 λευκοὶ ὑπερθε γέγοντο κονισάλῳ, ὅν ῥα δι' αὐτῶν
 οὐρανὸν ἐς πολύχαλκον ἐπέπληγον πόδες ἵππων,

ἀψ ἐπιμισγομένων· ὑπὸ δ' ἔστρεφον ἡνιοχῆες. 505
 οἱ δὲ μένος χειρῶν ἰθὺς φέρον· ἀμφὶ δὲ νύκτα
 θοῦρος Ἄρης ἐκάλυψε μάχη Τρώεσσιν ἀρήγων,
 πάντοσ' ἐποικόμενος· τοῦ δ' ἐκραΐαινεν ἐφετμὰς
 Φοῖβου Ἀπόλλωνος χρυσαόρου, ὃς μιν ἀνώγει 510
 Τρωσὶν θυμὸν ἐγείραι, ἐπεὶ ἶδε Παλλάδ' Ἀθήνην
 οἰχομένην· ἥ γάρ ῥα πέλεν Δαναοῖσιν ἀρηγῶν.
 αὐτὸς δ' Αἰνείαν μάλα πόνος ἐξ ἀδύτοιο
 ἦκε, καὶ ἐν στήθεσσι μένος βάλε ποιμένι λαῶν.
 Αἰνείας δ' ἐτάροισι μεθίστατο· τοὶ δ' ἐχάρησαν,
 ὥς εἶδον ζῶόν τε καὶ ἄρτεμέα προσιόντα 515
 καὶ μένος ἐσθλὸν ἔχοντα· μετάλλησάν γε μὲν οὐ τι.
 οὐ γὰρ ἔα πόνος ἄλλος, δὴ ἀργυρότοξος ἔγειρεν
 Ἄρης τε βροτολογὸς Ἔρις τ' ἄμοτον μεμαυῖα.

Τοὺς δ' Αἴαντε δύνω καὶ Ὀδυσσεὺς καὶ Διομήδης
 ὦτρυνον Δαναοὺς πολεμιζέμεν· οἱ δὲ καὶ αὐτοὶ 520
 οὔτε βίας Τρώων ὑπεδείδισαν οὔτε ἰωκάς,
 ἀλλ' ἔμενον νεφέλῃσιν ἐοικότες, ἅς τε Κρονίων
 νηνεμῆς ἔστησεν ἐπ' ἀκροπόλοισιν ὄρεσσιν
 ἀτρέμας, ὅφρ' εὖδῃσι μένος Βορέας καὶ ἄλλων
 ζαχρηῶν ἀνέμων, οἳ τε νέφεα σκιάοντα 525
 πνοιῇσιν λιγυρῇσι διασκιδνᾷσιν ἀέντες·
 ὧς Δαναοὶ Τρώας μένον ἐμπεδον οὐδ' ἐφέβοντο.
 Ἀτρεΐδης δ' ἀν' ὄμιλον ἐφοίτα πολλὰ κελεύων·
 “ὦ φίλοι, ἀνέρες ἔστε καὶ ἄλκιμον ἦτορ ἔλεσθε,
 ἀλλήλους τ' αἰδεῖσθε κατὰ κρατερὰς ὑσμίνας· 530
 αἰδομένων ἀνδρῶν πλέονες σόοι ἢ ἐπέφανται·
 φευγόντων δ' οὐτ' ἄρ κλέος ὄρνυται οὔτε τις ἀλκή.”

Ἦ, καὶ ἀκόντισε δουρὶ θοῶς, βάλε δὲ πρόμον ἄνδρα,
 Αἰνείω ἔταρον μεγαθύμου, Δηϊκόωντα
 Περγασίδην, δὴ Τρώες ὁμῶς Πριάμοιο τέκεσσι 535
 τῖον, ἐπεὶ θοδὸς ἔσκε μετὰ πρότοισι μάχεσθαι.

τόν ρα κατ' ἀσπίδα δουρὶ βάλε κρείων Ἀγαμέμνων
 ἢ δ' οὐκ ἔγχος ἔρυτο, διαπρὸ δὲ εἷσατο χαλκός,
 νειαίρῃ δ' ἐν γαστρὶ διὰ ζωστήῃρος ἔλασσε·
 δούπησεν δὲ πεσών, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ. 540

Ἔνθ' αὖτ' Αἰνείας Δαναῶν ἔλεν ἄνδρας ἀρίστους,
 νῆε Διοκλῆος, Κρήθωνά τε Ὀρσίλοχόν τε,
 τῶν ρα πατὴρ μὲν ἔναιεν ἐϋκτιμένη ἐνὶ Φηρή,
 ἀφνειὸς βιότοιο, γένος δ' ἦν ἐκ ποταμοῖο
 Ἀλφειοῦ, ὅς τ' εὐρὺν ῥέει Πυλίων διὰ γαίης, 545
 ὅς τέκετ' Ὀρσίλοχον πολέεσσ' ἄνδρεςσιν ἀνακτα·
 Ὀρσίλοχος δ' ἄρ' ἔτικτε Διοκλῆα μεγάλθυμον,
 ἐκ δὲ Διοκλῆος διδυμάουε παῖδε γενέσθην,
 Κρήθων Ὀρσίλοχός τε, μάχης εὖ εἰδότε πάσης.
 τὼ μὲν ἄρ' ἠβήσαντε μελαινάων ἐπὶ νηῶν 550
 Ἴλιον εἰς εὐπωλον ἄμ' Ἀργείοισιν ἐπέσθην,
 τιμὴν Ἀτρεΐδης, Ἀγαμέμνονι καὶ Μενελάῳ,
 ἀρνυμένω· τὼ δ' αὖθι τέλος θανάτοιο κάλυψεν.
 οἷω τώ γε λέοντε δύω ὄρεος κορυφῇσιν
 ἔτραφέτην ὑπὸ μητρὶ βαθείης τάρφεσιν ὕλης· 555
 τὼ μὲν ἄρ' ἀρπάζοντε βόας καὶ ἵφια μῆλα
 σταθμοὺς ἀνθρώπων κεραΐζετον, ὄφρα καὶ αὐτῷ
 ἀνδρῶν ἐν παλάμῃσι κατέκταθεν ὀξέϊ χαλκῷ·
 τοίω τὼ χεῖρεςσιν ὑπ' Αἰνείαιο δαμέντε
 καππεσέτην, ἐλάτησιν ἐοικότες ὑψηλῇσι. 560

Τὼ δὲ πεσόντ' ἐλέησεν ἀρηϊφίλος Μενέλαος,
 βῆ δὲ διὰ προμάχων κεκορυθμένος αἶθοπι χαλκῷ,
 σείων ἐγχείην· τοῦ δ' ὤτρυνεν μένος Ἄρης,
 τὰ φρονέων, ἵνα χερσὶν ὑπ' Αἰνείαιο δαμείη.
 τὸν δ' ἶδεν Ἀντίλοχος, μεγαθύμου Νέστορος υἱός, 565
 βῆ δὲ διὰ προμάχων· περὶ γὰρ δῖε ποιμένι λαῶν,
 μή τι πάθοι, μέγα δέ σφας ἀποσφήλειε πόνοιο.
 τῷ μὲν δὴ χεῖράς τε καὶ ἔγχεα δξυόεντα

ἀντίον ἀλλήλων ἐχέτην μεμαῶτε μάχεσθαι·
 Ἀντίλοχος δὲ μάλ' ἄγχι παρίστατο ποιμένι λαῶν. 570

Αἰνείας δ' οὐ μείνε, θοός περ ἔων πολεμιστής,
 ὥς εἶδεν δύο φῶτε παρ' ἀλλήλοισι μένοντε.
 οἱ δ' ἐπεὶ οὖν νεκροὺς ἔρυσαν μετὰ λαὸν Ἀχαιῶν,
 τὼ μὲν ἄρα δειλὴν βαλέτην ἐν χερσὶν ἐταίρων,
 αὐτὼ δὲ στρεφθέντε μετὰ πρώτοισι μαχέσθην. 575

Ἔνθα Πυλαιμένεα ἐλέτην ἀτάλαντον Ἄρηϊ,
 ἀρχὸν Παφλαγόνων μεγαθύμων ἀσπιστῶν.
 τὸν μὲν ἄρ' Ἀτρεΐδης δουρικλειτὸς Μενέλαος
 ἔσταότ' ἐγχεῖ νύξε κατὰ κληῖδα τυχήσας·

Ἀντίλοχος δὲ Μύδωνα βάλ', ἡνίοχον θεράποντα, 580
 ἔσθλὸν Ἀτυμνιάδην—ὁ δ' ὑπέστρεφε μώνυχας ἵππους—
 χερμαδίῳ ἀγκῶνα τυχὼν μέσον· ἐκ δ' ἄρα χειρῶν
 ἡνία λεύκ' ἐλέφαντι χαμαὶ πέσον ἐν κονίησιν.

Ἀντίλοχος δ' ἄρ' ἐπαΐξας ξίφει ἤλασε κόρσην·
 αὐτὰρ ὁ γ' ἀσθμαίνων εὐεργέος ἔκπεσε δίφρου 585
 κύμβαχος ἐν κονίησιν ἐπὶ βρεχμόν τε καὶ ὦμους.

δηθὰ μάλ' ἐστήκει—τύχε γάρ ῥ' ἀμάθοιο βαθείης—
 ὄφρ' ἵππω πλήξαντε χαμαὶ βάλλον ἐν κονίησι·
 τοὺς ἵμας Ἀντίλοχος, μετὰ δὲ στρατὸν ἤλας Ἀχαιῶν.

Τοὺς δ' Ἔκτωρ ἐνόησε κατὰ στίχας, ὦρτο δ' ἐπ' αὐτοὺς
 κεκληγώς· ἅμα δὲ Τρώων εἶποντο φάλαγγες 591

καρτεραί· ἦρχε δ' ἄρα σφιν Ἄρης καὶ πότνι Ἐννώ,
 ἣ μὲν ἔχουσα Κυδοιμὸν ἀναιδέα δηϊοτήτος,
 Ἄρης δ' ἐν παλάμησι πελώριον ἔγχος ἐνώμα,
 φοίτα δ' ἄλλοτε μὲν πρόσθ' Ἐκτορος, ἄλλοτ' ὀπισθε.

Τὸν δὲ ἰδὼν ῥίγησε βοὴν ἀγαθὸς Διομήδης· 596
 ὥς δ' ὅτ' ἀνὴρ ἀπάλαμνος, ἰὼν πολέος πεδίοιο,
 στήῃ ἐπ' ὠκυρόῳ ποταμῷ ἄλαδε προρέοντι,
 ἀφρῷ μορμύροντα ἰδὼν, ἀνά τ' ἔδραμ' ὀπίσσω,
 ὥς τότε Τυδεΐδης ἀνεχάζετο, εἶπέ τε λαῶ· 600

“ὦ φίλοι, οἷον δὴ θανμάζομεν Ἐκτορα δῖον
αἰχμητὴν τ' ἔμεναι καὶ θαρσαλέον πολεμιστὴν·
τῷ δ' αἰεὶ πάρα εἰς γε θεῶν, ὃς λοιγὸν ἀμύνει·
καὶ νῦν οἱ πάρα κείνος Ἄρης, βροτῷ ἀνδρὶ ἐοικώς.
ἀλλὰ πρὸς Τρώας τετραμμένοι αἰὲν ὀπίσσω
εἴκετε, μῆδὲ θεοῖς μενεαινέμεν ἱφὶ μάχεσθαι.”

605

ἌΩς ἄρ' ἔφη, Τρώες δὲ μάλα σχεδὸν ἤλυθον αὐτῶν.
ἔνθ' Ἐκτωρ δύο φῶτε κατέκτανεν εἰδότε χάρμης,
εἷν ἐνὶ δῖφρῳ ἑόντε, Μενέσθην Ἀγχιάλόν τε.
τῷ δὲ πεσόντ' ἐλέησε μέγας Τελαμώνιος Αἴας·
στῇ δὲ μάλ' ἐγγὺς ἰών, καὶ ἀκόντισε δουρὶ φαεινῷ,
καὶ βάλεν Ἀμφιον, Σελάγου υἱόν, ὃς ῥ' ἐνὶ Παισῷ
ναῖε πολυκτῆμων πολυλήϊος· ἀλλὰ ἑ μοῖρα
ἦγ' ἐπικουρήσουτα μετὰ Πριάμόν τε καὶ υἱας.
τόν ῥα κατὰ ζωστήρα βάλεν Τελαμώνιος Αἴας,
νειαίρη δ' ἐν γαστρὶ πάγῃ δολιχόσκιον ἔγχος,
δούπησεν δὲ πεσών· ὁ δ' ἐπέδραμε φαίδιμος Αἴας
τεύχεα συλήσων· Τρώες δ' ἐπὶ δούρατ' ἔχευαν
ὀξέα παμφανώοντα· σάκος δ' ἀνεδέξατο πολλά.
αὐτὰρ ὁ λαὸς προσβάς ἐκ νεκροῦ χάλκεον ἔγχος
ἐσπάσατ'· οὐδ' ἄρ' ἔτ' ἄλλα δυνήσατο τεύχεα καλὰ
ῥομοῖν ἀφελέσθαι· ἐπείγετο γὰρ βελέεσσι.

610

615

620

625

δεῖσε δ' ὃ γ' ἀμφίβασιν κρατερὴν Τρώων ἀγερῶχων,
οἳ πολλοὶ τε καὶ ἐσθλοὶ ἐφέστασαν ἔγχε' ἔχοντες,
οἳ ἑ μέγαν περ ἑόντα καὶ ἱφθιμον καὶ ἀγαυὸν
ῥωσαν ἀπὸ σφείων· ὁ δὲ χασσάμενος πελεμήχθη.

ἌΩς οἱ μὲν πονέοντο κατὰ κρατερὴν ὑσμίνην·
Τληπόλεμον δ' Ἡρακλεΐδην ἦν τε μέγαν τε,
ῥωσεν ἐπ' ἀντιθέῳ Σαρπηδόνι μοῖρα κραταιή.
οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
υἱὸς θ' υἱωνός τε Διὸς νεφεληγερέταο,
τὸν καὶ Τληπόλεμος πρότερος πρὸς μῦθον ἔειπε·

630

“Σαρπηδὸν, Λυκίων βουληφόρε, τίς τοι ἀνάγκη
 πτώσσειν ἐνθαδ’ ἐόντι μάχης ἀδαήμονι φωτί ;
 ψευδόμενοι δέ σέ φασι Διὸς γόνον αἰγιόχοιο 635
 εἶναι, ἐπεὶ πολλὸν κείνων ἐπιδεύεαι ἀνδρῶν
 οἳ Διὸς ἐξεγένοντο ἐπὶ προτέρων ἀνθρώπων,
 ἀλλ’ οἷόν τινά φασι βῆην Ἑρακληΐην
 εἶναι, ἐμὸν πατέρα θρασυμέννονα θυμολέοντα·
 ὅς ποτε δεῦρ’ ἐλθὼν ἔνεχ’ ἵππων Λαομέδοντος 640
 ἐξ οἷης σὺν νηυσὶ καὶ ἀνδράσι παυροτέροισιν
 Ἴλιον ἐξαλάπαξε πόλιν, χήρωσε δ’ ἀγυιάς·
 σοὶ δὲ κακὸς μὲν θυμός, ἀποφθινύθουσι δὲ λαοί.
 οὐδέ τί σε Τρώεσσιν ὀϊόμαι ἄλκαρ ἔσσεσθαι
 ἐλθόντ’ ἐκ Λυκίης, οὐδ’ εἰ μάλα καρτερός ἐσσι, 645
 ἀλλ’ ὑπ’ ἐμοὶ δμηθέντα πύλας Ἀΐδαο περήσειν.”

Τὸν δ’ αὖ Σαρπηδὼν Λυκίων ἀγὸς ἀντίον ἠΰδα·
 “Τληπόλεμ’, ἦ τοι κείνος ἀπώλεσεν Ἴλιον ἱρήν
 ἀνέρος ἀφραδίῃσιν ἀγανοῦ Λαομέδοντος,
 ὅς ῥά μιν εὖ ἔρξαντα κακῷ ἠνίπαπε μύθῳ, 650
 οὐδ’ ἀπέδωχ’ ἵππους, ὧν εἵνεκα τηλόθεν ἦλθε.
 σοὶ δ’ ἐγὼ ἐνθάδε φημὶ φόνον καὶ κῆρα μέλαιναν
 ἐξ ἐμέθεν τεύξεσθαι, ἐμῷ δ’ ὑπὸ δουρὶ δαμέντα
 εὖχος ἐμοὶ δώσειν, ψυχὴν δ’ Ἀἴδι κλυτοπόλῳ.”

ὧς φάτο Σαρπηδὼν, ὃ δ’ ἀνέσχετο μείλινον ἔγχος 655
 Τληπόλεμος· καὶ τῶν μὲν ἀμαρτῇ δούρατα μακρὰ
 ἐκ χειρῶν ἦϊξαν· ὃ μὲν βάλεν αὐχένα μέσσου
 Σαρπηδὼν, αἰχμὴ δὲ διαμπερὲς ἦλθ’ ἀλεγεινῇ·
 τὸν δὲ κατ’ ὀφθαλμῶν ἐρεβεννὴ νύξ ἐκάλυψε.
 Τληπόλεμος δ’ ἄρα μηρὸν ἀριστερὸν ἔγχεϊ μακρῷ 660
 βεβλήκειν, αἰχμὴ δὲ διέσσυτο μαιμώωσα,
 ὁστέῳ ἐγχριμφθεῖσα, πατὴρ δ’ ἔτι λοιγὸν ἄμυνεν.

Οἱ μὲν ἄρ’ ἀντίθεον Σαρπηδόνα δῖοι ἐταῖροι
 ἐξέφερον πολέμοιο· βάρυνε δὲ μιν δόρυ μακρὸν

ἐλκόμενον· τὸ μὲν οὐ τις ἐπεφράσατ' οὐδ' ἐνόησε, 665
 μηροῦ ἔξερύσαι δόρυ μείλινον, ὅφρ' ἐπιβαίῃ,
 σπενδόντων· τοῖον γὰρ ἔχον πόνον ἀμφιέποντες.

Τληπόλεμον δ' ἐτέρωθεν ἐϋκνήμιδες Ἀχαιοὶ
 ἐξέφερον πολέμοιο· νόησε δὲ δῖος Ὀδυσσεὺς
 τλήμονα θυμὸν ἔχων, μαίμησε δέ οἱ φίλον ἦτορ· 670
 μερμήριξε δ' ἔπειτα κατὰ φρένα καὶ κατὰ θυμὸν
 ἢ προτέρω Διὸς υἱὸν ἐριγδούποιο διώκοι,
 ἢ ὃ γε τῶν πλεόνων Λυκίων ἀπὸ θυμὸν ἔλοιτο.
 οὐδ' ἄρ' Ὀδυσσῆϊ μεγαλήτορι μόρσιμον ἦεν
 ἴφθιμον Διὸς υἱὸν ἀποκτάμεν ὀξείῃ χαλκῷ· 675

τῷ ῥα κατὰ πληθὺν Λυκίων τράπε θυμὸν Ἀθήνη.
 ἔνθ' ὃ γε Κοίρανον εἶλεν Ἀλάστορά τε Χρομίον τε
 Ἀλκανδρόν θ' Ἀλίων τε Νοήμονά τε Πρύτανίν τε.
 καὶ νύ κ' ἔτι πλέονας Λυκίων κτάνε δῖος Ὀδυσσεύς,
 εἰ μὴ ἄρ' ὀξὺ νόησε μέγας κορυθαίολος Ἔκτωρ· 680
 βῆ δὲ διὰ προμάχων κέκορυθμένος αἶθοπι χαλκῷ,
 δεῖμα φέρων Δαναοῖσι· χάρη δ' ἄρα οἱ προσιόντι
 Σαρπηδὼν Διὸς υἱός, ἔπος δ' ὀλοφυδνὸν ἔειπε·

“Πριαμίδη, μὴ δὴ με ἔλωρ Δαναοῖσιν ἐάσης
 κεῖσθαι, ἀλλ' ἐπάμυνον· ἔπειτά με καὶ λίποι αἰὼν 685
 ἐν πόλει ὑμετέρῃ, ἐπεὶ οὐκ ἄρ' ἔμελλον ἐγωγε
 νοστήσας οἰκόνδε φίλην ἐς πατρίδα γαίαν
 εὐφρανέειν ἄλοχόν τε φίλην καὶ νήπιον υἱόν.”

ᾧς φάτο, τὸν δ' οὐ τι προσέφη κορυθαίολος Ἔκτωρ,
 ἀλλὰ παρήϊξεν, λελημένος ὅφρα τάχιστα 690
 ὥσαιτ' Ἀργείους, πολέων δ' ἀπὸ θυμὸν ἔλοιτο.
 οἱ μὲν ἄρ' ἀντίθεον Σαρπηδόνα δῖοι ἑταῖροι
 εἶσαν ὑπ' αἰγιόχοιο Διὸς περικαλλεῖ φηγῷ·
 ἐκ δ' ἄρα οἱ μηροῦ δόρυ μείλινον ὥσε θύραζε
 ἴφθιμος Πελάγων, ὃς οἱ φίλος ἦεν ἑταῖρος. 695
 τὸν δ' ἔλιπε ψυχή, κατὰ δ' ὀφθαλμῶν κέχυτ' ἀχλὺς·

αὖτις δ' ἐμπνύνθη, περὶ δὲ πνοιῇ Βορέαο
ζώγρει ἐπιπνέουσα κακῶς κεκαφηότα θυμόν.

Ἄργεῖοι δ' ὑπ' Ἄρηϊ καὶ Ἑκτορι χαλκοκορυστῇ
οὔτε ποτὲ προτρέποντο μελαινάων ἐπὶ νηῶν
οὔτε ποτ' ἀντεφέροντο μάχῃ, ἀλλ' αἰὲν ὀπίσσω
χάζονθ', ὥς ἐπύθοντο μετὰ Τρώεσσιν Ἄρηα.

700

Ἔνθα τίνα πρῶτον, τίνα δ' ὕστατον ἐξενάριξαν
Ἑκτωρ τε Πριάμοιο πάϊς καὶ χάλκεος Ἄρης;
ἀντίθεον Τεύθραντ', ἐπὶ δὲ πλήξιππον Ὀρέστην,
Τρῆχόν τ' αἰχμητὴν Αἰτώλιον Οἰνόμαόν τε,
Οἶνοπίδην θ' Ἑλενον καὶ Ὀρέσβιον αἰολομήτρην,
ὅς ῥ' ἐν Ἑλλήϊ νάεσκε μέγα πλούτοιο μεμηλώς,
λίμνη κεκλιμένος Κηφισίδι· παρ δέ οἱ ἄλλοι
ναῖον Βοιωτοὶ μάλα πίονα δῆμον ἔχοντες.

705

710

Τοὺς δ' ὥς οὖν ἐνόησε θεὰ λευκώλενος Ἥρη
Ἄργείους ὀλέκοντας ἐνὶ κρατερῇ ὕσμινῃ,
αὐτίκ' Ἀθηναίην ἔπεα πτερόεντα προσηύδα·
“ὦ πόποι, αἰγιόχοιο Διὸς τέκος, Ἀτρυτώνη,
ἦ ῥ' ἄλιον τὸν μῦθον ὑπέστημεν Μενελάῳ,
Ἴλιον ἐκπέρσαντ' εὐτείχεον ἀπονέεσθαι,
εἰ οὕτω μαίνεσθαι ἐάσομεν οὐλον Ἄρηα.
ἀλλ' ἄγε δὴ καὶ νῶϊ μεδώμεθα θούριδος ἀλκῆς.”

715

ᾧ ὤς ἔφατ', οὐδ' ἀπίθησε θεὰ γλαυκῶπις Ἀθήνη.
ἣ μὲν ἐποιχομένη χρυσάμπυκας ἔντυεν ἵππους
Ἥρη, πρέσβα θεά, θυγάτηρ μέγαλοιο Κρόνιο·
Ἥβη δ' ἄμφ' ὀχέεσσι θοῶς βάλε καμπύλα κύκλα,
χάλκεα ὀκτάκνημα, σιδηρέῳ ἄξονι ἄμφις.
τῶν ἦ τοι χρυσέη ἵπτις ἄφθιτος, αὐτὰρ ὕπερθε
χάλκε' ἐπίσσωτρα προσαρηρότα, θαῦμα ἰδέσθαι·
πλήμναι δ' ἀργύρου εἰσὶ περίδρομοι ἀμφοτέρωθεν·
δίφρος δὲ χρυσέοισι καὶ ἀργυρέοισιν ἱμᾶσιν
ἐντέταται, δοιαὶ δὲ περίδρομοι ἀντυγές εἰσι.

720

725

τοῦ δ' ἐξ ἀργύρεος ῥυμὸς πέλεν· αὐτὰρ ἐπ' ἄκρῳ
 δῆσε χρύσειον καλὸν ζυγόν, ἐν δὲ λέπαδνα 730
 καλ' ἔβαλε χρύσει'· ὑπὸ δὲ ζυγὸν ἤγαγεν Ἥρη
 ἵππους ὠκύποδας, μεμαυῖ' ἔριδος καὶ αὐτῆς.

Αὐτὰρ Ἀθηναίη, κούρη Διὸς αἰγιόχοιο,
 πέπλον μὲν κατέχευεν ἑανὸν πατρὸς ἐπ' οὔδει,
 ποικίλον, ὅν ῥ' αὐτῇ ποιήσατο καὶ κάμε χερσίν· 735
 ἥ δὲ χιτῶν' ἐνδύσα Διὸς νεφεληγερέταο
 τεύχεσιν ἐς πόλεμον θωρήσσετο δακρυόεντα.

ἀμφὶ δ' ἄρ' ὥμοισιν βάλετ' αἰγίδα θυσσανόεσσαν
 δεινὴν, ἣν περὶ μὲν πάντῃ φόβος ἐστεφάνωται,
 ἐν δ' Ἔρις, ἐν δ' Ἀλκή, ἐν δὲ κρυόεσσα Ἰωκή, 740
 ἐν δέ τε Γοργεῖη κεφαλὴ δεινοῖο πελώρου,
 δεινὴ τε σμερδυνή τε, Διὸς τέρας αἰγιόχοιο.

κρατὶ δ' ἐπ' ἀμφίφαλον κυνέην θέτο τετραφάληρον
 χρυσεῖην, ἑκατὸν πολίων πρυλέεσσ' ἀραρυῖαν·
 ἐς δ' ὄχρα φλόγεα ποσὶ βήσετο, λάζετο δ' ἔγχος 745
 βριθὺ μέγα στιβαρόν, τῷ δάμνησι στίχας ἀνδρῶν
 ἡρώων, τοῖσιν τε κοτέσσεται ὀβριμοπάτρη.

Ἥρη δὲ μάστιγι θεῶς ἐπεμαίετ' ἄρ' ἵππους·
 αὐτόμαται δὲ πύλαι μύκον οὐρανοῦ, ἃς ἔχον Ὠραι,
 τῆς ἐπιτέτραπται μέγας οὐρανὸς Οὐλύμπός τε, 750
 ἡμὲν ἀνακλίνει πυκινὸν νέφος ἥδ' ἐπιθεῖναι.

τῇ ῥα δι' αὐτῶν κεντρηνεκέας ἔχον ἵππους·
 εὖρον δὲ Κρονίωνα θεῶν ἄτερ ἤμενον ἄλλων
 ἀκροτάτῃ κορυφῇ πολυδειράδος Οὐλύμποιο.

ἔνθ' ἵππους στήσασα θεὰ λευκώλενος Ἥρη 755
 Ζῆν' ὑπατον Κρονίδην ἐξείρετο καὶ προσέειπε·

“Ζεῦ πάτερ, οὐ νεμεσίζῃ Ἄρη τάδε καρτερὰ ἔργα,
 ὅσσάτιόν τε καὶ οἶον ἀπώλεσε λαὸν Ἀχαιῶν
 μάψ, ἀτὰρ οὐ κατὰ κόσμον, ἐμοὶ δ' ἄχος, οἱ δὲ ἔκηλοι
 τέρπονται Κύπρις τε καὶ ἀργυρότοξος Ἀπόλλων, 760

ἄφρονα τοῦτον ἀνέντες, ὃς οὐ τινα οἶδε θέμιστα ;
 Ζεῦ πάτερ, ἥ ῥά τί μοι κεχολώσεται, αἶ κεν Ἄρῃα
 λυγρῶς πεπληγυῖα μάχης ἐξ ἀποδίωμαι ;”

Τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς·
 “ ἄγρει μάν οἱ ἔπορσον Ἀθηναίην ἀγκλείην, 765
 ἥ ἐ μάλιστ' εἴωθε κακῆς ὀδύνησι πελάζειν.”

ἌΩς ἔφατ', οὐδ' ἀπίθησε θεὰ λευκώλενος Ἥρη,
 μάστιξεν δ' ἵππους· τῷ δ' οὐκ ἀέκοντε πετέσθην
 μεσσηγὺς γαίης τε καὶ οὐρανοῦ ἀστερόεντος.
 ὅσσον δ' ἥεροειδὲς ἀνὴρ ἶδεν ὀφθαλμοῖσιν 770
 ἦμενος ἐν σκοπιῇ, λεύσσων ἐπὶ οἶνοπα πόντον,
 τόσσον ἐπιθρώσκουσι θεῶν ὑψηχέες ἵπποι.
 ἀλλ' ὅτε δὴ Τροίην ἱξον ποταμῷ τε ῥέοντε,
 ἦχι ῥοὰς Σιμόεις συμβάλλετον ἠδὲ Σκάμανδρος,
 ἔνθ' ἵππους ἔστησε θεὰ λευκώλενος Ἥρη 775
 λύσας' ἐξ ὀχέων, περὶ δ' ἡέρα πουλὺν ἔχευε·
 τοῖσιν δ' ἀμβροσίην Σιμόεις ἀνέτειλε νέμεσθαι.

Αἱ δὲ βάτην τρήρωσι πελειάσιν ἴσμαθ' ὁμοῖαι,
 ἀνδράσιν Ἀργείοισιν ἀλεξέμεναι μεμανῖαι·
 ἀλλ' ὅτε δὴ ῥ' ἵκανον ὄθι πλείστοι καὶ ἄριστοι 780
 ἔστασαν, ἀμφὶ βίην Διομήδεος ἵπποδάμοιο
 εἰλόμενοι, λείουσιν ἐοικότες ὠμοφάγοισιν
 ἥ συσὶ κάπροισιν, τῶν τε σθένος οὐκ ἀλαπαδύνῃ,
 ἔνθα στᾶσ' ἦῦσε θεὰ λευκώλενος Ἥρη,
 Στέντορι εἰσαμένη μεγαλήτορι χαλκεοφώνῳ, 785
 ὃς τόσον αὐδῆσασχ' ὅσον ἄλλοι πεντήκοντα·
 “ αἰδώς, Ἀργεῖοι, κάκ' ἐλέγχεα, εἶδος ἀγητοῖ·
 ὄφρα μὲν ἐς πόλεμον πωλέσκετο δῖος Ἀχιλλεύς,
 οὐδέ ποτε Τρῶες πρὸ πυλάων Δαρδανιάων
 οἴχνεσκον· κείνου γὰρ ἐδείδισαν ὄβριμον ἔγχος· 790
 νῦν δὲ ἐκὰς πόλιος κοίλῃς ἐπὶ νηυσὶ μάχονται.”

ἌΩς εἰποῦσ' ὦτρυνε μένος καὶ θυμὸν ἐκάστου.

Τυδεΐδῃ δ' ἐπόρουσε θεὰ γλαυκῶπις Ἀθήνη·
 εὔρε δὲ τόν γε ἄνακτα παρ' ἵπποισιν καὶ ὄχεσφιν
 ἔλκος ἀναψύχοντα, τό μιν βάλε Πάνδαρος ἰφ. 795

ἰδρὼς γάρ μιν ἔτειρεν ὑπὸ πλατέος τελαμῶνος
 ἀσπίδος εὐκύκλου· τῷ τείρετο, κάμνε δὲ χεῖρα,
 ἂν δ' ἴσχων τελαμῶνα κελαινεφὲς αἰμ' ἀπομόργνυ.
 ἱππέου δὲ θεὰ ζυγοῦ ἥψατο φώνησέν τε·
 “ἦ ὀλίγον οἷ παῖδα ἐοικότα γείνατο Τυδεύς. 800

Τυδεύς τοι μικρὸς μὲν ἔην δέμας, ἀλλὰ μαχητῆς·
 καὶ ῥ' ὅτε πέρ μιν ἐγὼ πολεμίζειν οὐκ εἴασκον
 οὐδ' ἐκπαιφάσσειν, ὅτε τ' ἤλυθε νόσφιν Ἀχαιῶν
 ἄγγελος ἐς Θήβας πολέας μετὰ Καδμείωνας·
 δαίνυσθαί μιν ἄνωγον ἐνὶ μεγάροισιν ἔκηλον· 805
 αὐτὰρ ὁ θυμὸν ἔχων ὃν καρτερόν, ὥς τὸ πάρος περ,
 κούρους Καδμείων προκαλίζετο, πάντα δ' ἐνίκα
 [ῥῆϊδίως· τοῖη οἷ ἐγὼν ἐπιτάρροθος ἦα].

σοὶ δ' ἦ τοι μὲν ἐγὼ παρά θ' ἴσταμαι ἠδὲ φυλάσσω,
 καὶ σε προφρονέως κέλομαι Τρώεσσι μάχεσθαι· 810
 ἀλλὰ σευ ἦ κάματος πολυᾷξ γυῖα δέδυκεν,
 ἦ νύ σέ που δέος ἴσχει ἀκήριον· οὐ σύ γ' ἔπειτα
 Τυδέος ἔκγονός ἐσσι δαΐφρονος Οἰνεΐδαο.”

Τὴν δ' ἀπαμειβόμενος προσέφη κρατερὸς Διομήδης·
 “γιγνώσκω σε, θεά, θύγατερ Διὸς αἰγιόχοιο· 815
 τῷ τοι προφρονέως ἔρέω ἔπος οὐδ' ἐπικεύσω.
 οὔτε τί με δέος ἴσχει ἀκήριον οὔτε τις ὄκνος,
 ἀλλ' ἔτι σέων μέμνημαι ἐφετμέων, ἃς ἐπέτειλας.
 οὐ μ' εἷας μακάρεσσι θεοῖς ἀντικρὺ μάχεσθαι
 τοῖς ἄλλοις· ἀτὰρ εἴ κε Διὸς θυγάτηρ Ἀφροδίτη 820
 ἔλθῃσ' ἐς πόλεμον, τὴν γ' οὐτάμεν ὀξείῃ χαλκῷ.
 τοῦνεκα νῦν αὐτός τ' ἀναχάζομαι ἠδὲ καὶ ἄλλους
 Ἀργεῖους ἐκέλευσα ἀλήμεναι ἐνθάδε πάντας·
 γιγνώσκω γὰρ Ἄρῃα μάχην ἀνὰ κοιρανέοντα.”

Τὸν δ' ἡμείβετ' ἔπειτα θεὰ γλαυκῶπις Ἀθήνη· 825
 “Τυδεΐδῃ Διομήδῃ, ἐμῷ κεχαρισμένῃ θυμῷ,
 μήτε σύ γ' Ἄρῃα τό γε δαΐδιθι μήτε τιν' ἄλλον
 ἀθανάτων· τοίῃ τοι ἐγὼν ἐπιτάρροθός εἰμι·
 ἀλλ' ἄγ' ἐπ' Ἀρῇ πρώτῃ ἔχε μῶνυχας ἵππους,
 τύψον δὲ σχεδὴν μῆδ' ἄζωο θοῦρον Ἄρῃα, 830
 τοῦτον μαινόμενον, τυκτὸν κακόν, ἄλλοπρόσαλλον,
 ὃς πρώην μὲν ἐμοί τε καὶ Ἡρῇ στεῦτ' ἀγορεύων
 Τρωσὶ μαχήσεσθαι, ἀτὰρ Ἀργείοισιν ἀρήξειν,
 νῦν δὲ μετὰ Τρώεσσιν ὁμιλεῖ, τῶν δὲ λέλασται.”

Ὡς φαμένη Σθένελον μὲν ἀφ' ἵππων ὥσε χαμᾶζε, 835
 χειρὶ πάλιν ἐρύσασ', ὃ δ' ἄρ' ἐμμαπέως ἀπόρουσεν·
 ἣ δ' ἐς δίφρον ἔβαινε παρὰ Διομήδεα δῖον
 ἐμμεμανῖα θεά· μέγα δ' ἔβραχε φήγινος ἄζων
 βριθοσύνη· δεινὴν γὰρ ἄγεν θεὸν ἄνδρα τ' ἄριστον.
 λάξετο δὲ μᾶστιγα καὶ ἡνία Παλλὰς Ἀθήνη· 840
 αὐτίκ' ἐπ' Ἀρῇ πρώτῃ ἔχε μῶνυχας ἵππους.
 ἣ τοι ὃ μὲν Περίφαντα πελώριον ἐξενάριζεν,
 Αἰτωλῶν ὄχ' ἄριστον, Ὀχησίου ἀγλαὸν υἱόν·
 τὸν μὲν Ἀρῆς ἐνάριζε μαιφόνος· αὐτὰρ Ἀθήνη
 δῶν' Αἴδῃος κυνέην, μή μιν ἴδοι ὄβριμος Ἀρῆς. 845

Ὡς δὲ ἶδε βροτολογιγὸς Ἀρῆς Διομήδεα δῖον,
 ἣ τοι ὃ μὲν Περίφαντα πελώριον αὐτόθ' ἔασε
 κεῖσθαι, ὅθι πρῶτον κτείνων ἐξάλυντο θυμόν,
 αὐτὰρ ὃ βῆ ῥ' ἰθὺς Διομήδεος ἵπποδάμοιο.
 οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες, 850
 πρόσθεν Ἀρῆς ὠρέξαθ' ὑπὲρ ζυγὸν ἡνία θ' ἵππων
 ἔγχει χαλκείῳ, μεμαῶς ἀπὸ θυμὸν ἐλέσθαι·
 καὶ τό γε χειρὶ λαβοῦσα θεὰ γλαυκῶπις Ἀθήνη
 ὥσεν ὑπὲκ δίφροιο ἐτώσιον αἰχθῆναι.
 δεῦτερος αὖθ' ὥρμητο βοῇν ἀγαθὸς Διομήδης 855
 ἔγχει χαλκείῳ· ἐπέρεισε δὲ Παλλὰς Ἀθήνη

νείατον ἐς κενεῶνα, ὅθι ζωννύσκετο μήτρην·
 τῇ ῥά μιν οὔτα τυχών, διὰ δὲ χρóa καλὸν ἔδαψεν,
 ἐκ δὲ δόρυ σπάσεν αὐτῖς· ὁ δ' ἔβραχε χάλκεος Ἄρης,
 ὅσσον τ' ἐννεάχιλοι ἐπίαχον ἢ δεκάχιλοι 860
 ἄνερες ἐν πολέμῳ ἔριδα ζυνάγοντες Ἄρης.
 τοὺς δ' ἄρ' ὑπὸ τρόμος εἶλεν Ἀχαιοὺς τε Τρῳάς τε
 δείσαντας· τόσον ἔβραχ' Ἄρης ἄτος πολέμοιο.

Οἷη δ' ἐκ νεφέων ἐρεβεννὴ φαίνεται ἀήρ
 καύματος ἐξ ἀνέμοιο δυσσαέος ὀρνυμένιοι, 865
 τοῖος Τυδεΐδῃ Διομήδεϊ χάλκεος Ἄρης
 φαίνεθ' ὁμοῦ νεφέεσσιν ἰὼν εἰς οὐρανὸν εὐρύν.
 καρπαλίμως δ' ἴκανε θεῶν ἔδος, αἰπὺν Ὀλυμπον,
 παρ δὲ Διὶ Κρονίῳνι καθέζετο θυμὸν ἀχεύων,
 δείξεν δ' ἄμβροτον αἷμα καταρρέον ἐξ ὠτειλῆς, 870
 καὶ ῥ' ὀλοφυρόμενος ἔπεα πτερόεντα προσηύδα·
 “Ζεῦ πάτερ, οὐ νεμεσίξῃ ὄρων τάδε καρτερὰ ἔργα·
 αἰεὶ τοι ῥίγιστα θεοὶ τετληότες εἰμὲν
 ἀλλήλων ἰότητι, χάριν ἄνδρεσσι φέροντες.
 σοὶ πάντες μαχόμεσθα· σὺ γὰρ τέκες ἄφρονα κούρην, 875
 οὐλομένην, ἣ τ' αἰὲν ἀήσυλα ἔργα μέμνηλεν.
 ἄλλοι μὲν γὰρ πάντες, ὅσοι θεοὶ εἰς' ἐν Ὀλύμπῳ,
 σοὶ τ' ἐπιπιέθονται καὶ δεδμήμεσθα ἕκαστος·
 ταύτην δ' οὔτ' ἔπει προτιβάλλεαι οὔτε τι ἔργῳ,
 ἀλλ' ἀνιείς, ἐπεὶ αὐτὸς ἐγείναο παῖδ' αἰδέηλον· 880
 ἣ νῦν Τυδέος υἱόν, ὑπερφίαλον Διομήδεα,
 μαργαίνειν ἀνέηκεν ἐπ' ἀθανάτοισι θεοῖσι.
 Κύπριδα μὲν πρῶτον σχεδὸν οὔτασε χεῖρ' ἐπὶ καρπῷ,
 αὐτὰρ ἔπειτ' αὐτῷ μοι ἐπέσσυτο δαίμονι ἴσος·
 ἀλλά μ' ὑπήνεικαν ταχέες πόδες· ἣ τέ κε δηρὸν 885
 αὐτοῦ πήματ' ἔπασχον ἐν αἰνῆσιν νεκάδεσσιν,
 ἣ κε ζῶς ἀμενυδὸς ἔα χαλκοῖο τυπήῃσι.”

Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη νεφεληγερέτα Ζεὺς·

“μή τί μοι, ἄλλοπρόσαλλε, παρεζόμενος μινύριζε.
 ἔχθιστος δέ μοι ἔσσι θεῶν οἱ Ὀλυμπον ἔχουσιν· 890
 αἰεὶ γάρ τοι ἕρις τε φίλη πόλεμοί τε μάχαι τε.
 μητρός τοι μένος ἔστιν ἀάσχετον, οὐκ ἐπιεικτόν,
 Ἕρης· τὴν μὲν ἐγὼ σπουδῇ δάμνημ’ ἐπέεσσι·
 τῷ σ’ οἶτω κείνης τάδε πάσχειν ἐννεσίησιν.
 ἀλλ’ οὐ μάν σ’ ἔτι δηρὸν ἀνέξομαι ἄλγε’ ἔχοντα· 895
 ἐκ γὰρ ἐμεῦ γένος ἔσσι, ἐμοὶ δέ σε γείνατο μήτηρ·
 εἰ δέ τευ ἐξ ἄλλον γε θεῶν γένεν ᾧδ’ ἀτδήλος,
 καὶ κεν δὴ πάλαι ἦσθα ἐνέρτερος Οὐρανίωνων.”

Ὡς φάτο, καὶ Παιήον’ ἀνώγειν ἰήσασθαι·
 τῷ δ’ ἐπὶ Παιήων ὀδυνήφατα φάρμακα πάσσων 900
 ἠκέσατ’· οὐ μὲν γάρ τι καταθυητός γ’ ἐτέτυκτο.
 ὥς δ’ ὅτ’ ὀπὸς γάλα λευκὸν ἐπειγόμενος συνέπηξεν
 ὑγρὸν ἐόν, μάλα δ’ ᾧκα περιτρέφεται κυκώωντι,
 ὥς ἄρα καρπαλίμως ἰήσατο θοῦρον Ἄρηα.
 τὸν δ’ Ἕβη λοῦσεν, χαρίεντα δὲ εἴματα ἔσσε· 905
 πὰρ δὲ Διὶ Κρονίῳνι καθέζετο κύδεϊ γαίῳν.

Αἱ δ’ αὖτις πρὸς δῶμα Διὸς μέγαλοιο νέοντο,
 Ἕρη τ’ Ἀργεῖη καὶ Ἀλαλκομενητὶς Ἀθήνη,
 παύσασαι βροτολοιγὸν Ἄρην ἀνδροκτασιάων.

ΙΛΙΑΔΟΣ Ζ.

Ἕκτορος καὶ Ἀνδρομάχης ὁμιλία.

Τρώων δ' οἰώθη καὶ Ἀχαιῶν φύλοπις αἰνὴ·
πολλὰ δ' ἄρ' ἔνθα καὶ ἔνθ' ἵθυσε μάχη πεδίοιο,
ἀλλήλων ἰθυνομένων χαλκήρεα δοῦρα,
μεσσηγὺς Σιμόεντος ἰδὲ Ξάνθοιο ῥοάων.

Αἴας δὲ πρῶτος Τελαμώνιος, ἕρκος Ἀχαιῶν, 5
Τρώων ῥῆξε φάλαγγα, φόως δ' ἐτάροισιν ἔθηκεν,
ἄνδρα βαλὼν ὃς ἄριστος ἐνὶ Θρήκεσσι τέτυκτο,
υἷδν Ἑϋσσώρου, Ἀκάμαντ' ἧῦν τε μέγαν τε.
τόν ῥ' ἔβαλε πρῶτος κόρυθος φάλον ἵπποδασείης,
ἐν δὲ μετώπῳ πῆξε, πέρησε δ' ἄρ' ὀστέον εἴσω 10
αἰχμὴ χαλκείῃ· τὸν δὲ σκότος ὄσσε κάλυψεν.

Ἄξυλον δ' ἄρ' ἔπεφνε βοῆν ἀγαθὸς Διομήδης
Τευθρανίδην, ὃς ἔναιεν ἐϋκτιμένη ἐν Ἀρίσβῃ
ἀφνειὸς βιότοιο, φίλος δ' ἦν ἀνθρώποισι· 15
πάντας γὰρ φιλέεσκεν ὁδῶ ἔπι οἰκία νάων.
ἀλλὰ οἱ οὗ τις τῶν γε τότε ἤρκεσε λυγρὸν ὄλεθρον
πρόσθεν ὑπαντιάσας, ἀλλ' ἄμφω θυμὸν ἀπηύρα,
αὐτὸν καὶ θεράποντα Καλήσιον, ὃς ῥα τότε ἵππων
ἔσκεν ὑψηνλόχος· τῷ δ' ἄμφω γαῖαν ἐδύτην.

Δρῆσον δ' Εὐρύαλος καὶ Ὀφέλτιον ἐξενάριξε· 20
βῆ δὲ μετ' Αἴσηπον καὶ Πήδασον, οὓς ποτε νύμφη
νῆς Ἀβαρβαρέῃ τέκ' ἀμύμονι Βουκολίωνι.
Βουκολίων δ' ἦν υἱὸς ἀγανοῦ Λαομέδοντος

πρεσβύτατος γενεῇ, σκότιον δέ ἐ γείνατο μήτηρ·
 ποιμαίνων δ' ἐπ' ὅεσσι μίγῃ φιλότῃτι καὶ εὐνῇ, 25
 ἥ δ' ὑποकुσαμένη διδυμάουε γείνατο παῖδε.
 καὶ μὲν τῶν ὑπέλυσε μένος καὶ φαίδιμα γυῖα
 Μηκιστηϊάδης καὶ ἀπ' ὧμων τεύχε' ἐσύλα.

Ἄστυαλον δ' ἄρ' ἔπεφνε μενεπτόλεμος Πολυποίτης·
 Πιδύτην δ' Ὀδυσσεὺς Περκώσιον ἐξενάρειζεν 30
 ἔγχεϊ χαλκείῳ, Τεῦκρος δ' Ἀρετάονα δῖον.
 Ἀντίλοχος δ' Ἀβληρον ἐνήρατο δουρὶ φαεινῷ
 Νεστορίδης, Ἐλατον δὲ ἄναξ ἀνδρῶν Ἀγαμέμνων·
 ναῖε δὲ Σατυνιόεντος ἐϋρρείταο παρ' ὄχθας
 Πήδασον αἰπεινῇν. Φύλακον δ' ἔλε Λήϊτος ἥρως 35
 φεύγοντ'. Εὐρύπυλος δὲ Μελάνθιον ἐξενάρειζεν.

Ἀδρηστον δ' ἄρ' ἔπειτα βοῆν ἀγαθὸς Μενέλαος
 ζῶν ἐλ'. Ἴππῳ γάρ οἱ ἀτυζομένῳ πεδίῳιο,
 ὄζῳ ἐνὶ βλαφθέντε μυρικίνῳ, ἀγκύλον ἄρμα
 ἄξαντ' ἐν πρώτῳ ῥυμῷ αὐτῷ μὲν ἐβήτην 40
 πρὸς πόλιν, ἥ περ οἱ ἄλλοι ἀτυζόμενοι φοβέοντο,
 αὐτὸς δ' ἐκ δίφροιο παρὰ τροχὸν ἐξεκυλίσθη
 πρηνῆς ἐν κονίῃσιν ἐπὶ στόμα· παρ δέ οἱ ἔστη
 Ἀτρεΐδης Μενέλαος, ἔχων δολιχόσκιον ἔγχος.
 Ἀδρηστος δ' ἄρ' ἔπειτα λαβὼν ἐλλίσσετο γούνων 45
 “ζώγρει, Ἀτρέος υἱέ, σὺ δ' ἄξια δέξαι ἄποινα·
 πολλὰ δ' ἐν ἀφνειοῦ πατρὸς κειμήλια κείται,
 χαλκός τε χρυσός τε πολύκμητός τε σίδηρος,
 τῶν κέν τοι χαρίσαιοι πατὴρ ἀπερείσι' ἄποινα,
 εἴ κεν ἐμὲ ζῶν πεπύθοιτ' ἐπὶ νηυσὶν Ἀχαιῶν.” 50

ὦς φάτο, τῷ δ' ἄρα θυμὸν ἐνὶ στήθεσσιν ἔπειθε·
 καὶ δὴ μιν τάχ' ἔμελλε θοὰς ἐπὶ νῆας Ἀχαιῶν
 δώσειν ᾧ θεράποντι καταξέμεν· ἀλλ' Ἀγαμέμνων
 ἀντίος ἦλθε θέων, καὶ ὁμοκλήσας ἔπος ηὔδα·
 “ὦ πέπον, ὦ Μενέλαε, τίη δὲ σὺ κήδεαι οὕτως 55

ἀνδρῶν ; ἥ σοὶ ἄριστα πεποίηται κατὰ οἶκον
 πρὸς Τρώων· τῶν μὴ τις ὑπεκφύγοι αἰπὺν ὄλεθρον
 χεῖράς θ' ἡμετέρας, μηδ' ὄν τινα γαστέρι μήτηρ
 κοῦρον ἔοντα φέροι, μηδ' ὅς φύγοι, ἀλλ' ἅμα πάντες
 Ἰλίου ἑξαπολοίατ' ἀκήδεστοι καὶ ἄφαντοι.” 60

ᾧ εἰπὼν ἔτρεψεν ἀδελφειοῦ φρένας ἥρως,
 αἵσιμα παρειπών· ὁ δ' ἀπὸ ἔθεν ὥσατο χειρὶ
 ἥρῳ Ἄδρηστον· τὸν δὲ κρείων Ἀγαμέμνων
 οὔτα κατὰ λαπάρην· ὁ δ' ἀνεντράπετ', Ἀτρεΐδης δὲ
 λὰξ ἐν στήθεσι βὰς ἐξέσπασε μείλινον ἔγχος. 65

Νέστωρ δ' Ἀργείοισιν ἐκέκλετο μακρὸν αὖσας·
 “ὦ φίλοι ἥρωες Δαναοί, θεράποντες Ἄρῃος,
 μὴ τις νῦν ἐνάρων ἐπιβαλλόμενος μετόπισθε
 μιμνέτω, ὥς κε πλείστα φέρων ἐπὶ νῆας ἵκηται,
 ἀλλ' ἄνδρας κτείνωμεν· ἔπειτα δὲ καὶ τὰ ἔκηλοι 70
 νεκροὺς ἅμ πεδίον συλήσετε τεθνηῶτας.”

ᾧ εἰπὼν ὥτρυνε μένος καὶ θυμὸν ἐκάστου.
 ἔνθα κεν αὖτε Τρῶες ἀρηϊφίλων ὑπ' Ἀχαιῶν
 Ἰλίον εἰσανέβησαν ἀναλκείησι δαμέντες,
 εἰ μὴ ἄρ' Αἰνεΐα τε καὶ Ἑκτορι εἶπε παραστὰς 75
 Πριαμίδης Ἑλένος, οἰωνοπόλων ὄχ' ἄριστος·

“Αἰνεΐα τε καὶ Ἑκτορ, ἐπεὶ πόνος ὕμμι μάλιστα
 Τρώων καὶ Λυκίων ἐγκέκλιται, οὐνεκ' ἄριστοι
 πᾶσαν ἐπ' ἰθύν ἐστε μάχεσθαί τε φρονέειν τε,
 στήτ' αὐτοῦ, καὶ λαὸν ἐρυκάκετε πρὸ πυλᾶων 80
 πάντῃ ἐποιχόμενοι, πρὶν αὖτ' ἐν χερσὶ γυναικῶν
 φεύγοντας πεσέειν, δηϊοῖσι δὲ χάρμα γενέσθαι.
 αὐτὰρ ἐπεὶ κε φάλαγγας ἐποτρύνητον ἀπάσας,
 ἡμεῖς μὲν Δαναοῖσι μαχησόμεθ' αὖθι μένοντες,
 καὶ μάλα τειρόμενοί περ· ἀναγκαίη γὰρ ἐπείγει· 85

Ἑκτορ, ἀτὰρ σὺ πόλινδε μετέρχεο, εἰπὲ δ' ἔπειτα
 μητέρι σῇ καὶ ἐμῇ· ἥ δὲ ξυνάγουσα γεραιὰς

ιγὸν Ἀθηναίης γλαυκώπιδος ἐν πόλει ἄκρῃ,
 οἷξασα κληῖδι θύρας ἱεροῖο δόμοιο,
 πέπλον, ὅς οἱ δοκέει χαριέστατος ἢ δὲ μέγιστος 90
 εἶναι ἐνὶ μεγάρῳ καὶ οἱ πολὺν φίλτατος αὐτῇ,
 θεῖναι Ἀθηναίης ἐπὶ γούνασιν ἡϋκόμοιο,
 καὶ οἱ ὑποσχέσθαι δυοκαίδεκα βοῦς ἐνὶ νηῶ
 ἥνις ἡκέστας ἱερευσέμεν, αἱ κ' ἐλεήσῃ
 ἄστυ τε καὶ Τρώων ἀλόχους καὶ νήπια τέκνα, 95
 αἱ κεν Τυδέος υἱὸν ἀπόσχη Ἰλίου ἱρήs,
 ἄγριον αἰχμητήν, κρατερὸν μήστωρα φόβοιο,
 ὃν δὴ ἐγὼ κάρτιστον Ἀχαιῶν φημι γενέσθαι.
 οὐδ' Ἀχιλλῆά ποθ' ὦδέ γ' ἐδείδιμεν, ὄρχαμον ἀνδρῶν,
 ὃν περ φασὶ θεῶς ἐξ ἔμμεναι· ἀλλ' ὅδε λίην 100
 μαίνεται, οὐδέ τίς οἱ δύνатаι μένος ἰσοφαρίζειν."

ὦς ἔφαθ', Ἐκτωρ δ' οὐ τι κασιγνήτῳ ἀπίθῃσεν.
 αὐτίκα δ' ἐξ ὀχέων σὺν τεύχεσιν ἄλτο χαμᾶζε,
 πάλλων δ' ὀξέα δοῦρα κατὰ στρατὸν ὥχετο πάντη,
 ὀτρύνων μαχέσασθαι, ἔγειρε δὲ φύλοπιν αἰνῆν. 105
 οἱ δ' ἐλελίχθησαν καὶ ἐναντίοι ἔσταν Ἀχαιῶν·
 Ἀργεῖοι δ' ὑπεχώρησαν, λῆξαν δὲ φόνοιο,
 φᾶν δέ τιν' ἀθανάτων ἐξ οὐρανοῦ ἀστερόεντος
 Τρωσὶν ἀλεξήσουντα κατελθέμεν, ὥς ἐλέλιχθεν.
 Ἐκτωρ δὲ Τρώεσσιν ἐκέκλετο μακρὸν αὖσας· 110
 "Τρώες ὑπέρθυμοι τηλεκλειτοὶ τ' ἐπίκουροι,
 ἀνέρες ἔστε, φίλοι, μνήσασθε δὲ θούριδος ἀλκῆs,
 ὄφρ' ἂν ἐγὼ βῆω προτὶ Ἴλιον, ἡδὲ γέρουσιν
 εἶπω βουλευτῇσι καὶ ἡμετέρῃs ἀλόχοισι
 δαίμοσιν ἀρήσασθαι, ὑποσχέσθαι δ' ἐκατόμβας." 115

ὦς ἄρα φωνήσας ἀπέβη κορυθαίολος Ἐκτωρ·
 ἀμφὶ δέ μιν σφυρὰ τύπτε καὶ αὐχένα δέρμα κελαινόν,
 ἄντυξ ἢ πυμάτη θέεν ἀσπίδος ὀμφαλοέσσης.

Γλαῦκος δ' Ἱππολόχοιο παῖς καὶ Τυδέος υἱὸς

ἔς μέσον ἀμφοτέρων συνίτην μεμαῶτε μάχεσθαι. 120
 οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
 τὸν πρότερος προσέειπε βοὴν ἀγαθὸς Διομήδης·
 “ τίς δὲ σύ ἐσσι, φέριστε, καταθνητῶν ἀνθρώπων ;
 οὐ μὲν γάρ ποτ' ὅπωπα μάχῃ ἐνὶ κυδιανείρῃ
 τὸ πρίν· ἀτὰρ μὲν νῦν γε πολὺ προβέβηκας ἀπάντων 125
 σῶ θάρσει, ὃ τ' ἐμὸν δολιχόσκιον ἔγχος ἔμεινας·
 δυστήνων δέ τε παῖδες ἐμῷ μένει ἀντιώσιν.
 εἰ δέ τις ἀθανάτων γε κατ' οὐρανοῦ εἰλήλουθας,
 οὐκ ἂν ἔγωγε θεοῖσιν ἐπουρανίοισι μαχοίμην.
 οὐδὲ γὰρ οὐδὲ Δρύναντος υἱός, κρατερὸς Λυκούργος, 130
 δὴν ἦν, ὅς ῥα θεοῖσιν ἐπουρανίοισιν ἔριζεν·
 ὅς ποτε μαινομένοιο Διωνύσοιο τιθήνας
 σεῦε κατ' ἡγάθεον Νυσήϊον· αἱ δ' ἅμα πᾶσαι
 θύσθλα χαμαὶ κατέχευαν, ὑπ' ἀνδροφόνοιο Λυκούργου
 θεινόμεναι βουπλήγι· Διώνυσος δὲ φοβηθεὶς 135
 δύσεθ' ἄλως κατὰ κῦμα, Θέτις δ' ὑπεδέξατο κόλπῳ
 δειδιότα· κρατερὸς γὰρ ἔχε τρόμος ἀνδρὸς ὁμοκλή.
 τῷ μὲν ἔπειτ' ὀδύσαντο θεοὶ ῥεῖα ζῶντες,
 καί μιν τυφλὸν ἔθηκε Κρόνου παῖς· οὐδ' ἄρ' ἔτι δὴν
 ἦν, ἐπεὶ ἀθανάτοισιν ἀπήχθετο πᾶσι θεοῖσιν· 140
 οὐδ' ἂν ἐγὼ μακάρεσσι θεοῖς ἐθέλοιμι μάχεσθαι.
 εἰ δέ τις ἐσσι βροτῶν, οἷ ἀρούρης καρπὸν ἔδουσιν,
 ἄσπον ἴθ', ὥς κεν θᾶσπον ὀλέθρου πείραθ' ἴκηαι.”
 Τὸν δ' αὖθ' Ἴππολόχοιο προσηύδα φαίδιμος υἱός·
 “ Τυδεΐδῃ μεγάρυμε, τίη γενεὴν ἐρεεῖνεις ; 145
 οἷη περ φύλλων γενεή, τοίη δὲ καὶ ἀνδρῶν.
 φύλλα τὰ μὲν τ' ἄνεμος χαμάδις χέει, ἅλλα δέ θ' ὕλη
 τηλεθόωσα φύει, ἔαρος δ' ἐπιγίγνεται ὥρῃ·
 ὥς ἀνδρῶν γενεὴ ἢ μὲν φύει ἢ δ' ἀπολήγει.
 εἰ δ' ἐθέλεις καὶ ταῦτα δαήμεναι, ὄφρ' εὔ εἰδῇς 150
 ἡμετέρην γενεήν, πολλοὶ δέ μιν ἄνδρες ἴσασιν·

ἔστι πόλις Ἑφύρη μυχῶ Ἄργεος ἵπποβότοιο,
 ἔνθα δὲ Σίσυφος ἔσκειν, ὃ κέρδιστος γένετ' ἀνδρῶν,
 Σίσυφος Αἰολίδης· ὃ δ' ἄρα Γλαῦκον τέκεθ' υἱόν,
 αὐτὰρ Γλαῦκος ἔτικτεν ἀμύμονα Βελλεροφόντην· 155
 τῷ δὲ θεοὶ κάλλος τε καὶ ἡγορέην ἐρατεινὴν
 ὥπασαν· αὐτὰρ οἱ Προῖτος κακὰ μήσατο θυμῷ,
 ὅς ρ' ἐκ δήμου ἔλασσειν, ἐπεὶ πολὺ φέρτερος ἦεν,
 Ἄργείων· Ζεὺς γάρ οἱ ὑπὸ σκήπτρῳ ἐδάμασσε.
 τῷ δὲ γυνὴ Προΐτου ἐπεμήνατο, δι' Ἄντεια, 160
 κρυπταδὴν φιλότῃ μιγήμεναι· ἀλλὰ τὸν οὐ τι
 πεῖθ' ἀγαθὰ φρονέοντα, daίφρονα Βελλεροφόντην.
 ἡ δὲ ψευσαμένη Προΐτον βασιλῆα προσηύδα·
 'τεθναίης, ὦ Προῖτ', ἡ κάκτανε Βελλεροφόντην,
 ὅς μ' ἔθελεν φιλότῃ μιγήμεναι οὐκ ἐθελοῦση.' 165
 ὥς φάτο, τὸν δὲ ἄνακτα χόλος λάβεν οἶον ἄκουσε·
 κτείνειν μὲν ρ' ἀλέεινε, σεβάσσατο γὰρ τό γε θυμῷ,
 πέμπε δέ μιν Λυκίηνδε, πόρεν δ' ὃ γε σήματα λυγρὰ,
 γράψας ἐν πίνακι πτυκτῷ θυμοφθόρα πολλά,
 δείξαι δ' ἡνώγειν ᾧ πενθερῷ, ὅφρ' ἀπόλοιτο. 170
 αὐτὰρ ὃ βῆ Λυκίηνδε θεῶν ὑπ' ἀμύμονι πομπῇ.
 ἀλλ' ὅτε δὴ Λυκίην ἴξε Ξάνθον τε ῥέοντα,
 προφρονέως μιν τίεν ἄναξ Λυκίης εὐρείης·
 ἐννήμαρ ξείνισσε καὶ ἐννέα βοῦς ἰέρευσεν.
 ἀλλ' ὅτε δὴ δεκάτῃ ἐφάνη ῥοδοδάκτυλος Ἥως, 175
 καὶ τότε μιν ἐρέεινε καὶ ἤτεε σῆμα ἰδέσθαι,
 ὅττι ῥά οἱ γαμβροῖο πάρα Προΐτοιο φέροιτο.
 αὐτὰρ ἐπεὶ δὴ σῆμα κακὸν παρεδέξατο γαμβροῦ,
 πρῶτον μὲν ῥα Χίμαιραν ἀμαιμακέτην ἐκέλευσε
 πεφνέμεν· ἡ δ' ἄρ' ἔην θεῖον γένος, οὐδ' ἀνθρώπων, 180
 πρόσθε λέων, ὀπιθεν δὲ δράκων, μέσση δὲ χίμαιρα,
 δεινὸν ἀποπνεύουσα πυρὸς μένος αἰθομένοιο,
 καὶ τὴν μὲν κατέπεφνε θεῶν τεράεσσι πιθήσας·

δεύτερον αὖ Σολύμοισι μαχήσατο κυδαλίμοισι·
 καρτίστην δὴ τὴν γε μάχην φάτο δύμεναι ἀνδρῶν. 185
 τὸ τρίτον αὖ κατέπεφνεν Ἀμαζόνας ἀντιανείρας.
 τῷ δ' ἄρ' ἀνερχομένῳ πυκινὸν δόλον ἄλλον ὕφαινε·
 κρίνας ἐκ Λυκίης εὐρείης φῶτας ἀρίστους
 εἶσε λόχον· τοὶ δ' οὐ τι πάλιν οἰκόνδε νέοντο·
 πάντας γὰρ κατέπεφνεν ἀμύμων Βελλεροφόντης. 190
 ἀλλ' ἔτε δὴ γίγνωσκε θεοῦ γόνον ἦν ἑόντα,
 αὐτοῦ μιν κατέρυκε, δίδου δ' ὅ γε θυγατέρα ἦν,
 δῶκε δέ οἱ τιμῆς βασιληΐδος ἥμισυ πάσης·
 καὶ μὲν οἱ Λύκιοι τέμενος τάμον ἔξοχον ἄλλων,
 καλὸν φυταλιῆς καὶ ἀρούρης, ὅφρα νέμοιτο. 195
 ἣ δ' ἔτεκε τρεῖς τέκνα δαΐφρονι Βελλεροφόντῃ,
 Ἴσανδρόν τε καὶ Ἰππόλοχον καὶ Λαοδάμειαν.
 Λαοδαμείῃ μὲν παρελέξατο μητίετα Ζεὺς,
 ἣ δ' ἔτεκ' ἀντίθεον Σαρπηδόνα χαλκοκορυστήν.
 ἀλλ' ὅτε δὴ καὶ κείνος ἀπήχθετο πᾶσι θεοῖσιν, 200
 ἦ τοι ὁ καὶ πεδίον τὸ Ἀλήϊον οἶος ἀλάτο,
 ὃν θυμὸν κατέδωκε, πάτον ἀνθρώπων ἀλεείνων,
 Ἴσανδρον δέ οἱ υἱὸν Ἄρης ἄτος πολέμοιο
 μαρνάμενον Σολύμοισι κατέκτανε κυδαλίμοισι,
 τὴν δὲ χολωσαμένη χρυσήνιος Ἄρτεμις ἔκτα. 205
 Ἰππόλοχος δ' ἔμ' ἔτικτε, καὶ ἐκ τοῦ φημὶ γενέσθαι·
 πέμπε δέ μ' ἐς Τροίην, καὶ μοι μάλα πόλλ' ἐπέτελλεν,
 αἶεν ἀριστεύειν καὶ ὑπείροχον ἔμμεναι ἄλλων,
 μηδὲ γένος πατέρων αἰσχυνέμεν, οἱ μέγ' ἀριστοὶ
 ἔν τ' Ἐφύρῃ ἐγένοντο καὶ ἐν Λυκίῃ εὐρείῃ. 210
 ταύτης τοι γενεῆς τε καὶ αἵματος εὔχομαι εἶναι.”
 ὧς φάτο, γήθησεν δὲ βοὴν ἀγαθὸς Διομήδης·
 ἔγχος μὲν κατέπηξεν ἐπὶ χθονὶ πουλυβοτείρῃ,
 αὐτὰρ ὁ μειλιχίοισι προσηύδα ποιμένα λαῶν·
 “ἦ ῥά νύ μοι ξεῖνος πατρώϊός ἐσσι παλαιός· 215

Οἶνεὺς γάρ ποτε δῖος ἀμύμονα Βελλεροφόντην
 ξείνισ' ἐνὶ μεγάροισιν ἐείκοσιν ἤματ' ἐρύξας·
 οἱ δὲ καὶ ἀλλήλοισι πόρον ξεινήϊα καλά·
 Οἶνεὺς μὲν ζωστήρα δίδου φοίνικι φαεινόν,
 Βελλεροφόντης δὲ χρύσειον δέπας ἀμφικύπελλον, 220
 καὶ μιν ἐγὼ κατέλειπον ἰὼν ἐν δώμασ' ἐμοῖσι.
 Τυδέα δ' οὐ μέμνημαι, ἐπεὶ μ' ἔτι τυτθὸν ἔοντα
 κάλλιφ', ὅτ' ἐν Θήβησιν ἀπώλετο λαὸς Ἀχαιῶν.
 τῷ νῦν σοὶ μὲν ἐγὼ ξείνος φίλος Ἄργεϊ μέσσω
 εἰμί, σὺ δ' ἐν Λυκίῃ, ὅτε κεν τῶν δῆμον ἴκωμαι. 225
 ἔγχεα δ' ἀλλήλων ἀλεώμεθα καὶ δι' ὀμίλου·
 πολλοὶ μὲν γὰρ ἐμοὶ Τρῶες κλειτοὶ τ' ἐπίκουροι,
 κτείνειν ὅν κε θεός γε πόρῃ καὶ ποσσὶ κιχείω,
 πολλοὶ δ' αὖ σοὶ Ἀχαιοὶ ἐναιρέμεν ὅν κε δύνηαι.
 τεύχεα δ' ἀλλήλοισ ἐπαμείψομεν, ὅφρα καὶ οἶδε 230
 γνῶσιν ὅτι ξεῖνοι πατρῷοι εὐχόμεθ' εἶναι."

Ὡς ἄρα φωνήσαντε, καθ' ἵππων αἵξαντε,
 χεῖράς τ' ἀλλήλων λαβέτην καὶ πιστώσαντο·
 ἔνθ' αὖτε Γλαύκῳ Κρονίδης φρένας ἐξέλετο Ζεὺς,
 ὃς πρὸς Τυδεΐδην Διομήδεα τεύχε' ἄμειβε 235
 χρύσεια χαλκείων, ἑκατόμβοι' ἐννεαβοίων.

Ἐκτωρ δ' ὥς Σκαιάς τε πύλας καὶ φηγὸν ἴκανε,
 ἀμφ' ἄρα μιν Τρώων ἄλοχοι θεὸν ἠδὲ θύγατρες
 εἰρόμεναι παῖδός τε κασιγνήτους τε ἕτας τε
 καὶ πόσιος· ὁ δ' ἔπειτα θεοῖς εὐχέσθαι ἀνώγει 240
 πάσας ἐξείης· πολλῇσι δὲ κήδε' ἐφήπτο.

Ἄλλ' ὅτε δὴ Πριάμοιο δόμον περικαλλέ' ἴκανε,
 ξεστῆς αἰθούσῃσι τετυγμένον—αὐτὰρ ἐν αὐτῷ
 πεντήκοντ' ἔνεσαν θάλαμοι ξεστοῖο λίθιοι,
 πλησίον ἀλλήλων δεδμημένοι· ἔνθα δὲ παῖδες 245
 κοιμῶντο Πριάμοιο παρὰ μνηστῆς ἀλόχοισι·
 κουράων δ' ἐτέρωθεν ἐναυτίοι ἐνδοθεν αὐλῆς

δώδεκ' ἔσαν τέγροι θάλαμοι ξεστοῖο λίθοιο,
 πλησίον ἀλλήλων δεδμημένοι· ἔνθα δὲ γαμβροὶ
 κοιμῶντο Πριάμοιο παρ' αἰδοίης ἀλόχοισιν. 250
 ἔνθα οἱ ἠπιόδωρος ἐναντίη ἤλυθε μήτηρ
 Λαοδίκην ἐσάγουσα, θυγατρῶν εἶδος ἀρίστην·
 ἔν τ' ἄρα οἱ φῦ χειρὶ ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε·
 “τέκνον, τίπτε λιπῶν πόλεμον θρασὺν εἰλήλουθας ;
 ἦ μάλα δὴ τείρουσι δυσώνυμοι υἱες Ἀχαιῶν 255
 μαρνάμενοι περὶ ἄστν· σὲ δ' ἐνθάδε θυμὸς ἀνῆκεν
 ἔλθόντ' ἐξ ἄκρης πόλιος Διὶ χεῖρας ἀνασχεῖν.
 ἀλλὰ μέν', ὄφρα κέ τοι μελιηδέα οἶνον ἐνείκω,
 ὥς σπείσης Διὶ πατρὶ καὶ ἄλλοις ἀθανάτοισι
 πρῶτον, ἔπειτα δὲ καὐτὸς ὀνήσεται, αἶ κε πίησθα. 260
 ἀνδρὶ δὲ κεκμηῶτι μένος μέγα οἶνος ἀέξει,
 ὥς τύνη κέκμηκας ἀμύνων σοῖσιν ἔτησι.”

Τὴν δ' ἠμείβετ' ἔπειτα μέγας κορυθαίολος Ἑκτωρ·
 “μή μοι οἶνον ἄειρε μελίφρονα, πότνια μήτηρ,
 μή μ' ἀπογνιώσης, μένεος δ' ἀλκῆς τε λάθωμαι· 265
 χερσὶ δ' ἀνίπτοισιν Διὶ λείβειν αἶθοπα οἶνον
 ἄζομαι· οὐδέ πη ἔστι κελαινεφέϊ Κρονίωνι
 αἵματι καὶ λύθρῳ πεπαλαγμένον εὐχετάασθαι.
 ἀλλὰ σὺ μὲν πρὸς νηδὺν Ἀθηναίης ἀγελείης
 ἔρχεο σὺν θυέεσσιν, ἀολλίσσασα γεραιάς· 270
 πέπλον δ', ὅς τις τοι χαριέστατος ἦδὲ μέγιστος
 ἔστιν ἐνὶ μεγάρῳ καὶ τοι πολὺν φίλτατος αὐτῇ,
 τὸν θὲς Ἀθηναίης ἐπὶ γούνασιν ἡῦκόμοιο,
 καὶ οἱ ὑποσχέσθαι δυοκαίδεκα βοῦς ἐνὶ νηῶ
 ἦνις ἡκέστας ἱερευσέμεν, αἶ κ' ἐλεήσῃ 275
 ἄστν τε καὶ Τρώων ἀλόχους καὶ νήπια τέκνα,
 αἶ κεν Τυδέος υἷδν ἀπόσχη Ἴλιου ἱρῆς,
 ἄγριον αἰχμητὴν, κρατερὸν μήστωρα φόβοιο.
 ἀλλὰ σὺ μὲν πρὸς νηδὺν Ἀθηναίης ἀγελείης

ἔρχεν, ἐγὼ δὲ Πάριν μετελεύσομαι, ὄφρα καλέσσω, 280
 αἶ κ' ἐθέλῃς εἰπόντος ἀκούμεν· ὥς κέ οἱ αὖθι
 γαῖα χάνοι· μέγα γάρ μιν Ὀλύμπιος ἔτρεφε πῆμα
 Τρωσὶ τε καὶ Πριάμῳ μεγαλήτορι τοῖό τε παισίν.
 εἰ κείνόν γε ἴδοιμι κατελθόντ' Ἀῖδος εἴσω,
 φαίην κε φρέν' ἀτέρπου οἰζύος ἐκλελαθέσθαι.” 285

ᾧς ἔφαθ', ἥ δὲ μολοῦσα ποτὶ μέγαρ' ἀμφιπόλοισι
 κέκλετο· ταὶ δ' ἄρ' ἀόλλισσαν κατὰ ἄστν γεραίας.
 αὐτὴ δ' ἐς θάλαμον κατεβήσето κηώεντα,
 ἐνθ' ἔσαν οἱ πέπλοι παμποίκιλοι, ἔργα γυναικῶν
 Σιδονίων, τὰς αὐτὰς Ἀλέξανδρος θεοειδὴς 290
 ἦγαγε Σιδονίηθεν, ἐπιπλῶς εὐρέα πόντον,
 τὴν ὁδὸν ἦν Ἑλένην περ ἀνήγαγεν εὐπατέρειαν·
 τῶν ἐν' ἀειραμένη Ἑκάβη φέρε δῶρον Ἀθήνῃ,
 ὃς κάλλιστος ἔην ποικίλμασιν ἠδὲ μέγιστος,
 ἀστῆρ δ' ὥς ἀπέλαμπεν· ἔκειτο δὲ νεάτος ἄλλων. 295
 βῆ δ' ἰέναι, πολλαὶ δὲ μετεσσεύοντο γεραιαί.

Αἱ δ' ὅτε νηὸν ἱκανὸν Ἀθήνης ἐν πόλει ἄκρῃ,
 τῇσι θύρας ὤϊξε Θεανὼ καλλιπάρῃος,
 Κισσηΐς, ἄλοχος Ἀντήνορος ἵπποδάμοιο·
 τὴν γὰρ Τρῶες ἔθηκαν Ἀθηναίης ἱέριαν. 300
 αἱ δ' ὀλολυγῇ πᾶσαι Ἀθήνῃ χεῖρας ἀνέσχον·
 ἡ δ' ἄρα πέπλον ἐλοῦσα Θεανὼ καλλιπάρῃος
 θῆκεν Ἀθηναίης ἐπὶ γούνασιν ἠῦκόμοιο,
 εὐχομένη δ' ἡρᾶτο Διὸς κούρῃ μέγαλοιο·
 “ πότνι' Ἀθηναίη, ῥυσίπολι, δῖα θεάων, 305
 αἶξον δὴ ἔγχος Διομήδεος, ἠδὲ καὶ αὐτὸν
 πρηνέα δὸς πεσέειν Σκαιῶν προπάροιθε πυλάων,
 ὄφρα τοι αὐτίκα νῦν δυοκαίδεκα βοῦς ἐνὶ νηῷ
 ἦνις ἠκέστας ἱερεύσομεν, αἶ κ' ἐλεήσης
 ἄστν τε καὶ Τρώων ἀλόχους καὶ νήπια τέκνα.” 310

ᾧς ἔφατ' εὐχομένη, ἀνένευε δὲ Παλλὰς Ἀθήνη.

ὧς αἱ μὲν ῥ' εὖχοντο Διὸς κούρη μεγάλοιο,
 Ἔκτωρ δὲ πρὸς δῶματ' Ἀλεξάνδροιο βεβήκει
 καλά, τά ῥ' αὐτὸς ἔτευξε σὺν ἀνδράσιν οἱ τότε ἄριστοι
 ἦσαν ἐνὶ Τροίῃ ἐριβώλακι τέκτονες ἄνδρες, 315
 οἳ οἱ ἐποίησαν θάλαμον καὶ δῶμα καὶ αὐλὴν
 ἐγγύθι τε Πριάμοιο καὶ Ἔκτορος, ἐν πόλει ἄκρῃ.
 ἔνθ' Ἔκτωρ εἰσῆλθε διίφιλος, ἐν δ' ἄρα χειρὶ
 ἔγχος ἔχ' ἐνδεκάπηχυν· πάροιθε δὲ λάμπετο δουρὸς
 αἰχμὴ χαλκείῃ, περὶ δὲ χρύσεος θέε πόρκης. 320
 τὸν δ' εὖρ' ἐν θαλάμῳ περικαλλέα τεύχε' ἔποντα,
 ἀσπίδα καὶ θώρηκα, καὶ ἀγκύλα τόξ' ἀφώωντα·
 Ἀργεῖν δ' Ἑλένη μετ' ἄρα δμῳῇσι γυναιξὶν
 ἦστο, καὶ ἀμφιπόλοισι περικλυτὰ ἔργα κέλευε.
 τὸν δ' Ἔκτωρ νείκεσσευ ἰδὼν αἰσχροῖς ἐπέεσσιν· 325
 “δαιμόνι', οὐ μὲν καλὰ χόλον τόνδ' ἐνθεο θυμῷ.
 λαοὶ μὲν φθινύθουσι περὶ πτόλιν αἰπύ τε τείχος
 μαρνάμενοι· σέο δ' εἴνεκ' αὕτῃ τε πτόλεμός τε
 ἄστν τόδ' ἀμφιδέδηκε· σὺ δ' ἂν μαχέσαιο καὶ ἄλλῳ,
 ὃν τινά που μεθιέντα ἴδοις στνυγεροῦ πολέμοιο. 330
 ἀλλ' ἄνα, μὴ τάχα ἄστν πυρὸς δῆτιοιο θέρηται.”

Τὸν δ' αὖτε προσέειπεν Ἀλέξανδρος θεοειδής·
 “Ἔκτορ, ἐπεὶ με κατ' αἴσαν ἐνείκεσας οὐδ' ὑπὲρ αἴσαν,
 τοῦνεκά τοι ἔρέω· σὺ δὲ σύνθεο καὶ μευ ἄκουσον·
 οὗ τοι ἐγὼ Τρώων τόσσον χόλῳ οὐδὲ νεμέσσι 335
 ἤμην ἐν θαλάμῳ, ἔθελον δ' ἄχρῃ προτραπέσθαι.
 νῦν δέ με παρειποῦς ἄλοχος μαλακοῖς ἐπέεσσιν
 ὥρμησ' ἐς πόλεμον· δοκέει δέ μοι ὧδε καὶ αὐτῷ
 λῳῖον ἔσσεσθαι· νίκη δ' ἐπαμείβεται ἄνδρας.
 ἀλλ' ἄγε νῦν ἐπίμεινον, Ἀρήϊα τεύχεα δύω· 340
 ἦ ἴθ', ἐγὼ δὲ μέτειμι· κινήσεσθαι δέ σ' οἶτω.”

Ὡς φάτο, τὸν δ' οὗ τι προσέφη κορυθαίολος Ἔκτωρ·
 τὸν δ' Ἑλένη μύθοισι προσηύδα μελιχλοῖσι·

“ δᾶερ ἐμεῖο κυνὸς κακομηχάνου ὀκρυοέσσης,
 ὥς μ’ ὄφελ’ ἤματι τῷ ὅτε με πρῶτον τέκε μήτηρ 345
 οἴχεσθαι προφέρουσα κακῇ ἀνέμοιο θύελλα
 εἰς ὄρος ἢ εἰς κῦμα πολυφλοίσβοιο θαλάσσης,
 ἔνθα με κῦμ’ ἀπόερσε πάρος τάδε ἔργα γενέσθαι.
 αὐτὰρ ἐπεὶ τάδε γ’ ᾧδε θεοὶ κακὰ τεκμήραντο,
 ἀνδρὸς ἔπειτ’ ὤφελλον ἀμείνουος εἶναι ἄκοιτις, 350
 ὅς ἤδη νέμεσίν τε καὶ αἴσχεα πόλλ’ ἀνθρώπων.
 τούτῳ δ’ οὐτ’ ἄρ νῦν φρένες ἔμπεδοι οὐτ’ ἄρ’ ὀπίσσω
 ἔσσονται· τῷ καί μιν ἐπαυρήσεσθαι οἶω.
 ἀλλ’ ἄγε νῦν εἴσελθε καὶ ἔξο τῷδ’ ἐπὶ δῖφρῳ,
 δᾶερ, ἐπεὶ σε μάλιστα πόνος φρένας ἀμφιβέβηκεν 355
 εἶνεκ’ ἐμεῖο κυνὸς καὶ Ἀλεξάνδρου ἔνεκ’ αἴτης,
 οἷσιν ἐπὶ Ζεὺς θῆκε κακὸν μόρον, ὥς καὶ ὀπίσσω
 ἀνθρώποισι πελώμεθ’ ἀοίδιμοι ἔσσομένοισι.”

Τὴν δ’ ἡμείβετ’ ἔπειτα μέγας κορυθαίολος Ἔκτωρ·
 “ μῆ με κάθιζ’, Ἑλένη, φιλέουσά περ· οὐδέ με πείσεις· 360
 ἦδη γάρ μοι θυμὸς ἐπέσσυται ὄφρ’ ἐπαμύνω
 Τρώεσσ’, οἳ μέγ’ ἐμεῖο ποθὴν ἀπεόντος ἔχουσιν.
 ἀλλὰ σύ γ’ ὄρνυθι τοῦτον, ἐπειγέσθω δὲ καὶ αὐτός,
 ὥς κεν ἔμ’ ἔντοσθεν πόλιος καταμάρψῃ ἔοντα.
 καὶ γὰρ ἐγὼν οἰκόνδ’ ἐσελεύσομαι, ὄφρα ἴδωμαι 365
 οἰκῆας ἄλοχόν τε φίλην καὶ νήπιον υἱόν.
 οὐ γάρ τ’ οἶδ’ εἰ ἔτι σφιν ὑπότηροπος ἴξομαι αὖτις,
 ἢ ἦδη μ’ ὑπὸ χερσὶ θεοὶ δαμόωσιν Ἀχαιῶν.”

ἌΩς ἄρα φωνήσας ἀπέβη κορυθαίολος Ἔκτωρ·
 αἶψα δ’ ἔπειθ’ ἵκανε δόμους εὖ ναιετάοντας, 370
 οὐδ’ εὖρ’ Ἀνδρομάχην λευκώλενον ἐν μεγάροισιν,
 ἀλλ’ ἢ γε ξὺν παιδὶ καὶ ἀμφιπόλῳ εὐπέπλῳ
 πύργῳ ἐφεστήκει γοώσά τε μυρομένη τε.
 Ἔκτωρ δ’ ὥς οὐκ ἔνδον ἀμύμονα τέτμεν ἄκοιτιν,
 ἔσθη ἐπ’ οὐδὸν ἰών, μετὰ δὲ δμῳῇσιν ἔειπεν· 375

“ εἰ δ’ ἄγε μοι, δμῳαί, νημερτέα μυθήσασθε·
 πῇ ἔβη Ἀνδρομάχη λευκώλενος ἐκ μεγάροιο ;
 ἥέ πη ἐς γαλόων ἢ εἰνατέρων ἔϋπέπλων,
 ἢ ἐς Ἀθηναίης ἐξοίχεται, ἔνθα περ ἄλλαι
 Τρῳαὶ ἔϋπλόκαμοι δεινὴν θεὸν ἰλάσκονται ; 380

Τὸν δ’ αὖτ’ ὀτρηνῇ ταμίῃ πρὸς μῦθον ἔειπεν·
 “ Ἐκτορ, ἐπεὶ μάλ’ ἄνωγας ἀληθέα μυθήσασθαι,
 οὔτε πη ἐς γαλόων οὔτ’ εἰνατέρων ἔϋπέπλων
 οὔτ’ ἐς Ἀθηναίης ἐξοίχεται, ἔνθα περ ἄλλαι
 Τρῳαὶ ἔϋπλόκαμοι δεινὴν θεὸν ἰλάσκονται, 385
 ἀλλ’ ἐπὶ πύργου ἔβη μέγαν Ἴλιου, οὔνεκ’ ἄκουσε
 τείρεσθαι Τρῳας, μέγα δὲ κράτος εἶναι Ἀχαιῶν.

ἢ μὲν δὴ πρὸς τεῖχος ἐπειγομένη ἀφικάνει,
 μαινομένη εἰκυῖα· φέρει δ’ ἅμα παῖδα τιθήνη.”

Ἡ ῥα γυνὴ ταμίῃ, ὃ δ’ ἀπέσσυτο δώματος Ἐκτωρ 390
 τὴν αὐτὴν ὁδὸν αὖτις ἔϋκτιμένας κατ’ ἀγυιάς.

εὔτε πύλας ἵκανε διερχόμενος μέγα ἄστρῳ
 Σκαιάς, τῇ ἄρ’ ἔμελλε διεξιμέναι πεδίουνδε,
 ἔνθ’ ἄλοχος πολύδωρος ἐναντίῃ ἦλθε θέουσα
 Ἀνδρομάχῃ, θυγάτηρ μεγαλήτορος Ἡετίωνος, 395

Ἡετίων, ὃς ἔναιεν ὑπὸ Πλάκῳ ὑληέσση,
 Θήβῃ Ὑποπλακίῃ, Κιλίκεσσ’ ἀνδρεσσιν ἀνάσσω·
 τοῦ περ δὴ θυγάτηρ ἔχεθ’ Ἐκτορι χαλκοκορυστῇ.
 ἢ οἱ ἔπειτ’ ἦντῃσ’, ἅμα δ’ ἀμφίπολος κίεν αὐτῇ
 παῖδ’ ἐπὶ κόλπῳ ἔχουσ’ ἀταλάφρονα, νήπιον αὐτῶς, 400

Ἐκτορίδην ἀγαπητόν, ἀλίγκιον ἀστέρι καλῷ,
 τόν ῥ’ Ἐκτωρ καλέεσκε Σκαμάνδριον, αὐτὰρ οἱ ἄλλοι
 Ἀστυάνακτ’· οἷος γὰρ ἐρύετο Ἴλιον Ἐκτωρ.

ἢ τοι ὃ μὲν μείδῃσεν ἰδὼν ἐς παῖδα σιωπῇ·
 Ἀνδρομάχῃ δέ οἱ ἄγχι παράστατο δάκρυ χέουσα, 405
 ἔν τ’ ἄρα οἱ φῶ χειρὶ ἔπος τ’ ἔφατ’ ἔκ τ’ ὀνόμαζε·
 “ δαιμόνιε, φθίσει σε τὸ σὸν μένος, οὐδ’ ἐλεαίρεις

παῖδά τε νηπίαχον καὶ ἔμ' ἄμμορον, ἣ τάχα χήρη
 σεῦ ἔσομαι· τάχα γάρ σε κατακτενέουσιν Ἀχαιοὶ
 πάντες ἐφορμηθέντες· ἐμοὶ δέ κε κέρδιον εἶη 410
 σεῦ ἀφαμαρτούσῃ χθόνα δύμεναι· οὐ γὰρ ἔτ' ἄλλη
 ἔσται θαλπωρή, ἐπεὶ ἂν σύ γε πότμον ἐπίσπης,
 ἀλλ' ἄχε'· οὐδέ μοι ἔστι πατήρ καὶ πότνια μήτηρ.
 ἦ τοι γὰρ πατέρ' ἄμὸν ἀπέκτανε δῖος Ἀχιλλεύς,
 ἐκ δὲ πόλιν πέρσεν Κιλικῶν εὖ ναιετώσαν, 415
 Θήβην ὑψίπυλον· κατὰ δ' ἔκτανεν Ἡετίωνα,
 οὐδέ μιν ἐξενάριξε, σεβάσσατο γὰρ τό γε θυμῷ,
 ἀλλ' ἄρα μιν κατέκχε σὺν ἔντεσι δαιδαλέοισιν
 ἦδ' ἐπὶ σῆμ' ἔχεεν· περὶ δὲ πτελέας ἐφύτευσαν
 νύμφαι ὄρεστιάδες, κοῦραι Διὸς αἰγιόχοιο. 420
 οἱ δέ μοι ἐπτὰ κασίγνητοι ἔσαν ἐν μεγάροισιν,
 οἱ μὲν πάντες ἰῶ κλον ἡματι Ἀἴδος εἴσω·
 πάντας γὰρ κατέπεφνε ποδάρκης δῖος Ἀχιλλεύς
 βουσὶν ἐπ' εἰλιπόδεσσι καὶ ἀργεννῆς ὄϊεσσι.
 μητέρα δ', ἣ βασίλευεν ὑπὸ Πλάκῃ ὑληέσση, 425
 τὴν ἐπεὶ ἄρ' δεῦρ' ἦγαγ' ἄμ' ἄλλοισι κτεάτεσσιν,
 ἄψ' ὃ γε τὴν ἀπέλυσε λαβὼν ἀπερείσι' ἄποινα,
 πατρὸς δ' ἐν μεγάροισι βάλ' Ἀρτεμις ἰοχέαιρα.
 Ἔκτορ, ἀτὰρ σύ μοι ἔσσι πατήρ καὶ πότνια μήτηρ
 ἦδὲ κασίγνητος, σὺ δέ μοι θαλερὸς παρακοίτης· 430
 ἀλλ' ἄγε νῦν ἐλέαιρε καὶ αὐτοῦ μίμν' ἐπὶ πύργῳ,
 μὴ παῖδ' ὄρφανικὸν θήῃς χήρην τε γυναικα·
 λαὸν δὲ στήσον παρ' ἐρινεόν, ἔνθα μάλιστα
 ἀμβατός ἐστι πόλις καὶ ἐπίδρομον ἔπλετο τεῖχος.
 τρεῖς γὰρ τῇ γ' ἐλθόντες ἐπειρήσανθ' οἱ ἄριστοι 435
 ἄμφ' Αἴαντε δύω καὶ ἀγακλυτὸν Ἰδομενῆα
 ἦδ' ἄμφ' Ἀτρεΐδαν καὶ Τυδέος ἄλκιμον υἱόν·
 ἥ πού τίς σφιν ἐνισπε θεοπροπίων εὖ εἰδώς,
 ἥ νυ καὶ αὐτῶν θυμὸς ἐποτρύνει καὶ ἀνώγει."

Τὴν δ' αὖτε προσέειπε μέγας κορυθαίολος Ἴκτωρ· 440
 “ ἦ καὶ ἐμοὶ τάδε πάντα μέλει, γύναι· ἀλλὰ μάλ' αἰνῶς
 αἰδέομαι Τρῶας καὶ Τρωάδας ἑλκεσιπέπλους,
 αἷ κε κακὸς ὥς νόσφιν ἄλυσκάζω πολέμοιο·
 οὐδέ με θυμὸς ἄνωγεν, ἐπεὶ μάθον ἔμμεναι ἐσθλὸς
 αἰεὶ καὶ πρώτοισι μετὰ Τρώεσσι μάχεσθαι, 445
 ἀρνύμενος πατρός τε μέγα κλέος ἡδ' ἐμὸν αὐτοῦ.
 εἷ γὰρ ἐγὼ τόδε οἶδα κατὰ φρένα καὶ κατὰ θυμόν·
 ἔσσεται ἡμαρ ὅτ' ἄν ποτ' ὀλώλῃ Ἴλιος ἱρὴ
 καὶ Πριάμος καὶ λαὸς ἑὺμμελίῳ Πριάμοιο.
 ἀλλ' οὐ μοι Τρώων τόσσον μέλει ἄλγος ὅπισσω, 450
 οὔτ' αὐτῆς Ἑκάβης οὔτε Πριάμοιο ἀνακτος
 οὔτε κασιγνήτων, οἳ κεν πολέες τε καὶ ἐσθλοὶ
 ἐν κονίῃσι πέσοιεν ὑπ' ἀνδράσι δυσμενέεσσιν,
 ὅσσον σεῦ, ὅτε κέν τις Ἀχαιῶν χαλκοχιτώνων
 δακρυόεσσαν ἄγῃται, ἐλεύθερον ἡμαρ ἀπούρας· 455
 καὶ κεν ἐν Ἀργεὶ ἐοῦσα πρὸς ἄλλης ἱστὸν ὑφαίνεις,
 καὶ κεν ὕδωρ φορέοις Μεσσηίδος ἢ Ὑπερείης
 πόλλ' ἀεκαζομένη, κρατερὴ δ' ἐπικείσεται ἀνάγκη·
 καὶ ποτέ τις εἵπησιν ἰδὼν κατὰ δάκρυ χέουσαν·
 “ Ἐκτορος ἦδε γυνή, ὃς ἀριστεύεσκε μάχεσθαι 460
 Τρώων ἱπποδάμων, ὅτε Ἴλιον ἀμφεμάχοντο.
 ὥς ποτέ τις ἐρέει· σοὶ δ' αὖ νέον ἔσσεται ἄλγος
 χήτεϊ τοιοῦδ' ἀνδρὸς ἀμύνειν δούλιον ἡμαρ.
 ἀλλὰ με τεθνηῶτα χυτὴ κατὰ γαῖα καλύπτει,
 πρίν γέ τι σῆς τε βοῆς σοῦ θ' ἑλκηθμοῖο πυθέσθαι.” 465
 Ὡς εἰπὼν οὗ παιδὸς ὀρέξατο φαίδιμος Ἴκτωρ·
 ἀψ' δ' ὁ πάϊς πρὸς κόλπον ἐϋζώνοιο τιθήνης
 ἐκλίνθη ἰάχων, πατρὸς φίλου ὅψιν ἀτυχθεὶς,
 ταρβήσας χαλκὸν τε ἰδὲ λόφον ἱππιοχαίτην,
 δεινὸν ἀπ' ἀκροτάτης κόρυθος νεύοντα νοήσας. 470
 ἐκ δ' ἐγέλασσε πατήρ τε φίλος καὶ πότνια μήτηρ·

αὐτίκ' ἀπὸ κρατὸς κόρυθ' εἴλετο φαίδιμος Ἔκτωρ,
καὶ τὴν μὲν κατέθηκεν ἐπὶ χθονὶ παμφανόωσαν·
αὐτὰρ ὃ γ' ὃν φίλον υἱὸν ἐπεὶ κύσε πῆλέ τε χερσίν,
εἶπεν ἐπενζάμενος Διὶ τ' ἄλλοισιν τε θεοῖσι· 475
“Ζεῦ ἄλλοι τε θεοί, δότε δὴ καὶ τόνδε γενέσθαι
παῖδ' ἐμόν, ὥς καὶ ἐγὼ περ, ἀριπρεπέα Τρώεσσιν,
ὧδε βίην τ' ἀγαθόν, καὶ Ἰλίου ἱφὶ ἀνάσσειν·
καὶ ποτέ τις εἴποι ‘πατρός γ' ὅδε πολλὸν ἀμείνων’
ἐκ πολέμου ἀνιόντα· φέροι δ' ἔναρα βροτόεντα 480
κτείνας δῆϊον ἄνδρα, χαρεῖη δὲ φρένα μήτηρ.”

ἌΩς εἰπὼν ἀλόχοιο φίλης ἐν χερσὶν ἔθηκε
παῖδ' ἐόν· ἥ δ' ἄρα μιν κηῶδεϊ δέξατο κόλπω
δακρυόεν γελάσασα· πόσις δ' ἐλέησε νοήσας,
χειρὶ τέ μιν κατέρεξεν ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε· 485
“δαιμονίη, μή μοί τι λίην ἀκαχίξω θυμῷ·
οὐ γάρ τίς μ' ὑπὲρ αἶσαν ἀνὴρ Ἀἰδὶ προῖάψει·
μοῖραν δ' οὐ τινά φημι πεφυγμένον ἔμμεναι ἀνδρῶν,
οὐ κακόν, οὐδὲ μὲν ἐσθλόν, ἐπὴν τὰ πρῶτα γένηται.
ἀλλ' εἰς οἶκον ἰούσα τὰ σ' αὐτῆς ἔργα κόμιζε, 490
ἱστόν τ' ἡλακάτην τε, καὶ ἀμφιπόλοισι κέλευε
ἔργον ἐποίχεσθαι· πόλεμος δ' ἀνδρεσσι μελήσει
πᾶσιν, ἐμοὶ δὲ μάλιστα, τοὶ Ἰλὶφ' ἐγγεγάασιν.”

ἌΩς ἄρα φωνήσας κόρυθ' εἴλετο φαίδιμος Ἔκτωρ
ἵππουριν· ἄλοχος δὲ φίλη οἰκόνδε βεβήκει 495
ἐντρόπαλιζομένη, θαλερὸν κατὰ δάκρυ χέουσα.
αἶψα δ' ἔπειθ' ἵκανε δόμους εὖ ναιετάοντας
Ἔκτορος ἀνδροφόνοιο, κιχήσατο δ' ἐνδοθὶ πολλὰς
ἀμφιπόλους, τῇσιν δὲ γόον πάσησιν ἐνώρσεν.
αἱ μὲν ἔτι ζῶν γόον Ἔκτορα ᾧ ἐνὶ οἴκῳ· 500
οὐ γάρ μιν ἔτ' ἔφαντο ὑπότροπον ἐκ πολέμοιο
ἶζεσθαι, προφυγόντα μένος καὶ χεῖρας Ἀχαιῶν.

Οὐδὲ Πάρις δῆθυνεν ἐν ὑψηλοῖσι δόμοισιν,

ἀλλ' ὃ γ', ἐπεὶ κατέδυν κλυτὰ τεύχεα, ποικίλα χαλκῷ,
 σεύατ' ἔπειτ' ἀνὰ ἄστυ, ποσὶ κραιπνοῖσι πεποιθώς. 505
 ὥς δ' ὅτε τις στατὸς ἵππος, ἀκοστήσας ἐπὶ φάτνῃ,
 δεσμὸν ἀπορρήξας θείῃ πεδίῳ κροαίνων,
 εἰώθως λούεσθαι ἐϋρρείος ποταμοῖο,
 κυδιόων· ὑψοῦ δὲ κάρη ἔχει, ἀμφὶ δὲ χαῖται
 ὦμοις αἰσسونται· ὃ δ' ἀγλαΐῃφι πεποιθώς, 510
 ῥίμφα ἐ γούνα φέρει μετὰ τ' ἥθεα καὶ νομὸν ἵππων·
 ὥς υἱὸς Πριάμοιο Πάρις κατὰ Περγάμου ἄκρης
 τεύχεσι παμφαίνων ὥς τ' ἡλέκτωρ ἐβεβήκει
 καρχαλόων, ταχέες δὲ πόδες φέρον· αἶψα δ' ἔπειτα
 Ἔκτορα δῖον ἔτετμεν ἀδελφεόν, εὖτ' ἄρ' ἔμελλε 515
 στρέψεσθ' ἐκ χώρης ὅθι ἦ δάριζε γυναικί.
 τὸν πρότερος προσέειπεν Ἀλέξανδρος θεοειδής·
 “ἦθεί', ἦ μάλα δὴ σε καὶ ἐσσύμενον κατερύκω
 δηθύνων, οὐδ' ἦλθον ἐναΐσιμον, ὥς ἐκέλευες;”

Τὸν δ' ἀπαμειβόμενος προσέφη κορυθαίολος Ἔκτωρ·
 “δαιμόνι', οὐκ ἂν τίς τοι ἀνὴρ, ὃς ἐναΐσιμος εἴη, 521
 ἔργον ἀτιμήσειε μάχης, ἐπεὶ ἄλκιμός ἐσσι·
 ἀλλὰ ἐκὼν μεθιείς τε καὶ οὐκ ἐθέλεις· τὸ δ' ἐμὸν κῆρ
 ἄχνυται ἐν θυμῷ, ὅθ' ὑπὲρ σέθεν αἴσχε' ἀκούω
 πρὸς Τρώων, οἳ ἔχουσι πολὺν πόνον εἵνεκα σείο. 525
 ἀλλ' ἴομεν· τὰ δ' ὀπισθεν ἀρεσσόμεθ', αἶ κέ ποθι Ζεὺς
 δώῃ ἐπουρανίοισι θεοῖς αἰειγενέτησι
 κρητῆῖρα στήσασθαι ἐλεύθερον ἐν μεγάρουσιν,
 ἐκ Τροίης ἐλάσαντας ἐϋκνήμιδας Ἀχαιοῦς.”

ΙΛΙΑΔΟΣ Η.

Ἑκτορος καὶ Αἴαντος μονομαχία. Νεκρῶν
ἀναίρεσις.

Ὡς εἰπὼν πυλέων ἐξέσσυτο φαίδιμος Ἑκτωρ,
τῷ δ' ἄμ' Ἀλέξανδρος κί' ἀδελφεός· ἐν δ' ἄρα θυμῷ
ἀμφοτέρωι μέμασαν πολεμίζειν ἠδὲ μάχεσθαι.
ὥς δὲ θεὸς ναύτησιν ἐελδομένοισιν ἔδωκεν
οὔρον, ἐπεὶ κε κάμωσιν ἐϋξέστης ἐλάτῃσι
πόντον ἐλαύνοντες, καμάτῳ δ' ὑπὸ γυῖα λέλυνται,
ὥς ἄρα τῷ Τρώεσσιν ἐελδομένοισι φανήτην.

5

Ἐνθ' ἐλέτην ὁ μὲν υἱὸν Ἀρηιθόιο ἄνακτος,
Ἄρην ναιετάοντα Μενέσθιον, ὃν κορυνητὴς
γεῖνατ' Ἀρηιθόος καὶ Φυλομέδουσα βοῶπις·
Ἑκτωρ δ' Ἡϊονῆα βάλ' ἔγχρῃ ὀξύνοντι
αὐχέν' ὑπὸ στεφάνης εὐχάλκου, λῦσε δὲ γυῖα.
Γλαῦκος δ' Ἴππολόχοιο πάϊς, Λυκίων ἀγὸς ἀνδρῶν,
Ἰφίνοον βάλε δουρὶ κατὰ κρατερὴν ὑσμίνην
Δεξιάδην, ἵππων ἐπιάλμενον ὠκείων,
ῶμον· ὁ δ' ἐξ ἵππων χαμάδις πέσε, λύντο δὲ γυῖα.

15

Τοὺς δ' ὥς οὖν ἐνόησε θεὰ γλαυκῶπις Ἀθήνη
Ἀργείους ὀλέκοντας ἐνὶ κρατερῇ ὑσμίνῃ,
βῆ ῥα κατ' Οὐλύμποιο καρήνων ἀΐξασα
Ἴλιον εἰς ἱερὴν· τῇ δ' ἀντίος ὤρνυτ' Ἀπόλλων
Περγάμου ἐκκατιδών, Τρώεσσι δὲ βούλετο νίκην·
ἀλλήλοισι δὲ τῷ γε συναντέσθην παρὰ φηγῶ.
τὴν πρότερος προσέειπεν ἄναξ Διὸς υἱὸς Ἀπόλλων·

20

“τίπτε σὺ δὴ αὔ μεμαυῖα, Διὸς θύγατερ μέγαλοιο,
 ἦλθες ἀπ’ Οὐλύμπιοιο, μέγας δέ σε θυμὸς ἀνῆκεν ; 25
 ἦ ἴνα δὴ Δαναοῖσι μάχης ἑτεραλκέα νίκην
 δῶς ; ἐπεὶ οὐ τι Τρῶας ἀπολλυμένους ἑλεαίρεις.
 ἀλλ’ εἴ μοί τι πίθοιο, τό κεν πολὺ κέρδιον εἴη·
 νῦν μὲν παύσωμεν πόλεμον καὶ δηϊοτήτα
 σήμερον· ὕστερον αὖτε μαχήσονται, εἰς ὃ κε τέκμωρ 30
 Ἰλίου εὖρωσιν, ἐπεὶ ὥς φίλον ἔπλετο θυμῷ
 ὑμῖν ἀθανάτησι, διαπραθέειν τόδῃ ἄστυ.”

Τὸν δ’ αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη·
 “ὦδ’ ἔστω, ἐκάεργε· τὰ γὰρ φρονέουσα καὶ αὐτὴ
 ἦλθον ἀπ’ Οὐλύμπιοιο μετὰ Τρῶας καὶ Ἀχαιοὺς. 35
 ἀλλ’ ἄγε, πῶς μέμονας πόλεμον καταπανσέμεν ἀνδρῶν ;”

Τὴν δ’ αὖτε προσέειπεν ἄναξ Διὸς υἱὸς Ἀπόλλων·
 “Ἐκτορος ὄρωμεν κρατερὸν μένος ἵπποδάμοιο,
 ἦν τινά που Δαναῶν προκαλέσsetαι οἰόθεν οἶος
 ἀντίβιον μαχέσασθαι ἐν αἰνῇ δηϊοτήτι, 40
 οἱ δέ κ’ ἀγασσάμενοι χαλκοκνήμιδες Ἀχαιοὶ
 οἶον ἐπόρσειαν πολεμίζειν Ἐκτορι δίῳ.”

ὦς ἔφατ’, οὐδ’ ἀπίθησε θεὰ γλαυκῶπις Ἀθήνη.
 τῶν δ’ Ἑλένος, Πριάμοιο φίλος παῖς, σύνθετο θυμῷ
 βουλήν, ἣ ῥα θεοῖσιν ἐφήνυδανε μητιόωσι· 45
 στῆ δὲ παρ’ Ἐκτορ’ ἰὼν καὶ μιν πρὸς μῦθον ἔειπεν·
 “Ἐκτορ, υἱὲ Πριάμοιο, Διὶ μῆτιν ἀτάλαντε,
 ἦ ῥά νύ μοί τι πίθοιο, κασίγνητος δέ τοί εἰμι·
 ἄλλους μὲν κάθισον Τρῶας καὶ πάντας Ἀχαιοὺς,
 αὐτὸς δὲ προκαλέσσαι Ἀχαιῶν ὅς τις ἄριστος 50
 ἀντίβιον μαχέσασθαι ἐν αἰνῇ δηϊοτήτι·
 οὐ γάρ πώ τοι μοῖρα θανεῖν καὶ πότμον ἐπισπείν·
 ὥς γὰρ ἐγὼν ὅπ’ ἄκουσα θεῶν αἰγιγενετάων.”

ὦς ἔφαθ’, Ἐκτωρ δ’ αὖτ’ ἐχάρη μέγα μῦθον ἀκούσας,
 καί ῥ’ ἐς μέσσον ἰὼν Τρώων ἀνέεργε φάλαγγας, 55

μέσσου δουρὸς ἐλών· οἱ δ' ἰδρύνθησαν ἅπαντες.
 καὶ δ' Ἀγαμέμνων εἶσεν ἔϋκνήμιδας Ἀχαιοὺς·
 καὶ δ' ἄρ' Ἀθηναίη τε καὶ ἀργυρότοξος Ἀπόλλων
 ἐξέσθην ὄρνισιν ἑοικότες αἰγυπιοῖσι
 φηγῷ ἐφ' ὑψηλῇ πατρὸς Διὸς αἰγιόχοιο, 60
 ἀνδράσι τερπόμενοι· τῶν δὲ στίχες ἦτο πυκναί,
 ἀσπίσι καὶ κορύθεσσι καὶ ἔγχεσι πεφρικυῖαι.
 οἷη δὲ Ζεφύριοι ἐχεύατο πόντον ἐπι φριξ
 ὀρνυμένοιο νέου, μελάνει δέ τε πόντος ὑπ' αὐτῆς,
 τοῖαι ἄρα στίχες ἦατ' Ἀχαιῶν τε Τρώων τε 65
 ἐν πεδίῳ· Ἔκτωρ δὲ μετ' ἀμφοτέροισιν ἔειπε·
 “ κέκλυτέ μεν, Τρῶες καὶ ἔϋκνήμιδες Ἀχαιοί,
 ὄφρ' εἴπω τά με θυμὸς ἐνὶ στήθεσσι κελεύει.
 ὄρκια μὲν Κρονίδης ὑψίζυγος οὐκ ἐτέλεσσεν,
 ἀλλὰ κακὰ φρονέων τεκμαίρεται ἀμφοτέροισιν, 70
 εἰς ὃ κεν ἡ ὑμεῖς Τροίην εὐπυργον ἔλητε,
 ἡ αὐτοὶ παρὰ νηυσὶ δαμήετε ποντοπόροισιν.
 ὑμῖν δ' ἐν γὰρ ἔασιν ἀριστῆες Παναχαιῶν·
 τῶν νῦν ὃν τινα θυμὸς ἐμοὶ μαχέσασθαι ἀνώγει,
 δεῦρ' ἴτω ἐκ πάντων πρόμος ἔμμεναι Ἔκτορι δίῳ. 75
 ὦδε δὲ μυθέομαι, Ζεὺς δ' ἄμμ' ἐπιμάρτυρος ἔστω·
 εἰ μὲν κεν ἐμὲ κείνος ἔλῃ ταναήκεϊ χαλκῷ,
 τεύχεα συλήσας φερέτω κοίλας ἐπὶ νῆας,
 σῶμα δὲ οἵκαδ' ἐμὸν δόμεναι πάλιν, ὄφρα πυρός με
 Τρῶες καὶ Τρώων ἄλοχοι λελάχωσι θανόντα. 80
 εἰ δέ κ' ἐγὼ τὸν ἔλω, δώῃ δέ μοι εὖχος Ἀπόλλων,
 τεύχεα σύλησας οἴσω προτὶ Ἴλιον ἱρήν,
 καὶ κρεμόω προτὶ νηὸν Ἀπόλλωνος ἐκάτοιο,
 τὸν δὲ νέκυν ἐπὶ νῆας ἐϋσέλμους ἀποδώσω,
 ὄφρα ἐ ταρχύσωσι κάρη κομόωντες Ἀχαιοί, 85
 σῆμά τε οἱ χεύωσιν ἐπὶ πλατεῖ Ἑλλησπόντῳ.
 καὶ ποτὲ τις εἴπησι καὶ ὀψιγόνων ἀνθρώπων,

νῆὶ πολυκλήϊδι πλέων ἐπὶ οἴνοπα πόντον·

‘ἀνδρὸς μὲν τόδε σῆμα πάλαι κατατεθνηῶτος,
ὅν ποτ’ ἀριστεύοντα κατέκτανε φαίδιμος Ἔκτωρ.’ 90
ὥς ποτέ τις ἐρέει· τὸ δ’ ἐμὸν κλέος οὐ ποτ’ ὀλεῖται.”

ᾧς ἔφαθ’, οἱ δ’ ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ·
αἰδέσθην μὲν ἀνῆλθαι, δείσαν δ’ ὑποδέχθαι·
ὄψε δὲ δὴ Μενέλαος ἀνίστατο καὶ μετέειπε
νεῖκει ὄνειδίζων, μέγα δὲ στεναχίζετο θυμῷ· 95

“ὦ μοι, ἀπειλητῆρες, Ἀχαιῖδες, οὐκέτ’ Ἀχαιοί·
ἦ μὲν δὴ λώβῃ τάδε γ’ ἔσσεται αἰνόθεν αἰνῶς,
εἰ μὴ τις Δαναῶν νῦν Ἔκτορος ἀντίος εἴσιν.
ἀλλ’ ὑμεῖς μὲν πάντες ὕδωρ καὶ γαῖα γένοισθε,
ἡμενοὶ αὖθι ἕκαστοι ἀκήριοι, ἀκλεῆς αὐτῶς· 100
τῷδε δ’ ἐγὼν αὐτὸς θωρήξομαι· αὐτὰρ ὑπερθε
νίκης πείρατ’ ἔχονται ἐν ἀθανάτοισι θεοῖσιν.”

ᾧς ἄρα φωνήσας κατεδύσετο τεύχεα καλά.
ἔνθα κέ τοι, Μενέλαε, φάνη βιότοιο τελευτῇ
Ἔκτορος ἐν παλάμῃσιν, ἐπεὶ πολὺν φέρτερος ἦεν, 105
εἰ μὴ ἀναΐξαντες ἔλον βασιλῆες Ἀχαιῶν,
αὐτός τ’ Ἀτρεΐδης εὐρυκρείων Ἀγαμέμνων,
δεξιτερῆς ἔλε χειρὸς ἔπος τ’ ἔφατ’ ἕκ τ’ ὀνόμαζεν·
“ἀφραίνεις, Μενέλαε διοτρεφές, οὐδέ τί σε χρὴ
ταύτης ἀφροσύνης· ἀνὰ δὲ σχέο κηδόμενός περ, 110
μηδ’ ἔθελ’ ἐξ ἔριδος σεῦ ἀμείνουσι φωτὶ μάχεσθαι,
Ἔκτορι Πριαμίδῃ, τόν τε στυγέουσι καὶ ἄλλοι.
καὶ δ’ Ἀχιλεὺς τούτῳ γε μάχῃ ἐνὶ κυδιανείρῃ
ἔρριγ’ ἀντιβολήσαι, ὃ περ σέο πολλὸν ἀμείνων.
ἀλλὰ σὺ μὲν νῦν ἵζεν ἰὼν μετὰ ἔθνος ἐταίρων, 115
τούτῳ δὲ πρόμον ἄλλον ἀναστήσουσιν Ἀχαιοί.
εἰ περ ἀδειῆς τ’ ἐστὶ καὶ εἰ μόθου ἔστ’ ἀκόρητος,
φημί μιν ἀσπασίως γόνυ κάμψειν, αἶ κε φύγησι
δηΐου ἐκ πολέμοιο καὶ αἰνῆς δηϊότητος.”

Ὡς εἰπὼν παρέπεισεν ἀδελφειοῦ φρένας ἥρως 120
 αἷσιμα παρειπών, ὃ δ' ἐπέιθετο· τοῦ μὲν ἔπειτα
 γηθόσυνοι θεράποντες ἀπ' ὤμων τεύχε' ἔλοντο·
 Νέστωρ δ' Ἀργείοισιν ἀνίστατο καὶ μετέειπεν·
 “ὦ πόποι, ἦ μέγα πένθος Ἀχαιῖδα γαῖαν ἰκάνει.
 ἦ κε μεγ' οἰμώξειε γέρων ἱππηλάτα Πηλεὺς, 125
 ἐσθλὸς Μυρμιδόνων βουλευφόρος ἡδ' ἀγορητής,
 ὅς ποτέ μ' εἰρόμενος μέγ' ἐγήθεεν ᾧ ἐνὶ οἴκῳ,
 πάντων Ἀργείων ἐρέων γενεήν τε τόκον τε.
 τοὺς νῦν εἰ πτώσσοντας ὑφ' Ἑκτορι πάντας ἀκούσαι,
 πολλά κεν ἀθανάτοισι φίλας ἀνὰ χεῖρας ἀείραι, 130
 θυμὸν ἀπὸ μελέων δῦναι δόμον Ἀἶδος εἴσω.
 αἰ γάρ, Ζεῦ τε πάτερ καὶ Ἀθηναίῃ καὶ Ἀπολλων,
 ἡβῶμ' ὥς ὅτ' ἐπ' ὠκυρόφῳ Κελάδοντι μάχοντο
 ἀγρόμενοι Πύλιοί τε καὶ Ἀρκάδες ἐγχεσίμωροι,
 Φειᾶς παρ τείχεσσι, Ἰαρδάνου ἀμφὶ ῥέεθρα. 135
 τοῖσι δ' Ἐρευθαλίων πρόμος ἴστατο, ἰσόθεος φῶς,
 τεύχε' ἔχων ὤμοισιν Ἀρηϊθόοιο ἀνακτος,
 δίου Ἀρηϊθόου, τὸν ἐπὶ κλησιν κορυνήτην
 ἄνδρες κίκησκον καλλιζωνοί τε γυναικες,
 οὔνεκ' ἄρ' οὐ τόξοισι μαχέσκετο δουρί τε μακρῷ, 140
 ἀλλὰ σιδηρεῖη κορύνῃ ῥήγνυσκε φάλαγγας.
 τὸν Λυκόοργος ἔπεφνε δόλῳ, οὗ τι κράτει γε,
 στεινωπῷ ἐν ὀδῷ, ὅθ' ἄρ' οὐ κορύνῃ οἱ ὄλεθρον
 χραῖσμέ σιδηρεῖη· πρὶν γὰρ Λυκόοργος ὑποφθὰς
 δουρὶ μέσον περόνησεν, ὃ δ' ὕπτιος οὔδεις ἐρείσθη· 145
 τεύχεα δ' ἐξενάριξε, τά οἱ πόρε χάλκεος Ἄρης.
 καὶ τὰ μὲν αὐτὸς ἔπειτα φόρει μετὰ μῶλον Ἄρης·
 αὐτὰρ ἐπεὶ Λυκόοργος ἐνὶ μεγάροισιν ἐγήρα,
 δῶκε δ' Ἐρευθαλίῳ φιλῶ θεράποντι φορῆναι·
 τοῦ ὃ γε τεύχε' ἔχων προκαλίζετο πάντας ἀρίστους. 150
 οἱ δὲ μάλ' ἐτρόμεον καὶ ἐδείδισαν, οὐδέ τις ἔτλη·

ἀλλ' ἐμὲ θυμὸς ἀνῆκε πολυτλήμων πολεμίζειν
 θάρσει ῥ'· γενεῇ δὲ νεώτατος ἔσκον ἀπάντων·
 καὶ μαχόμεν· οἱ ἐγώ, δῶκεν δέ μοι εὖχος Ἀθήνη.
 τὸν δὴ μήκιστον καὶ κάρτιστον κτάνον ἄνδρα· 155
 πολλὸς γάρ τις ἔκειτο παρήγορος ἔνθα καὶ ἔνθα.
 εἶθ' ὥς ἡβώοιμι, βίη δέ μοι ἔμπεδος εἴη·
 τῷ κε τάχ' ἀντήσειε μάχης κορυθαίολος Ἔκτωρ.
 ὑμέων δ' οἷ περ ἔασιν ἀριστῆες Παναχαιῶν,
 οὐδ' οἷ προφρονέως μέμαθ' Ἔκτορος ἀντίον ἐλθεῖν." 160
 ὣς νεῖκεσσαν ὁ γέρων, οἱ δ' ἐννέα πάντες ἀνέστησαν.
 ὦρτο πολὺ πρῶτος μὲν ἄναξ ἀνδρῶν Ἀγαμέμνων,
 τῷ δ' ἐπὶ Τυδείδῃς ὦρτο κρατερὸς Διομήδης,
 τοῖσι δ' ἐπ' Αἴαντες, θοῦριν ἐπιειμένοι ἀλκῇν,
 τοῖσι δ' ἐπ' Ἴδομενεὺς καὶ ὀπάων Ἴδομενῆος, 165
 Μηριόνης, ἀτάλαντος Ἐνναλίῳ ἀνδρειφόντῃ,
 τοῖσι δ' ἐπ' Εὐρύπυλος, Εὐαίμονος ἀγλαὸς υἱός,
 ἂν δὲ Θόας Ἀνδραϊμονίδης καὶ δῖος Ὀδυσσεύς·
 πάντες ἄρ' οἷ γ' ἔθελον πολεμίζειν Ἔκτορι δίῳ.
 τοῖς δ' αὖτις μετέειπε Γερήνιος ἱππότης Νέστωρ· 170
 "κλήρῳ νῦν πεπάλασθε διαμπερές, ὅς κε λάχῃσιν·
 οὗτος γὰρ δὴ ὀνήσει ἑὺκνήμιδας Ἀχαιοὺς,
 καὶ δ' αὐτὸς ὃν θυμὸν ὀνήσεται, αἶ κε φύγῃσι
 δηΐου ἐκ πολέμοιο καὶ αἰνῆς δηϊότητος."
 ὣς ἔφαθ', οἱ δὲ κλήρον ἐσημήναντο ἕκαστος, 175
 ἐν δ' ἔβαλον κυνέῃ Ἀγαμέμνονος Ἀτρεΐδαιο.
 λαοὶ δ' ἡρήσαντο, θεοῖσι δὲ χεῖρας ἀνέσχον·
 ὦδε δέ τις εἵπεσκεν ἰδὼν εἰς οὐρανὸν εὐρύν·
 "Ζεῦ πάτερ, ἦ Αἴαντα λαχεῖν, ἦ Τυδέος υἱόν,
 ἦ αὐτὸν βασιλῆα πολυχρύσειο Μυκῆνης." 180
 ὣς ἄρ' ἔφαν, πάλλεν δὲ Γερήνιος ἱππότης Νέστωρ,
 ἐκ δ' ἔθορε κλήρος κυνέης, ὃν ἄρ' ἤθελον αὐτοί,
 Αἴαντος· κῆρυξ δὲ φέρων ἄν' ὄμιλον ἀπάντη

δείξ' ἐνδέξια πᾶσιν ἀριστήεσσιν Ἀχαιῶν.
 οἱ δ' οὐ γινώσκοντες ἀπηνήναντο ἕκαστος. 185
 ἀλλ' ὅτε δὴ τὸν ἴκανε φέρων ἀν' ὄμιλον ἀπάντη,
 ὅς μιν ἐπιγράψας κυνέη βάλε, φαίδιμος Αἴας,
 ἥ τοι ὑπέσχεθε χεῖρ', ὁ δ' ἄρ' ἔμβαλεν ἄγχι παραστάς,
 γυνῶ δὲ κλήρου σῆμα ἰδὼν, γήθησέ δὲ θυμῷ.
 τὸν μὲν παρ πόδ' ἐὼν χαμάδις βάλε φώνησέν τε· 190
 “ὦ φίλοι, ἥ τοι κλήρος ἐμός, χαίρω δὲ καὶ αὐτὸς
 θυμῷ, ἐπεὶ δοκέω νικησέμεν Ἑκτορα δῖον.
 ἀλλ' ἄγετ', ὅφρ' ἂν ἐγὼ πολεμήϊα τεύχεα δύω,
 τόφρ' ὑμεῖς εὖχεσθε Διὶ Κρονίῳνι ἄνακτι,
 σιγῇ ἔφ' ὑμείων, ἵνα μὴ Τρῳῆς γε πύθωνται, 195
 ἢ καὶ ἀμφαδίην, ἐπεὶ οὐ τινα δείδιμεν ἔμπης·
 οὐ γάρ τίς με βίη γε ἐκὼν ἀέκοντα δίηται,
 οὐδέ τι ἰδρεΐη, ἐπεὶ οὐδ' ἐμὲ νῆϊδά γ' οὕτως
 ἔλπομαι ἐν Σαλαμῖνι γενέσθαι τε τραφέμεν τε.”
 ὥς ἔφαθ', οἱ δ' εὖχοντο Διὶ Κρονίῳνι ἄνακτι· 200
 ᾧδε δέ τις εἶπεσκεν ἰδὼν εἰς οὐρανὸν εὐρύν·
 “Ζεῦ πάτερ, Ἰδηθεν μεδέων, κύδιστε μέγιστε,
 δὸς νίκην Αἴαντι καὶ ἀγλαὸν εὖχος ἀρέσθαι·
 εἰ δὲ καὶ Ἑκτορά περ φιλέεις καὶ κήδεαι αὐτοῦ,
 ἴσῃν ἀμφοτέροισι βίην καὶ κῆδος ὅπασσον.” 205
 ὥς ἄρ' ἔφαν, Αἴας δὲ κορύσσετο νώροπι χαλκῷ.
 αὐτὰρ ἐπειδὴ πάντα περὶ χροῖ ἔσσατο τεύχεα,
 σεύατ' ἔπειθ' οἷός τε πελώριος ἔρχεται Ἄρης,
 ὅς τ' εἴσιν πόλεμόνδε μετ' ἀνέρας, οὓς τε Κρονίων
 θυμοβόρου ἔριδος μένεί ξυνέηκε μάχεσθαι. 210
 τοῖος ἄρ' Αἴας ὦρτο πελώριος, ἔρκος Ἀχαιῶν,
 μειδιῶν βλοσυροῖσι προσώπασι· νέρθε δὲ ποσσὶν
 ἦϊε μακρὰ βιβιάς, κραδᾶων δολιχόσκιον ἔγχος.
 τὸν δὲ καὶ Ἀργεῖοι μὲν ἐγῆθεον εἰσορόωντες,
 Τρῳᾶς δὲ τρόμος αἰνὸς ὑπήλυθε γυῖα ἕκαστον, 215

Ἔκτορί τ' αὐτῷ θυμὸς ἐνὶ στήθεσσι πάτασεν·
 ἀλλ' οὐ πως ἔτι εἶχεν ὑποτρέσαι οὐδ' ἀναδύναι
 ἀψ' λαῶν ἐς ὄμιλον, ἐπεὶ προκαλέσσατο χάρμη.
 Αἴας δ' ἐγγύθεν ἦλθε φέρων σάκος ἥύτε πύργον,
 χάλκεον ἑπταβόειον, ὃ οἱ Τυχίος κάμε τεύχων, 220
 σκυτοτόμων ὅχ' ἄριστος, ὅτλη ἐνὶ οἰκίᾳ ναίων,
 ὃς οἱ ἐποίησεν σάκος αἰόλον ἑπταβόειον
 ταύρων ζατρεφέων, ἐπὶ δ' ὄγδοον ἦλασε χαλκόν.
 τὸ πρόσθε στέρνοιο φέρων Τελαμώνιος Αἴας
 στῇ ῥα μάλ' Ἔκτορος ἐγγύς, ἀπειλήσας δὲ προσηύδα· 225
 “Ἔκτορ, νῦν μὲν δὴ σάφα εἴσαι οἴοθεν οἶος
 οἶοι καὶ Δαναοῖσιν ἀριστῆες μετέασι,
 καὶ μετ' Ἀχιλλῆα ῥηξήνορα θυμολέοντα.
 ἀλλ' ὃ μὲν ἐν νῆεσσι κορώνισι ποντοπόροισι
 κεῖτ' ἀπομηνίσας Ἀγαμέμνονι, ποιμένι λαῶν· 230
 ἡμεῖς δ' εἰμὲν τοίοι οἳ ἂν σέθεν ἀντιάσαιμεν
 καὶ πολέες· ἀλλ' ἄρχε μάχης ἠδὲ πτολέμοιο.”

Τὸν δ' αὖτε προσέειπε μέγας κορυθαίολος Ἔκτωρ·
 “Αἴαν διογενὲς Τελαμώνιε, κοίρανε λαῶν,
 μή τί μεν ἥϊτε παιδὸς ἀφαιροῦ πειρήτιζε, 235
 ἥε γυναικός, ἣ οὐκ οἶδεν πολεμήϊα ἔργα.
 αὐτὰρ ἐγὼν εὖ οἶδα μάχας τ' ἀνδροκτασίας τε·
 οἶδ' ἐπὶ δεξιᾷ, οἶδ' ἐπ' ἀριστερὰ νωμῆσαι βῶν
 ἀζαλέην, τό μοι ἔστι ταλαύρινον πολεμίζειν·
 οἶδα δ' ἐπαῖξαι μόθον ἱππων ὤκειάων· 240
 οἶδα δ' ἐνὶ σταδίῃ δητῶ μέλπεσθαι Ἀρηϊ.
 ἀλλ' οὐ γάρ σ' ἐθέλω βαλέειν τοιοῦτον ἐόντα
 λάθρῃ ὀπιπεύσας, ἀλλ' ἀμφιδόν, αἴ κε τύχωμι.”

Ἡ ῥα, καὶ ἄμπεπαλὼν προῖει δολιχόσκιον ἔγχος,
 καὶ βάλεν Αἴαντος δεινὸν σάκος ἑπταβόειον 245
 ἀκρότατον κατὰ χαλκόν, ὃς ὄγδοος ἦεν ἐπ' αὐτῷ.
 ἐξ δὲ διὰ πτύχας ἦλθε δαίτῳ χαλκὸς ἀτειρής,

ἐν τῇ δ' ἐβδομάτῃ ρινῶ σχέτο· δεύτερος αὖτε
 Αἴας διογενὴς προΐει δολιχόσκιον ἔγχος,
 καὶ βάλε Πριαμίδαο κατ' ἀσπίδα πάντοσ' ἐΐσην. 250
 διὰ μὲν ἀσπίδος ἦλθε φαεινῆς ὄβριμον ἔγχος,
 καὶ διὰ θώρηκος πολυδαϊδάλου ἡρήρειστο·
 ἀντικρὺ δὲ παραὶ λαπάρην διάμνησε χιτῶνα
 ἔγχος· ὁ δ' ἐκλίνθη καὶ ἀλεύατο κῆρα μέλαιναν.
 τὼ δ' ἐκπασσαμένω δολίχ' ἔγχεα χερσὶν ἄμ' ἄμφω 255
 σὺν ῥ' ἔπεσον λείουσιν ἑοικότες ὠμοφάγοισιν,
 ἣ συστὲ κάπροιςιν, τῶν τε σθένος οὐκ ἀλαπαδνόν.
 Πριαμίδης μὲν ἔπειτα μέσον σάκος οὔτασε δουρί,
 οὐδ' ἔρρηξεν χαλκόν, ἀνεγνάμφθη δέ οἱ αἰχμή.
 Αἴας δ' ἀσπίδα νύξεν ἐπάλμενος· ἡ δὲ διαπρὸ 260
 ἦλυθεν ἐγχείῃ, στυφέλιξε δέ μιν μεμαῶτα,
 τμήδην δ' αὐχέν' ἐπῆλθε, μέλαν δ' ἀνεκήκκειν αἷμα.
 ἀλλ' οὐδ' ὥς ἀπέληγε μάχης κορυθαίολος Ἔκτωρ,
 ἀλλ' ἀναχασσάμενος λίθον εἴλετο χειρὶ παχείῃ
 κείμενον ἐν πεδίῳ, μέλανα, τρηχύν τε μέγαν τε· 265
 τῷ βάλεν Αἴαντος δεινὸν σάκος ἑπταβόειον
 μέσσον ἐπομφάλιον· περιήχησεν δ' ἄρα χαλκός.
 δεύτερος αὖτ' Αἴας πολὺν μείζονα λᾶαν αείρας
 ἦκ' ἐπιδινήσας, ἐπέρεισε δὲ ἰν' ἀπέλεθρον,
 εἶσω δ' ἀσπιδ' ἔαξε βαλὼν μυλοειδέϊ πέτρῳ, 270
 βλάψε δέ οἱ φίλα γούναθ'· ὁ δ' ὕπτιος ἐξετανύσθη
 ἀσπίδι ἐγχριμφθεῖς· τὸν δ' αἰψ' ὥρθωσεν Ἀπόλλων.
 καὶ νῦ κε δὴ ξιφέεσσ' αὐτοσχεδὸν οὐτάζονται,
 εἰ μὴ κήρυκες, Διὸς ἄγγελοι ἡδὲ καὶ ἀνδρῶν,
 ἦλθον, ὁ μὲν Τρώων, ὁ δ' Ἀχαιῶν χαλκοχιτώνων, 275
 Ταλθύβιός τε καὶ Ἰδαῖος, πεπνυμένω ἄμφω·
 μέσσω δ' ἀμφοτέρων σκῆπτρα σχέθον, εἰπέ τε μῦθον
 κῆρυξ Ἰδαῖος, πεπνυμένα μῆδεα εἰδώς·
 “μηκέτι, παῖδε φίλω, πολεμίζετε μηδὲ μάχεσθον·

ἀμφοτέρω γὰρ σφῶϊ φιλεῖ νεφεληγερέτα Ζεὺς, 280
 ἄμφω δ' αἰχμητά· τό γε δὴ καὶ ἴδμεν ἅπαντες.
 νῦξ δ' ἤδη τελέθει· ἀγαθὸν καὶ νυκτὶ πιθέσθαι."

Τὸν δ' ἀπαμειβόμενος προσέφη Τελαμώνιος Αἴας·
 "Ἰδαί', Ἐκτορα ταῦτα κελεύετε μυθήσασθαι·
 αὐτὸς γὰρ χάρμη προκαλέσματο πάντας ἀρίστους. 285
 ἀρχέτω· αὐτὰρ ἐγὼ μάλα πείσομαι ἢ περ ἂν οὗτος."

Τὸν δ' αὖτε προσέειπε μέγας κορυθαίολος Ἐκτωρ·
 "Αἴαν, ἐπεὶ τοι δῶκε θεὸς μέγεθός τε βίην τε
 καὶ πινυτήν, περὶ δ' ἔγχει Ἀχαιῶν φέρτατός ἐσσι,
 νῦν μὲν παυσώμεσθα μάχης καὶ δηϊοτήτος 290
 σήμερον· ὕστερον αὖτε μαχησόμεθ', εἰς ὃ κε δαίμων
 ἄμμε διακρίνη, δῶή δ' ἐτέροισί γε νίκην.
 νῦξ δ' ἤδη τελέθει· ἀγαθὸν καὶ νυκτὶ πιθέσθαι,
 ὥς σύ τ' ἐϋφρήνης πάντας παρὰ νηυσὶν Ἀχαιοὺς,
 σοὺς τε μάλιστα ἔτας καὶ ἐταίρους, οἳ τοι ἔασιν· 295
 αὐτὰρ ἐγὼ κατὰ ἄστν μέγα Πριάμοιο ἄνακτος
 Τρῶας ἐϋφρανέω καὶ Τρῳάδας ἐλκεσιπέπλους,
 αἳ τέ μοι εὐχόμεναι θείον δύσονται ἀγῶνα.
 δῶρα δ' ἄγ' ἀλλήλοισι περικλυτὰ δώομεν ἄμφω,
 ὄφρα τις ᾧδ' εἴπῃσιν Ἀχαιῶν τε Τρῶων τε· 300
 'ἡμὲν ἐμαρνάσθην ἔριδος πέρι θυμοβόροιο,
 ἦδ' αὖτ' ἐν φιλότῃ διέτμαγεν ἀρθμήσαντε.'"

ὣς ἄρα φωνήσας δῶκε ξίφος ἀργυρόηλον,
 σὺν κολεῷ τε φέρων καὶ ἐϋτμήτῳ τελαμῶνι·
 Αἴας δὲ ζωστήῃρα δίδου φοίνικι φαεινόν. 305
 τῷ δὲ διακρινθέντε ὁ μὲν μετὰ λαὸν Ἀχαιῶν
 ἦι', ὁ δ' ἐς Τρῶων ὄμαδον κίε· τοὶ δ' ἐχάρησαν,
 ὥς εἶδον ζῶόν τε καὶ ἀρτεμέα προσιόντα,
 Αἴαντος προφυγόντα μένος καὶ χεῖρας ἀάπτους·
 καὶ ῥ' ἦγον προτὶ ἄστν, ἀελπτέοντες σόον εἶναι. 310
 Αἴαντ' αὖθ' ἐτέρωθεν ἐϋκνήμιδες Ἀχαιοὶ

εἰς Ἀγαμέμνονα δῖον ἄγον, κεχαρηότα νίκη.

Οἱ δ' ὅτε δὴ κλισίῃσιν ἐν Ἀτρεΐδαι γενέοντο,
 τοῖσι δὲ βοῦν ἱέρευσεν ἄναξ ἀνδρῶν Ἀγαμέμνων
 ἄρσενα πενταέτηρον ὑπερμενεί Κρονίωνι. 315
 τὸν δέρον ἀμφί θ' ἔπον, καί μιν διέχευαν ἅπαντα,
 μίστυλλον τ' ἄρ' ἐπισταμένως πεῖράν τ' ὀβελοῖσιν,
 ὥπτησάν τε περιφραδέως, ἐρύσαντό τε πάντα.
 αὐτὰρ ἐπεὶ παύσαντο πόνου τετύκοντό τε δαῖτα,
 δαίνυντ', οὐδέ τι θυμὸς ἐδεύετο δαιτὸς εἴσης· 320
 νώτοισιν δ' Αἴαντα διηνεκέεσσι γέραιρεν
 ἥρως Ἀτρεΐδης, εὐρυκρείων Ἀγαμέμνων.
 αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,
 τοῖς ὁ γέρων πάμπρωτος ὑφαίνειν ἤρχετο μῆτιν
 Νέστωρ, οὗ καὶ πρόσθεν ἀρίστη φαίνετο βουλή· 325
 ὃ σφιν ἐϋφρονέων ἀγορήσατο καὶ μετέειπεν·
 “Ἀτρεΐδῃ τε καὶ ἄλλοι ἀριστῆες Παναχαιῶν,
 πολλοὶ γὰρ τεθνᾶσι κάρη κομόωντες Ἀχαιοί,
 τῶν νῦν αἷμα κελαινὸν ἐϋρροον ἀμφὶ Σκάμανδρον
 ἐσκέδασ' ὄξυς Ἄρης, ψυχὰι δ' Αἰδῶσδε κατήλθον· 330
 τῷ σε χρή πόλεμον μὲν ἄμ' ἡοῖ παῦσαι Ἀχαιῶν,
 αὐτοὶ δ' ἀγρόμενοι κυκλήσομεν ἐνθάδε νεκροὺς
 βουσὶ καὶ ἡμιόνοισιν· ἀτὰρ κατακήμεν αὐτοὺς
 τυτθὸν ἀποπρὸ νεῶν, ὥς κ' ὅστέα παισὶν ἕκαστος
 αἰκάδ' ἄγῃ, ὅτ' ἂν αὖτε νεώμεθα πατρίδα γαίαν. 335
 τύμβον δ' ἀμφὶ πυρὴν ἕνα χεύομεν ἐξαγαγόντες
 ἄκριτον ἐκ πεδίου· ποτὶ δ' αὐτὸν δειλόμεν ὦκα
 πύργους ὑψηλοῦς, εἴλαρ νηῶν τε καὶ αὐτῶν.
 ἐν δ' αὐτοῖσι πύλας ποιήσομεν εὖ ἀραρυίας,
 ὄφρα δι' αὐτῶν ἱππηλασίῃ ὁδὸς εἴῃ· 340
 ἔκτοσθεν δὲ βαθεῖαν ὀρύξομεν ἐγγύθι τάφρον,
 ἥ χ' ἵππους καὶ λαὸν ἐρυκάκοι ἀμφὶς εὐόσα,
 μή ποτ' ἐπιβρίσῃ πόλεμος Τρώων ἀγερῶχων.”

ὥς ἔφαθ', οἱ δ' ἄρα πάντες ἐπήνησαν βασιλῆες.
 Τρώων αὐτ' ἀγορὴ γένητ' Ἰλίου ἐν πόλει ἄκρῃ, 345
 δεινὴ τετρηχυῖα, παρὰ Πριάμοιο θύρῃσι·
 τοῖσιν δ' Ἀντήνωρ πεπνυμένος ἦρχ' ἀγορεύει·
 “κέκλυτέ μεν, Τρῶες καὶ Δάρδανοι ἦδ' ἐπίκουροι,
 ὄφρ' εἴπω τά με θυμὸς ἐνὶ στήθεσσι κελεύει.
 δεῦτ' ἄγετ', Ἀργεῖην Ἑλένην καὶ κτήμαθ' ἅμ' αὐτῇ 350
 δώομεν Ἀτρεΐδῃσιν ἄγειν· νῦν δ' ὄρκια πιστὰ
 ψευσάμενοι μαχόμεσθα· τῷ οὗ νύ τι κέρδιον ἡμῖν
 [ἔλπομαι ἐκτελέεσθαι, ἵνα μὴ ῥέξομεν ὧδε].”

Ἦ τοι ὅ γ' ὥς εἰπὼν κατ' ἄρ' ἔξετο· τοῖσι δ' ἀνέστη
 δῖος Ἀλέξανδρος, Ἑλένης πόσις ἠῦκόμοιο, 355
 ὅς μιν ἀμειβόμενος ἔπεα πτερόεντα προσηύδα·
 “Ἀντήνωρ, σὺ μὲν οὐκέτ' ἐμοὶ φίλα ταῦτ' ἀγορεύεις·
 οἴσθα καὶ ἄλλον μῦθον ἀμείνονα τοῦδε νοῆσαι.
 εἰ δ' ἔτεδὸν δὴ τοῦτον ἀπὸ σπουδῆς ἀγορεύεις,
 ἐξ ἄρα δὴ τοι ἔπειτα θεοὶ φρένας ὤλεσαν αὐτοί. 360
 αὐτὰρ ἐγὼ Τρώεσσι μεθ' ἵπποδάμοις ἀγορεύσω·
 ἀντικρὺ δ' ἀπόφημι, γυναῖκα μὲν οὐκ ἀποδώσω·
 κτήματα δ' ὅσσ' ἀγόμην ἐξ Ἀργεος ἡμέτερον δῶ
 πάντ' ἐθέλω δόμεναι καὶ ἔτ' οἴκοθεν ἄλλ' ἐπιθεῖναι.”

Ἦ τοι ὅ γ' ὥς εἰπὼν κατ' ἄρ' ἔξετο· τοῖσι δ' ἀνέστη
 Δαρδανίδης Πριάμος, θεόφιν μῆστωρ ἀτάλαντος, 366
 ὃ σφιν εὐφρονέων ἀγορήσατο καὶ μετέειπε·
 “κέκλυτέ μεν, Τρῶες καὶ Δάρδανοι ἦδ' ἐπίκουροι,
 ὄφρ' εἴπω τά με θυμὸς ἐνὶ στήθεσσι κελεύει.
 νῦν μὲν δόρπον ἔλεσθε κατὰ πτόλιν, ὥς τὸ πάρος περ,
 καὶ φυλακῆς μνησασθε καὶ ἐγρήγορθε ἕκαστος· 371
 ἡῶθεν δ' Ἰδαῖος ἵτω κοίλας ἐπὶ νῆας
 εἰπέμεν Ἀτρεΐδης, Ἀγαμέμνονι καὶ Μενελάῳ,
 μῦθον Ἀλεξάνδροιο, τοῦ εἵνεκα νεῖκος ὄρωρε·
 καὶ δὲ τόδ' εἰπέμεναι πυκινὸν ἔπος, αἳ κ' ἐθέλωσι 375

παύσασθαι πολέμοιο δυσηχέος, εἰς ὃ κε νεκροὺς
κήμεν· ὕστερον αὖτε μαχησόμεθ', εἰς ὃ κε δαίμων
ἄμμε διακρίνη, δώη δ' ἐτέροισί γε νίκην.”

ἌΩς ἔφαθ', οἱ δ' ἄρα τοῦ μάλα μὲν κλύουν ἡδ' ἐπίθοντο,
[δόρπον ἔπειθ' εἴλοντο κατὰ στρατὸν ἐν τελέεσσιν·] 380
ἡῶθεν δ' Ἰδαίος ἔβη κοίλας ἐπὶ νῆας·

τοὺς δ' εὖρ' εἰν ἀγορῇ Δαναοὺς θεράποντας Ἄρηος
νῆτ' πάρα πρύμνῃ Ἀγαμέμνονος· αὐτὰρ ὁ τοῖσι
στάς ἐν μέσσοισιν μετεφώνεεν ἡπύτα κῆρυξ·

“Ἄτρεΐδῃ τε καὶ ἄλλοι ἀριστῆες Παναχαιῶν, 385

ἡνώγει Πρίαμός τε καὶ ἄλλοι Τρῶες ἀγαυοὶ
εἰπεῖν, αἶ κέ περ ὕμμι φίλον καὶ ἡδὺ γένοιτο,
μῦθον Ἀλεξάνδροιο, τοῦ εἵνεκα νεῖκος ὄρωρε·

κτῆματα μὲν ὅσ' Ἀλέξανδρος κοίλῃς ἐνὶ νηυσὶν
ἡγάγετο Τροίηνδ'—ὥς πρὶν ὥφελλ' ἀπολέσθαι— 390

πάντ' ἐθέλει δόμεναι καὶ ἔτ' οἴκοθεν ἄλλ' ἐπιθεῖναι·
κουριδίην δ' ἄλοχον Μενελάου κυδαλίμοιο

οὗ φησιν δώσειν· ἥ μὴν Τρῳῆς γε κέλονται.

καὶ δὲ τόδ' ἡνώγεον εἰπεῖν ἔπος, αἶ κ' ἐθέλητε
παύσασθαι πολέμοιο δυσηχέος, εἰς ὃ κε νεκροὺς 395

κήμεν· ὕστερον αὖτε μαχησόμεθ', εἰς ὃ κε δαίμων
ἄμμε διακρίνη, δώη δ' ἐτέροισί γε νίκην.”

ἌΩς ἔφαθ', οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ·
ὀψὲ δὲ δὴ μετέειπε βοὴν ἀγαθὸς Διομήδης·

“μήτ' ἄρ τις νῦν κτῆματ' Ἀλεξάνδροιο δεχέσθω 400

μήθ' Ἐλένην· γνωτὸν δὲ καὶ ὅς μάλα νήπιός ἐστιν,
ὥς ἡδὴ Τρῳέεσσιν ὀλέθρου πείρατ' ἐφῆπται.”

ἌΩς ἔφαθ', οἱ δ' ἄρα πάντες ἐπίαχον νῆες Ἀχαιῶν,
μῦθον ἀγασσάμενοι Διομήδεος ἱπποδάμοιο·

καὶ τότε ἄρ' Ἰδαῖον προσέφη κρείων Ἀγαμέμνων 405

“Ἰδαί', ἥ τοι μῦθον Ἀχαιῶν αὐτὸς ἀκούεις,
ὥς τοι ὑποκρίνονται· ἐμοὶ δ' ἐπιανδάνει οὕτως.

ἀμφὶ δὲ νεκροῖσιν κατακαίμεν οὗ τι μεγάρῳ·
οὐ γάρ τις φειδὼ νεκύων κατατεθνηώτων
γίγνεται, ἐπεὶ κε θάνωσι, πυρὸς μειλισσέμεν ὦκα. 410
ὄρκια δὲ Ζεὺς ἴστω, ἐρίγδουπος πόσις Ἥρης.”

ᾠς εἰπὼν τὸ σκῆπτρον ἀνέσχεθε πᾶσι θεοῖσιν,
ἄψορρον δ' Ἰδαίος ἔβη προτὶ Ἴλιον ἱρήν.
οἱ δ' ἔατ' εἰν ἀγορῇ Τρῶες καὶ Δαρδανίωνες,
πάντες ὁμηγερέες, ποτιδέγμενοι ὀππότε ἄρ' ἔλθοι 415
Ἰδαίος· ὁ δ' ἄρ' ἦλθε καὶ ἀγγελίην ἀπέειπε
στὰς ἐν μέσσοισιν· τοὶ δ' ὠπλίζοντο μάλ' ὦκα,
ἀμφοτέρων, νέκυάς τ' ἀγέμεν, ἕτεροι δὲ μεθ' ὕλην·
Ἀργεῖοι δ' ἐτέρωθεν ἐϋστέλμων ἀπὸ νηῶν
ὀτρύνοντο νέκυσ τ' ἀγέμεν, ἕτεροι δὲ μεθ' ὕλην. 420

Ἥελιος μὲν ἔπειτα νέον προσέβαλλεν ἀρούρας,
ἐξ ἀκαλαρρείταο βαθυρρόου Ὠκεανοῖο
οὐρανὸν εἰσανιών· οἱ δ' ἦντεον ἀλλήλοισιν.
ἔνθα διαγνῶναι χαλεπῶς ἦν ἄνδρα ἕκαστον·
ἀλλ' ὕδατι νίζοντες ἀπο βρότον αἱματόεντα, 425
δάκρυα θερμὰ χέοντες ἀμαξάων ἐπάειραν.
οὐδ' εἶα κλαίειν Πρίαμος μέγας· οἱ δὲ σιωπῇ
νεκροὺς πυρκαϊῆς ἐπενήνεον ἀχνύμενοι κῆρ,
ἐν δὲ πυρὶ πρήσαντες ἔβαν προτὶ Ἴλιον ἱρήν.
ὥς δ' αὐτως ἐτέρωθεν ἐϋκνήμιδες Ἀχαιοὶ 430
νεκροὺς πυρκαϊῆς ἐπενήνεον ἀχνύμενοι κῆρ,
ἐν δὲ πυρὶ πρήσαντες ἔβαν κοίλας ἐπὶ νῆας.

Ἥμος δ' οὐτ' ἄρ πω ἠώς, ἔτι δ' ἀμφιλύκη νύξ,
τῆμος ἄρ' ἀμφὶ πυρὴν κριτὸς ἔγρετο λαὸς Ἀχαιῶν,
τύμβον δ' ἀμφ' αὐτὴν ἔνα ποίεον ἐξαγαγόντες 435
ἄκριτον ἐκ πεδίου, ποτὶ δ' αὐτὸν τείχος ἔδειμαν
πύργους θ' ὑψηλοὺς, εἴλαρ νηῶν τε καὶ αὐτῶν.
ἐν δ' αὐτοῖσι πύλας ἐνεποίεον εὖ ἀραρυίας,
ὄφρα δι' αὐτάων ἱππηλασίῃ ὁδὸς εἴη·

ἔκτοσθεν δὲ βαθεῖαν ἐπ' αὐτῷ τάφρον ὄρυξαν, 440
εὐρεῖαν μεγάλην, ἐν δὲ σκόλοπας κατέπηξαν.

ᾧ οἱ μὲν πονέοντο κάρη κομόωντες Ἀχαιοί·
οἱ δὲ θεοὶ παρ Ζηνὶ καθήμενοι ἀστεροπητῇ
θηεῦντο μέγα ἔργον Ἀχαιῶν χαλκοχιτώνων.
τοῖσι δὲ μύθων ἦρχε Ποσειδάων ἐννοσίχθων· 445
“Ζεῦ πάτερ, ἣ ῥά τίς ἐστι βροτῶν ἐπ' ἀπείρονα γαῖαν
ὅς τις ἔτ' ἀθανάτοισι νόον καὶ μῆτιν ἐνίψει ;
οὐχ ὁράας ὅτι δὴ αὐτε κάρη κομόωντες Ἀχαιοὶ
τείχος ἐτειχίσσαντο νεῶν ὕπερ, ἀμφὶ δὲ τάφρον
ἤλασαν, οὐδὲ θεοῖσι δόσαν κλειτὰς ἐκατόμβας ; 450
τοῦ δ' ἣ τοι κλέος ἔσται ὅσον τ' ἐπικίδνεται ἡώς·
τοῦ δ' ἐπιλήσονται τὸ ἐγὼ καὶ Φοῖβος Ἀπόλλων
ἥρω Λαομέδοντι πολίσσαμεν ἀθλήσαντε.”

Τὸν δὲ μέγ' ὀχθήσας προσέφη νεφεληγερέτα Ζεὺς·
“ὦ πόποι, ἐννοσίγαι' εὐρυσθενές, οἷον ξείπες. 455
ἄλλος κέν τις τοῦτο θεῶν δέισιει νόημα,
ὅς σέο πολλὸν ἀφαιρότερος χεῖράς τε μένος τε·
σὸν δ' ἣ τοι κλέος ἔσται ὅσον τ' ἐπικίδνεται ἡώς.
ἄγρει μάν, ὅτ' ἂν αὐτε κάρη κομόωντες Ἀχαιοὶ
οἴχωνται σὺν νηυσὶ φίλην ἐς πατρίδα γαῖαν, 460
τείχος ἀναρρήξας τὸ μὲν εἰς ἅλα πάν καταχεῦαι,
αὐτὶς δ' ἡϊόνα μεγάλην ψαμάθοισι καλύψαι,
ὥς κέν τοι μέγα τεῖχος ἀμαλδύνηται Ἀχαιῶν.”

ᾧ οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον,
δύσετο δ' ἥελιος, τετέλεστο δὲ ἔργον Ἀχαιῶν, 465
βουφόνεον δὲ κατὰ κλισίας καὶ δόρπον ἔλοντο.
νῆες δ' ἐκ Λήμνοιο παρέστασαν οἶνον ἄγουσαι
πολλαί, τὰς προέηκεν Ἰησονίδης Εὐνῆος,
τόν ῥ' ἔτεχ' Ὑψιπύλη ὑπ' Ἰήσони, ποιμένι λαῶν.
χωρὶς δ' Ἀτρεΐδης, Ἀγαμέμνονι καὶ Μενελάῳ, 470
δῶκεν Ἰησονίδης ἀγέμεν μέθυ, χίλια μέτρα.

ἔνθεν ἄρ' οἰνίζοντο κάρη κομόωντες Ἀχαιοί, ,
 ἄλλοι μὲν χαλκῷ, ἄλλοι δ' αἶθωνι σιδήρῳ,
 ἄλλοι δὲ ῥινοῖς, ἄλλοι δ' αὐτῇσι βόεσσιν,
 ἄλλοι δ' ἀνδραπόδεσσι· τίθεντο δὲ δαῖτα θάλειαν. 475
 παννύχιοι μὲν ἔπειτα κάρη κομόωντες Ἀχαιοὶ
 δαίνυντο, Τρῶες δὲ κατὰ πτόλιν ἥδ' ἐπίκουροι·
 παννύχιος δὲ σφιν κακὰ μῆδετο μητίετα Ζεὺς
 σμερδαλέα κτυπέων· τοὺς δὲ χλωρὸν δέος ἦρει·
 οἶνον δ' ἐκ δεπῶν χαμάδις χέον, οὐδέ τις ἔτλη 480
 πρὶν πιέειν, πρὶν λείψαι ὑπερμενέϊ Κρονίῳ.
 κοιμήσαντ' ἄρ' ἔπειτα καὶ ὕπνου δῶρον ἔλοντο.

ΙΛΙΑΔΟΣ Θ.

Κόλος μάχη.

Ἦὼς μὲν κροκόπεπλος ἐκίδνατο πᾶσαν ἐπ' αἶαν,
Ζεὺς δὲ θεῶν ἀγορὴν ποιήσατο τερπικέραυνος
ἀκροτάτῃ κορυφῇ πολυδειράδος Οὐλύμποιο·
αὐτὸς δέ σφ' ἀγόρευε, θεοὶ δ' ὑπὸ πάντες ἅκουον·
“ κέκλυτέ μεν, πάντες τε θεοὶ πᾶσαι τε θέαιναι, 5
ὄφρ' εἴπω τά με θυμὸς ἐνὶ στήθεσσι κελεύει.
μήτε τις οὖν θήλεια θεὸς τό γε μήτε τις ἄρσην
πειράτω διακέρσαι ἐμὸν ἔπος, ἀλλ' ἅμα πάντες
αἰνεῖτ', ὄφρα τάχιστα τελευτήσω τάδε ἔργα.
ὦν δ' ἂν ἐγὼν ἀπάνευθε θεῶν ἐθέλοντα νοήσω 10
ἐλθόντ' ἢ Τρώεσσιν ἀρηγέμεν ἢ Δαναοῖσι,
πληγεῖς οὐ κατὰ κόσμον ἐλεύσεται Οὐλυμπόνδε·
ἢ μιν ἐλὼν ῥίψω ἐς Τάρταρον ἡερόεντα,
τῆλε μάλ', ἥχι βάθιστον ὑπὸ χθονός ἐστι βέρεθρον,
ἔνθα σιδήρειαί τε πύλαι καὶ χάλκεος οὐδός, 15
τόσσον ἔνερθ' Ἀΐδεω ὅσον οὐρανός ἐστ' ἀπὸ γαίης·
γνώσεται ἔπειθ' ὅσον εἰμὶ θεῶν κάρτιστος ἀπάντων.
εἰ δ' ἄγε πειρήσασθε, θεοί, ἵνα εἴδετε πάντες·
σειρὴν χρυσεῖην ἐξ οὐρανόθεν κρεμάσαντες
πάντες τ' ἐξάπτεσθε θεοὶ πᾶσαι τε θέαιναι· 20
ἀλλ' οὐκ ἂν ἐρύσαιτ' ἐξ οὐρανόθεν πεδίοι·
Ζῆν' ὕπατον μήστωρ', οὐδ' εἰ μάλα πολλὰ κάμοιτε.
ἀλλ' ὅτε δῇ καὶ ἐγὼ πρόφρων ἐθέλοιμι ἐρύσσαι,

αὐτῇ κεν γαίῃ ἐρύσαιμ' αὐτῇ τε θαλάσσῃ·
σειρὴν μὲν κεν ἔπειτα περὶ ρίον Οὐλύμποιο 25
δησαίμην, τὰ δέ κ' αὖτε μετήορα πάντα γένοιτο.
τόσσον ἐγὼ περὶ τ' εἰμὶ θεῶν περὶ τ' εἰμ' ἀνθρώπων.”

ᾠς ἔφαθ', οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ
μῦθον ἀγασσάμενοι· μάλα γὰρ κρατερῶς ἀγόρευσεν.
ὁψὲ δὲ δὴ μετέειπε θεὰ γλαυκῶπις Ἀθήνη· 30

“ὦ πάτερ ἡμέτερε Κρονίδη, ὕπατε κρειόντων,
εὖ νυ καὶ ἡμεῖς ἴδμεν ὅ τοι σθένος οὐκ ἐπικεκτόν·
ἀλλ' ἔμπης Δαναῶν ὀλοφυρόμεθ' αἰχμητῶν,
οἷ κεν δὴ κακὸν οἶτον ἀναπλήσαντες ὄλωνται.
ἀλλ' ἣ τοι πολέμου μὲν ἀφεξόμεθ', ὥς σὺ κελεύεις· 35
βουλὴν δ' Ἀργείοις ὑποθησόμεθ', ἣ τις ὀνήσει,
ὥς μὴ πάντες ὄλωνται ὀδυσσαμένοιο τεοῖο.”

Τὴν δ' ἐπιμειδήσας προσέφη νεφεληγερέτα Ζεὺς·
“θάρσει, Τριτογένεια, φίλον τέκος· οὐ νύ τι θυμῷ
πρόφρονι μυθέομαι, ἐθέλω δέ τοι ἥπιος εἶναι.” 40

ᾠς εἰπὼν ὑπ' ὄχεσφι τιτύσκετο χαλκόποδ' ἵππω,
ὠκυπέτα, χρυσέησιν ἐθείρησιν κομόωντε,
χρυσὸν δ' αὐτὸς ἔδυνε περὶ χροῖ, γέντο δ' ἱμάσθλην
χρυσεῖην εὐτυκτον, ἐοῦ δ' ἐπεβήσετο δίφρου,
μάστιξεν δ' ἐλάαν· τῷ δ' οὐκ ἀέκοντε πετέσθην 45
μεσσηγὺς γαίης τε καὶ οὐρανοῦ ἀστερόεντος.

Ἰδην δ' ἔκτανεν πολυπίδακα, μητέρα θηρῶν,
Γάργαρον· ἔνθα δέ οἱ τέμενος βωμός τε θυήεις.
ἔνθ' ἵππους ἔστησε πατὴρ ἀνδρῶν τε θεῶν τε
λύσας ἐξ ὀχέων, κατὰ δ' ἡέρα πουλὺν ἔχευεν. 50
αὐτὸς δ' ἐν κορυφῇσι καθέζετο κύδεϊ γαίωv,
εἰσορόων Τρώων τε πόλιν καὶ νῆας Ἀχαιῶν.

Οἱ δ' ἄρα δεῖπνον ἔλοντο κάρη κομόωντες Ἀχαιοὶ
ρίμφα κατὰ κλισίας, ἀπὸ δ' αὐτοῦ θωρήσσοντο.
Τρῶες δ' αὖθ' ἐτέρωθεν ἀνὰ πτόλιν ὠπλίζοντο, 55

πανρότεροι· μέμασαν δὲ καὶ ὥς ὑσμῖνι μάχεσθαι,
 χρειοῖ ἀναγκαίῃ, πρό τε παίδων καὶ πρὸ γυναικῶν.
 πᾶσαι δ' ὠϊγνυντο πύλαι, ἐκ δ' ἔσσυτο λαός,
 πεξοί θ' ἱππῆές τε· πολὺς δ' ὀρυμαγδὸς ὀρώρει.

Οἱ δ' ὅτε δὴ ῥ' ἐς χῶρον ἓνα ξυνιόντες ἵκοντο, 60
 σὺν ῥ' ἔβαλον ῥινούς, σὺν δ' ἔγχεα καὶ μένε' ἀνδρῶν
 χαλκεοθωρήκων· ἀτὰρ ἀσπίδες ὀμφαλόεσσαι
 ἔπληντ' ἀλλήλησι, πολὺς δ' ὀρυμαγδὸς ὀρώρει.
 ἔνθα δ' ἅμ' οἰμωγή τε καὶ εὐχολὴ πέλεν ἀνδρῶν
 ὀλλύντων τε καὶ ὀλλυμένων, ῥέε δ' αἵματι γαῖα. 65

Ὅφρα μὲν ἤως ἦν καὶ ἀέξετο ἱερὸν ἦμαρ,
 τόφρα μάλ' ἀμφοτέρων βέλε' ἤπτετο, πίπτε δὲ λαός.
 ἦμος δ' Ἡέλιος μέσον οὐρανὸν ἀμφιβεβήκει,
 καὶ τότε δὴ χρύσεια πατὴρ ἐτίταινε τάλαντα·
 ἐν δ' ἐτίθει δύο κῆρε ταυηλεγέος θανάτοιο, 70
 Τρώων θ' ἱπποδάμων καὶ Ἀχαιῶν χαλκοχιτώνων,
 ἔλκε δὲ μέσσα λαβῶν· ῥέπε δ' αἵσιμον ἦμαρ Ἀχαιῶν.
 αἱ μὲν Ἀχαιῶν κῆρες ἐπὶ χθονὶ πουλυβοτείρῃ
 ἐξέσθην, Τρώων δὲ πρὸς οὐρανὸν εὐρὺν ἄερθεν·
 αὐτὸς δ' ἐξ Ἰδῆς μεγάλ' ἔκτυπε, δαιόμενον δὲ 75
 ἦκε σέλας μετὰ λαὸν Ἀχαιῶν· οἱ δὲ ἰδόντες
 θάμβησαν, καὶ πάντας ὑπὸ χλωρὸν δέος εἶλεν.

Ἐνθ' οὐτ' Ἰδομενεὺς τλῇ μίμνειν οὐτ' Ἀγαμέμνων,
 οὔτε δὴ Αἴαντες μενέτην, θεράποντες Ἄρηος·
 Νέστωρ οἶος ἔμιμνε Γερήνιος, οὔρος Ἀχαιῶν, 80
 οὔ τι ἐκόν, ἀλλ' ἵππος ἐτείρετο, τὸν βάλεν ἰφί
 δῖος Ἀλέξανδρος, Ἑλένης πόσις ἠΰκόμοιο,
 ἄκρην κακ κορυφήν, ὅθι τε πρῶται τρίχες ἵππων
 κρανίῳ ἐμπεφύασι, μάλιστα δὲ καίριόν ἐστιν.
 ἀλγήσας δ' ἀνέπαλτο, βέλος δ' εἰς ἐγκέφαλον δῦ, 85
 σὺν δ' ἵππους ἐτάραξε κυλινδόμενος περὶ χαλκῷ.
 ὄφρ' ὁ γέρων ἵπποιο παρηγορίας ἀπέταμνε

φασγάνῳ αἵσσω, τόφρ' Ἑκτορος ὠκέες ἵπποι
 ἦλθον ἀν' ἰωχμὸν θρασὺν ἡνίοχον φορέοντες
 Ἑκτορα· καὶ νύ κεν ἔνθ' ὁ γέρων ἀπὸ θυμὸν ὄλεσσειν, 90
 εἰ μὴ ἄρ' ὀξὺ νόησε βοῆν ἀγαθὸς Διομήδης·
 σμερδαλέον δ' ἐβόησεν ἐποτρύνων Ὀδυσῆα·
 “διογενὲς Λαερτιάδῃ, πολυμήχαν' Ὀδυσσεῦ,
 πῇ φεύγεις μετὰ νῶτα βαλὼν κακὸς ὥς ἐν ὀμίλῳ ;
 μὴ τις τοι φεύγῃ μεταφρένῳ ἐν δόρῳ πῆξῃ. 95
 ἀλλὰ μέν', ὅφρα γέροντος ἀπώσομεν ἄγριον ἄνδρα.”

ἌΩς ἔφατ', οὐδ' ἐσάκουσε πολύτλας δῖος Ὀδυσσεύς,
 ἀλλὰ παρήϊξεν κοίλας ἐπὶ νῆας Ἀχαιῶν.
 Τυδεΐδης δ' αὐτὸς περ ἐὼν προμάχοισιν ἐμίχθη,
 στῇ δὲ πρόσθ' ἵππων Νηληϊάδαο γέροντος, 100
 καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
 “ὦ γέρον, ἦ μάλα δὴ σε νέοι τείρουσι μαχηταί,
 σῇ δὲ βίῃ λέλυται, χαλεπὸν δέ σε γῆρας ὀπάξει,
 ἡπεδανὸς δέ νύ τοι θεράπων, βραδέες δέ τοι ἵπποι.
 ἀλλ' ἄγ' ἐμῶν ὀχέων ἐπιβήσεο, ὅφρα ἴδῃαι 105
 οἷοι Τρώϊοι ἵπποι, ἐπιστάμενοι πεδίοιο
 κραιπνὰ μάλ' ἔνθα καὶ ἔνθα διωκέμεν ἠδὲ φέβεσθαι,
 οὓς ποτ' ἀπ' Αἰνείαν ἐλόμην, μῆστωρε φόβοιο.

τούτῳ μὲν θεράποντε κομείτων, τῷδε δὲ νῶϊ
 Τρωσὶν ἐφ' ἵπποδάμοις ἰθύνομεν, ὅφρα καὶ Ἑκτωρ 110
 εἴσεται εἰ καὶ ἐμὸν δόρυ μαίνεται ἐν παλάμῃσιν.”

ἌΩς ἔφατ', οὐδ' ἀπίθῃσε Γερήνιος ἱππότης Νέστωρ.
 Νεστορέας μὲν ἔπειθ' ἵππους θεράποντε κομείτην
 ἴφθιμοι, Σθένελός τε καὶ Εὐρυμέδων ἀγαπήνωρ.
 τῷ δ' εἰς ἀμφοτέρῳ Διομήδεος ἄρματα βήτην· 115
 Νέστωρ δ' ἐν χεῖρεσσι λάβ' ἡνία σιγαλόεντα,
 μάστιξεν δ' ἵππους· τάχα δ' Ἑκτορος ἄγχι γένοντο.
 τοῦ δ' ἰθὺς μεμαῶτος ἀκόντισε Τυδέος υἱός·
 καὶ τοῦ μέν ῥ' ἀφάμαρτεν, ὁ δ' ἡνίοχον θεράποντα,

υἱὸν ὑπερθύμου Θηβαίου Ἵνιοπῆα, 120
 ἵππων ἥν' ἔχοντα βάλε στῆθος παρὰ μαζόν.
 ἥριπε δ' ἐξ ὀχέων, ὑπερώησαν δέ οἱ ἵπποι
 ὠκύποδες· τοῦ δ' αὖθι λύθη ψυχὴ τε μένος τε.
 Ἔκτορα δ' αἰνὸν ἄχος πύκασε φρένας ἡνιόχοιο·
 τὸν μὲν ἔπειτ' εἶασε, καὶ ἀχνύμενός περ ἑταῖρον, 125
 κεῖσθαι, ὃ δ' ἡνίοχον μέθεπε θρασύν· οὐδ' ἄρ' ἔτι δὴν
 ἵππῳ δευέσθην σημάντορος· αἴψα γὰρ εὗρεν
 Ἴφιτίδην Ἀρχεπτόλεμον θρασύν, ὃν ῥα τόθ' ἵππων
 ὠκυπόδων ἐπέβησε, δίδου δέ οἱ ἡνία χερσίν.
 Ἔνθα κε λοιγὸς ἔην καὶ ἀμήχανα ἔργα γένοντο, 130
 καὶ νῦ κε σήκασθεν κατὰ Ἴλιον ἡὔτε ἄρνες,
 εἰ μὴ ἄρ' ὀξὺ νόησε πατὴρ ἀνδρῶν τε θεῶν τε·
 βροντήσας δ' ἄρα δεινὸν ἀφήκ' ἀργῆτα κεραυνόν,
 καδ δὲ πρόσθ' ἵππων Διομήδεος ἦκε χαμᾶζε·
 δεινὴ δὲ φλόξ ὦρτο θεεῖου καιομένοιο, 135
 τὼ δ' ἵππῳ δείσαντε καταπτῆτην ὑπ' ὄχεσφι·
 Νέστορα δ' ἐκ χειρῶν φύγον ἡνία σιγαλόεντα,
 δείσε δ' ὃ γ' ἐν θυμῷ, Διομήδεα δὲ προσέειπε·
 “Τυδεΐδη, ἄγε δὴ αὖτε φόβονδ' ἔχε μώνυχας ἵππους.
 ἦ οὐ γινώσκεις ὅ τοι ἐκ Διὸς οὐκ ἔπειτ' ἀλκή; 140
 νῦν μὲν γὰρ τούτῳ Κρονίδης Ζεὺς κῦδος ὀπάξει
 σήμερον· ὕστερον αὖτε καὶ ἡμῖν, αἳ κ' ἐθέλησι,
 δώσει· ἀνὴρ δέ κεν οὔ τι Διὸς νόον εἰρύσσαιτο
 οὐδὲ μάλ' ἰφθιμος, ἐπεὶ ἦ πολὺν φέρτερός ἐστι.”
 Τὸν δ' ἡμείβετ' ἔπειτα βοῇν ἀγαθὸς Διομήδης· 145
 “ναὶ δὴ ταῦτά γε πάντα, γέρον, κατὰ μοῖραν εἶπες·
 ἀλλὰ τόδ' αἰνὸν ἄχος κραδίην καὶ θυμὸν ἰκάνει·
 Ἔκτωρ γάρ ποτε φήσει ἐνὶ Τρώεσσ' ἀγορεύων·
 ‘Τυδεΐδης ὑπ' ἐμείῳ φοβεύμενος ἔκετο νῆας.’
 ὥς ποτ' ἀπειλήσει· τότε μοι χάνοι εὐρεῖα χθών.” 150
 Τὸν δ' ἡμείβετ' ἔπειτα Γεῆνιος ἱππότης Νέστωρ·

“ ὦμοι, Τυδέος νιὲ δαΐφρονος, οἶον ἔειπες.
 εἴ περ γάρ σ’ Ἔκτωρ γε κακὸν καὶ ἀνάλκιδα φήσει,
 ἀλλ’ οὐ πείσονται Τρῶες καὶ Δαρδανίῳνες
 καὶ Τρώων ἄλοχοι μεγαθύμων ἀσπιστάων,
 τῶν ἐν κονίησι βάλες θαλεροὺς παρακοίτας.” 155

“Ὡς ἄρα φωνήσας φύγαδ’ ἔτραπε μώνυχας ἵππους
 αὐτὶς ἂν’ ἰωχμόν· ἐπὶ δὲ Τρῶές τε καὶ Ἔκτωρ
 ἡχῇ θεσπεσίῃ βέλεα στονόεντα χέοντο.
 τῷ δ’ ἐπὶ μακρὸν αὔσε μέγας κορυθαίολος Ἔκτωρ· 160
 “Τυδεΐδη, περὶ μὲν σε τίον Δαναοὶ ταχύπῳλοι
 ἔδρη τε κρέασίν τε ἰδὲ πλείοις δεπάεσσι·
 νῦν δέ σ’ ἀτιμήσουσι· γυναικὸς ἄρ’ ἀντὶ τέτυξο.
 ἔρρε, κακὴ γλήνη, ἐπεὶ οὐκ εἴξαντος ἐμεῖο
 πύργων ἡμετέρων ἐπιβήσεται, οὐδὲ γυναικάς 165
 ἄξεις ἐν νῆεσσι· πάρος τοι δαίμονα δώσω.”

“Ὡς φάτο, Τυδεΐδης δὲ διάνδιχα μερμήριζεν,
 ἵππους τε στρέψαι καὶ ἐναντίβιον μαχέσασθαι.
 τρὶς μὲν μερμήριξε κατὰ φρένα καὶ κατὰ θυμόν,
 τρὶς δ’ ἄρ’ ἀπ’ Ἰδαίων ὀρέων κτύπε μητίετα Ζεὺς 170
 σῆμα τιθεὶς Τρῶεσσι, μάχης ἑτεραλκέα νίκην.
 Ἔκτωρ δὲ Τρῶεσσιν ἐκέκλετο μακρὸν αὔσας·
 “Τρῶες καὶ Λύκιοι καὶ Δάρδανοι ἀγχιμαχηταί,
 ἀνέρες ἔστε, φίλοι, μνήσασθε δὲ θούριδος ἀλκῆς.
 γινώσκω δ’ ὅτι μοι πρόφρων κατένευσε Κρονίων 175
 νίκην καὶ μέγα κῦδος, ἀτὰρ Δαναοῖσί γε πῆμα·
 νῆπιοι, οἳ ἄρα δὴ τάδε τείχεα μηχανόωντο
 ἀβλήχρ’ οὐδενόσσωρα· τὰ δ’ οὐ μένος ἀμὸν ἐρύξει·
 ἵπποι δὲ ῥέα τάφρον ὑπερθορεύονται ὀρυκτῇν.
 ἀλλ’ ὅτε κεν δὴ νηυσὶν ἔπι γλαφυρῇσι γένωμαι, 180
 μνημοσύνη τις ἔπειτα πυρὸς δητοιο γενέσθω,
 ὥς πυρὶ νῆας ἐνιπρήσω, κτείνω δὲ καὶ αὐτοὺς
 [Ἀργείους παρὰ νηυσὶν ἀτυζομένους ὑπὸ καπνοῦ].”

ἄΩς εἰπὼν ἵπποισιν ἐκέκλετο φώνησέν τε·
 “Ξάνθε τε καὶ σύ, Πόδαργε, καὶ Αἴθων Λάμπε τε δῖε,
 νῦν μοι τὴν κομιδὴν ἀποτίνετον, ἣν μάλα πολλὴν 186
 Ἀνδρομάχῃ θυγάτηρ μεγαλήτορος Ἡετίωνος
 ὑμῖν παρ προτέροισι μελίσφρονα πυρὸν ἔθηκεν
 οἶνόν τ’ ἐγκεράσασα πιεῖν, ὅτε θυμὸς ἀνώγοι,
 ἣ ἐμοί, ὅς περ οἱ θαλερὸς πόσις εὔχομαι εἶναι. 190
 ἀλλ’ ἐφομαρτεῖτον καὶ σπεύδετον, ὅφρα λάβωμεν
 ἀσπίδα Νεστορέην, τῆς νῦν κλέος οὐρανὸν ἵκει
 πᾶσαν χρυσεῖην ἔμεναι, κανόνας τε καὶ αὐτὴν,
 αὐτὰρ ἀπ’ ὧμοιιν Διομήδεος ἵπποδάμοιο
 δαιδάλεον θώρηκα, τὸν Ἥφαιστος κάμε τεύχων. 195
 εἰ τούτω κε λάβοιμεν, ἐελποίμην κεν Ἀχαιοὺς
 αὐτοनुχὶ νηῶν ἐπιβησέμεν ὠκείων.”

ἄΩς ἔφατ’ εὐχόμενος, νεμέσησε δὲ πότνια Ἥρη,
 σείσατο δ’ εἰνὶ θρόνῳ, ἐλέλιξε δὲ μακρὸν Ὀλυμπον,
 καὶ ῥα Ποσειδάωνα μέγαν θεὸν ἀντίον ἦ᾽δα· 200
 “ὦ πόποι, ἐννοσίγαι’ εὐρυσθενές, οὐδέ νυ σοί περ
 ὀλλυμένων Δαναῶν ὀλοφύρεται ἐν φρεσὶ θυμός.
 οἱ δέ τοι εἰς Ἑλίκην τε καὶ Αἰγὰς δῶρ’ ἀνάγουσι
 πολλά τε καὶ χαρίεντα· σὺ δέ σφισι βούλεο νίκην.
 εἴ περ γάρ κ’ ἐθέλοιμεν, ὅσοι Δαναοῖσιν ἄρωγός, 205
 Τρῶας ἀπώσασθαι καὶ ἐρυκέμεν εὐρύοπα Ζῆν,
 αὐτοῦ κ’ ἐνθ’ ἀκάχοιτο καθήμενος οἶος ἐν Ἰδῇ.”

Τὴν δὲ μέγ’ ὀχθήσας προσέφη κρείων ἐννοσίχθων·
 “Ἥρη ἀπτοεπές, ποῖον τὸν μῦθον ξειπες.
 οὐκ ἂν ἔγωγ’ ἐθέλοιμι Διὶ Κρονίῳνι μάχεσθαι 210
 ἡμέας τοὺς ἄλλους, ἐπεὶ ἦ πολὺν φέρτερός ἐστιν.”

ἄΩς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον·
 τῶν δ’ ὅσον ἐκ νηῶν ἀπὸ πύργου τάφρος ἔεργε,
 πλήθην ὁμῶς ἵππων τε καὶ ἀνδρῶν ἀσπιστῶν
 εἰλομένων· εἴλει δὲ θοῶ ἀτάλαντος Ἄρηϊ 215

Ἔκτωρ Πριαμίδης, ὅτε οἱ Ζεὺς κῦδος ἔδωκε.
 καὶ νῦ κ' ἐνέπρησεν πυρὶ κηλέῳ νῆας εἵσας,
 εἰ μὴ ἐπὶ φρεσὶ θῆκ' Ἀγαμέμνονι πότνια Ἥρη
 αὐτῷ ποιπνύσαντι θοῶς ὀτρῦναι Ἀχαιοὺς.
 βῆ δ' ἰέναι παρά τε κλισίας καὶ νῆας Ἀχαιῶν 220
 πορφύρεον μέγα φᾶρος ἔχων ἐν χειρὶ παχείῃ,
 στή δ' ἐπ' Ὀδυσσῆος μεγακῆτεϊ νηὶ μελαίνῃ,
 ἧ ῥ' ἐν μεσσήτῳ ἔσκε γεγωνέμεν ἀμφοτέρωσσε,
 [ἦμὲν ἐπ' Αἴαντος κλισίας Τελαμωνιάδαο
 ἠδ' ἐπ' Ἀχιλλῆος, τοί ῥ' ἔσχατα νῆας εἵσας 225
 εἵρυσαν, ἡνορέῃ πίσυνοι καὶ κάρτεϊ χειρῶν]
 ἦϋσεν δὲ διαπρύσιον Δαναοῖσι γεγωνῶς·
 “αἰδῶς, Ἀργεῖοι, κάκ' ἐλέγχεα, εἶδος ἀγητοί·
 πῇ ἔβαν εὐχωλαί, ὅτε δὴ φάμεν εἶναι ἄριστοι,
 ἃς ὁπότ' ἐν Λήμνῳ κενεαυχέες ἡγοράασθε, 230
 ἔσθοντες κρέα πολλὰ βοῶν ὀρθοκραираών,
 πίνοντες κρητῆρας ἐπιστεφέας οἶνοιο,
 Τρώων ἄνθ' ἑκατόν τε διηκοσίων τε ἕκαστος
 στήσεσθ' ἐν πολέμῳ· νῦν δ' οὐδ' ἐνὸς ἄξιόι εἶμεν
 Ἔκτορος, ὃς τάχα νῆας ἐνιπρήσει πυρὶ κηλέῳ. 235
 Ζεῦ πάτερ, ἧ ῥά τιν' ἦδη ὑπερμενέων βασιλῆων
 τῇδ' ἄτη ἄσας καί μιν μέγα κῦδος ἀπηύρας·
 οὐ μὲν δὴ ποτέ φημι τεδὸν περικαλλέα βωμόν
 νηὶ πολυκλήϊδι παρελθέμεν ἐνθάδε ἔρρων,
 ἀλλ' ἐπὶ πᾶσι βοῶν δημόν καὶ μηρί' ἔκηα, 240
 ἰέμενος Τροίην εὐτείχεον ἐξαλαπάξαι.
 ἀλλὰ, Ζεῦ, τόδε πέρ μοι ἐπικρήνηνον ἐέλδωρ·
 αὐτοὺς δὴ περ ἔασον ὑπεκφυγέειν καὶ ἀλύξαι,
 μηδ' οὕτω Τρώεσσιν ἔα δάμνασθαι Ἀχαιοὺς.”
 Ὡς φάτο, τὸν δὲ πατὴρ ὀλοφύρατο δάκρυ χέοντα, 245
 νεῦσε δέ οἱ λαὸν σῶν ἔμμεναι οὐδ' ἀπολέσθαι.
 αὐτίκα δ' αἰετὸν ἦκε, τελειότατον πετεηνῶν,

νεβρὸν ἔχοντ' ὀνύχεσσι, τέκος ἐλάφοιο ταχείης·
 παρ δὲ Διὸς βωμῷ περικαλλεῖ κάββαλε νεβρόν,
 ἔνθα πανομφαίῳ Ζηνὶ ῥέζεσκον Ἀχαιοί. 250

οἱ δ' ὥς οὖν εἶδονθ' ὃ τ' ἄρ' ἐκ Διὸς ἤλυθεν ὄρνις,
 μᾶλλον ἐπὶ Τρώεσσι θόρον, μνήσαντο δὲ χάρμης.

Ἔνθ' οὗ τις πρότερος Δαναῶν, πολλῶν περ ἐόντων,
 εὔξατο Τυδεΐδαο πάρος σχέμεν ὠκέας ἵππους
 τάφρου τ' ἐξελάσαι καὶ ἐναντίβιον μαχέσασθαι, 255
 ἀλλὰ πολὺν πρῶτος Τρώων ἔλεν ἄνδρα κορυστήν,
 Φραδμονίδην Ἀγέλαον· ὁ μὲν φύγαδ' ἔτραπεν ἵππους·
 τῷ δὲ μεταστρεφθέντι μεταφρένῳ ἐν δόρῳ πῆξεν
 ὦμων μεσσηγύς, διὰ δὲ στήθεσφιν ἔλασσεν·
 ἥριπε δ' ἐξ ὀχέων, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ. 260

Τὸν δὲ μετ' Ἀτρεΐδαι, Ἀγαμέμνων καὶ Μενέλαος,
 τοῖσι δ' ἐπ' Αἴαντες θοῦριν ἐπιειμένοι ἀλκὴν,
 τοῖσι δ' ἐπ' Ἰδομενεὺς καὶ ὀπάων Ἰδομενῆος
 Μηριόνης, ἀτάλαντος Ἐυναλίῳ ἀνδρεϊφόντῃ,
 τοῖσι δ' ἐπ' Εὐρύπυλος, Εὐαίμονος ἀγλαὸς υἱός· 265
 Τεῦκρος δ' εἵνατος ἦλθε, παλίντονα τόξα τιταίνων,
 στῇ δ' ἄρ' ὑπ' Αἴαντος σάκεϊ Τελαμωνιάδαο.
 ἔνθ' Αἴας μὲν ὑπεξέφερεν σάκος· αὐτὰρ ὃ γ' ἥρως
 παπτήνας, ἐπεὶ ἄρ τιν' δῖστεύσας ἐν ὀμίλῳ
 βεβλήκοι, ὁ μὲν αὖθι πεσὼν ἀπὸ θυμὸν ὄλεσκειν, 270
 αὐτὰρ ὁ αὖτις ἰὼν πάϊς ὧς ὑπὸ μητέρα δύσκειν
 εἰς Αἴανθ'· ὁ δὲ μιν σάκεϊ κρύπτασκε φαεινῷ.

Ἔνθα τίνα πρῶτον Τρώων ἔλε Τεῦκρος ἀμύμων·
 Ὅρσιλοχον μὲν πρῶτα καὶ Ὅρμενον ἢδ' Ὀφελέστην 275
 Δαίτορά τε Χρομίον τε καὶ ἀντίθεον Λυκοφόντην
 καὶ Πολυαιμονίδην Ἀμοπάονα καὶ Μελάνιππον.
 [πάντας ἐπασσυτέρους πέλασε χθοὺν πούλυβοτείρῃ.]
 τὸν δὲ ἰδὼν γήθησεν ἄναξ ἀνδρῶν Ἀγαμέμνων,
 τόξου ἅπο κρατεροῦ Τρώων ὀλέκοντα φάλαγγας·

στῇ δὲ παρ' αὐτὸν ἰὼν καὶ μιν πρὸς μῦθον ἔειπε· 280
 “Τεῦκρε, φίλη κεφαλή, Τελαμώνιε, κοίρανε λαῶν,
 βάλλ' οὕτως, αἶ κέν τι φόως Δαναοῖσι γένηαι
 πατρί τε σῶ Τελαμῶνι, ὃ σ' ἔτρεφε τυτθὸν ἐόντα,
 καί σε νόθον περ ἐόντα κομίσσατο ᾧ ἐνὶ οἴκῳ·
 τὸν καὶ τηλόθ' ἐόντα ἐϋκλείης ἐπίβησον. 285

σοὶ δ' ἐγὼ ἐξερέω ὥς καὶ τετελεσμένον ἔσται·
 αἶ κέν μοι δώῃ Ζεὺς τ' αἰγίοχος καὶ Ἀθήνη
 Ἰλίου ἐξαλαπάξαι ἐϋκτίμενον πτολίεθρον,
 πρώτῳ τοι μετ' ἐμὲ πρεσβήϊον ἐν χειρὶ θήσω,
 ἢ τρίποδ' ἢ ἐδύω ἵππους αὐτοῖσιν ὄχρεσφιν 290
 ἢ ἐγυναῖχ', ἢ κέν τοι ὁμὸν λέχος εἰσαναβαίνοι.”

Τὸν δ' ἀπαμειβόμενος προσεφώνεε Τεῦκρος ἀμύμων·
 “Ἀτρεΐδῃ κύδιστε, τί με σπεύδοντα καὶ αὐτὸν
 ὀτρύνεις; οὐ μέν τοι ὅση δύναμις γε πάρεστι
 παύομαι, ἀλλ' ἐξ οὗ προτὶ Ἴλιον ὠσάμεθ' αὐτούς, 295
 ἐκ τοῦ δὴ τόξοισι δεδεγμένος ἄνδρας ἐναίρω.
 ὀκτὼ δὴ προέηκα τανυγλώχινας οἰστούς,
 πάντες δ' ἐν χροῖ πῆχθεν ἀρηϊθίῳ ἀλζήων·
 τοῦτον δ' οὐ δύναμαι βαλέειν κύνα λυσσητῆρα.”

Ἡ ῥα, καὶ ἄλλον οἷστον ἀπὸ νευρῆφιν ἱαλλεν 300
 Ἐκτορος ἀντικρύ, βαλέειν δέ ἐῖτο θυμός·
 καὶ τοῦ μέν ῥ' ἀφάμαρθ', ὃ δ' ἀμύμονα Γοργυθίῳ
 υἱὸν ἐὺν Πριάμοιο κατὰ στῆθος βάλεν ἰῶ,
 τόν ῥ' ἐξ Αἰσύμηθεν ὀπυιομένη τέκε μήτηρ
 καλὴ Καστιάνειρα δέμας ἐῖκυῖα θεῇσι. 305

μήκων δ' ὥς ἐτέρωσε κάρη βάλεν, ἢ τ' ἐνὶ κήπῳ,
 καρπῷ βριθομένη νοτίησί τε εἰαρινῇσιν,
 ὥς ἐτέρωσ' ἤμυσε κάρη πῆληκι βαρυνθέν.

Τεῦκρος δ' ἄλλον οἷστον ἀπὸ νευρῆφιν ἱαλλεν
 Ἐκτορος ἀντικρύ, βαλέειν δέ ἐῖτο θυμός. 310
 ἀλλ' ὃ γε καὶ τόθ' ἄμαρτε· παρέσφηλεν γὰρ Ἀπόλλων·

ἀλλ' Ἀρχεπτόλεμον, θρασὺν Ἑκτορος ἡνιοχῆα,
 ἰέμενον πόλεμόνδε βάλε στῆθος παρὰ μαζόν·
 ἥριπε δ' ἐξ ὀχέων, ὑπερώησαν δέ οἱ ἵπποι
 ὠκύποδες· τοῦ δ' αὔθι λύθη ψυχὴ τε μένος τε. 315
 Ἑκτορα δ' αἰνὸν ἄχος πύκασε φρένας ἡνιόχοιο·
 τὸν μὲν ἔπειτ' εἶασε καὶ ἀχνύμενός περ ἑταῖρου,
 Κεβριόνην δ' ἐκέλευσεν ἀδελφεὸν ἐγγὺς ἔοντα
 ἵππων ἥνι' ἐλείν· ὃ δ' ἄρ' οὐκ ἀπίθησεν ἀκούσας.
 αὐτὸς δ' ἐκ δίφροιο χαμαὶ θόρε παμφανόωντος 320
 σμερδαλέα ἰάχων· ὃ δὲ χερμάδιον λάβε χειρί,
 βῆ δ' ἰθὺς Τεύκρου, βαλέειν δέ ἐ θυμὸς ἀνώγει.
 ἦ τοι ὃ μὲν φαρέτρης ἐξείλετο πικρὸν οἷστόν,
 θῆκε δ' ἐπὶ νευρῇ· τὸν δ' αὖ κορυθαίολος Ἑκτωρ
 αὐερόντα παρ' ὦμον, ὅθι κληῖς ἀποέργει 325
 αὐχένα τε στῆθός τε, μάλιστα δὲ καίριόν ἐστι,
 τῇ ῥ' ἐπὶ οἷ μεμαῶτα βάλεν λίθῳ ὀκρίοντι,
 ῥῆξε δέ οἱ νευρήν· νάρκησε δὲ χεὶρ ἐπὶ καρπῷ,
 στῆ δὲ γυνῆς ἐριπών, τόξον δέ οἱ ἔκπεσε χειρός.
 Αἴας δ' οὐκ ἀμέλησε κασιγνήτοιο πεσόντος, 330
 ἀλλὰ θέων περίβη καὶ οἱ σάκος ἀμφεκάλυψε.
 τὸν μὲν ἔπειθ' ὑποδύντε δύω ἐρίηρες ἑταῖροι,
 Μηκιστεὺς Ἐχλίοιο παῖς καὶ δῖος Ἀλάστωρ,
 νῆας ἔπι γλαφυρὰς φερέτην βαρέα στενάχοντα.
 Ἄψ δ' αὖτις Τρώεσσιν Ὀλύμπιος ἐν μένος ὤρσεν· 335
 οἱ δ' ἰθὺς τάφροιο βαθείης ὦσαν Ἀχαιοὺς·
 Ἑκτωρ δ' ἐν πρώτοισι κίε σθένει βλεμεαίνων.
 ὥς δ' ὅτε τίς τε κύων συὸς ἀγρίου ἢ ἐ λέοντος
 ἄπτηται κατόπισθε, ποσὶν ταχέεσσι διώκων,
 ἰσχία τε γλουτούς τε, ἐλίσσόμενόν τε δοκεύει, 340
 ὥς Ἑκτωρ ὦπαζε κάρη κομόωντας Ἀχαιοὺς,
 αἰὲν ἀποκτείνων τὸν ὀπίστατον· οἱ δὲ φέβοντο.
 αὐτὰρ ἐπεὶ διὰ τε σκόλοπας καὶ τάφρον ἔβησαν

φεύγοντες, πολλοὶ δὲ δάμεν Τρώων ὑπὸ χερσίν,
οἱ μὲν δὴ παρὰ νηυσὶν ἐρητύοντο μένουτες, 345
ἀλλήλοισί τε κεκλόμενοι καὶ πᾶσι θεοῖσι
χεῖρας ἀνίσχοντες μεγάλ' εὐχετόωντο ἕκαστος·
Ἔκτωρ δ' ἀμφιπεριστρώφα καλλίτριχας ἵππους,
Γοργοῦς ὄμματ' ἔχων ἠὲ βροτολοιγοῦ Ἄρης.

Τοὺς δὲ ἰδοῦς ἑλέησε θεὰ λευκώλενος Ἥρη, 350
αἶψα δ' Ἀθηναίην ἔπεα πτερόεντα προσηύδα·
“ὦ πόποι, αἰγιόχοιο Διὸς τέκος, οὐκέτι νῶϊ
ὄλλυμένων Δαναῶν κεκαδησόμεθ' ὑστάτιόν περ ;
οἷ κεν δὴ κακὸν οἶτον ἀναπλήσαντες ὄλωνται
ἄνδρὸς ἑνὸς ῥιπῇ, ὃ δὲ μαίνεται οὐκέτ' ἀνεκτῶς 355
Ἔκτωρ Πριαμίδης, καὶ δὴ κακὰ πολλὰ ἔοργε.”

Τὴν δ' αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη·
“καὶ λήν οὗτός γε μένος θυμόν τ' ὀλέσειε,
χερσὶν ὑπ' Ἀργείων φθίμενος ἐν πατρίδι γαίῃ·
ἀλλὰ πατὴρ οὐμὸς φρεσὶ μαίνεται οὐκ ἀγαθῇσι, 360
σχέτλιος, αἰὲν ἀλιτρός, ἐμῶν μενέων ἀπερρώσ·
οὐδέ τι τῶν μέμνηται, ὅ οἱ μάλα πολλάκις νίδν
τειρόμενον σώεσκον ὑπ' Εὐρυσθῆος ἀέθλων.
ἦ τοι ὃ μὲν κλαίεσκε πρὸς οὐρανόν, αὐτὰρ ἐμὲ Ζεὺς
τῷ ἐπαλεξήσουσαν ἀπ' οὐρανόθεν προΐαλλεν. 365
εἰ γὰρ ἐγὼ τάδε ἦδ' ἐνὶ φρεσὶ πευκαλίμησιν,
εὐτέ μιν εἰς Αἶδαο πυλάρταο προὔπεμψεν
ἐξ Ἑρέβους ἄξοντα κύνα στυγεροῦ Αἶδαο,
οὐκ ἂν ὑπεξέφυγε Στυγὸς ὕδατος αἰπὰ ῥέεθρα.
νῦν δ' ἐμὲ μὲν στυγέει, Θέτιδος δ' ἐξήνυσσε βουλὰς, 370
ἦ οἱ γούνατ' ἔκυσσε καὶ ἔλλαβε χειρὶ γενείου,
λίσσομένη τιμῆσαι Ἀχιλλῆα πτολίπορθον.
ἔσται μὰν ὅτ' ἂν αὖτε φίλην γλαυκῶπιδα εἶπη.
ἀλλὰ σὺ μὲν νῦν νῶϊν ἐπέντυε μῶνυχας ἵππους,
ὄφρ' ἂν ἐγὼ καταδῦσα Διὸς δόμον αἰγιόχοιο 375

τεύχεσιν ἐς πόλεμον θωρήξομαι, ὄφρα ἴδωμαι
 ἢ νῶϊ Πριάμοιο πάϊς κορυθαίολος Ἐκτωρ
 γηθήσει προφανέντε ἀνὰ πτολέμοιο γεφύρας,
 ἢ τις καὶ Τρώων κορέει κύνας ἡδ' οἰωνούς
 δημῷ καὶ σάρκεσσι, πεσὼν ἐπὶ νηυσὶν Ἀχαιῶν.” 380

ἌΩς ἔφατ', οὐδ' ἀπίθησε θεὰ λευκώλενος Ἥρη.
 ἢ μὲν ἐποιχομένη χρυσάμπυκας ἔντυεν ἵππους
 Ἥρη, πρέσβα θεά, θυγάτηρ μέγαλοιο Κρόνοιο·
 αὐτὰρ Ἀθηναίη κούρη Διὸς αἰγιόχοιο
 πέπλον μὲν κατέχευεν ἑανδὸν πατρὸς ἐπ' οὐδὲι 385
 ποικίλον, ὃν ῥ' αὐτὴ ποιήσατο καὶ κάμε χερσίν,
 ἢ δὲ χιτῶν' ἐνδύσα Διὸς νεφεληγερέταο
 τεύχεσιν ἐς πόλεμον θωρήσσετο δακρυόεντα.
 ἐς δ' ὄχρα φλόγεια ποσὶ βήσετο, λάξετο δ' ἔγχος
 βριθὺ μέγα στιβαρόν, τῷ δάμνησι στίχας ἀνδρῶν 390
 ἡρώων, τοῖσιν τε κοτέσσεται ὀβριμοπάτρη.
 Ἥρη δὲ μάστιγι θοῶς ἐπεμαίετ' ἄρ' ἵππους·
 αὐτόμαται δὲ πύλαι μύκον οὐρανοῦ, ἅς ἔχον Ὠραι,
 τῆς ἐπιτέτραπται μέγας οὐρανὸς Οὐλυμπός τε,
 ἡμὲν ἀνακλῖναι πυκινὸν νέφος ἡδ' ἐπιθεῖναι. 395
 τῇ ῥα δι' αὐτάων κεντρηνεκέας ἔχον ἵππους.

Ζεὺς δὲ πατὴρ Ἰδὲθεν ἐπεὶ ἴδε χόσας ἄρ' αἰνῶς,
 Ἴριν δ' ὠτρυνε χρυσόπτερον ἀγγελέουσας·
 “βάσκ' ἴθι, Ἴρι ταχεῖα, πάλιν τρέπε μῆδ' ἕα ἄντην
 ἔρχεσθ'· οὐ γὰρ καλὰ συνοισόμεθα πτόλεμόνδε. 400
 ὦδε γὰρ ἐξερέω, τὸ δὲ καὶ τετελεσμένον ἔσται·
 γνιώσω μὲν σφωῖν ὑφ' ἄρμασιν ὠκέας ἵππους,
 αὐτὰς δ' ἐκ δίφρου βαλέω κατὰ θ' ἄρματα ἄξω·
 οὐδέ κεν ἐς δεκάτους περιτελλομένους ἐνιαυτοὺς
 ἔλκε' ἀπαλθήσεσθον, ἃ κεν μάρπτῃσι κεραυνός· 405
 ὄφρ' εἰδῇ γλαυκῶπις ὅτ' ἂν ᾧ πατρὶ μάχῃται.
 Ἥρη δ' οὐ τι τόσον νεμεσίζομαι οὐδὲ χολοῦμαι·

αἰεὶ γάρ μοι ἔωθεν ἐνικλᾶν ὅττι κεν εἴπω.”

ἌΩς ἔφατ', ὦρτο δὲ Ἴρις ἀελλόπος ἀγγελεύουσα,
βῆ δ' ἐξ Ἰδαίων ὀρέων ἐς μακρὸν Ὀλυμπον. 410

πρώτησιν δὲ πύλῃσι πολυπτύχου Οὐλύμποιο
ἀντομένη κατέρυκε, Διὸς δέ σφ' ἔννεπε μῦθον·
“ πῇ μέματον ; τί σφῶϊν ἐνὶ φρεσὶ μαίνεται ἦτορ ;
οὐκ ἔαα Κρονίδης ἐπαμυνέμεν Ἀργείοισιν.

ᾧδε γὰρ ἠπείλησε Κρόνου παῖς, ἥ τελέει περ, 415
γνώσειν μὲν σφῶϊν ὑφ' ἄρμασιν ὠκέας ἵππους,
αὐτὰς δ' ἐκ δίφρου βαλέειν κατὰ θ' ἄρματα ἄξειν·
οὐδὲ κεν ἐς δεκάτους περιτελλομένους ἐνιαυτοὺς
ἔλκε' ἀπαλθήσεσθον, ἃ κεν μάρπτῃσι κεραυνός·
ὄφρ' εἰδῆς, γλαυκῶπι, ὅτ' ἂν σφ' πατρὶ μάχῃαι. 420

Ἦρῃ δ' οὐ τι τόσον νεμεσίζεται οὐδὲ χολοῦται·
αἰεὶ γάρ οἱ ἔωθεν ἐνικλᾶν ὅττι κεν εἴπῃ·
ἀλλὰ σύ γ' αἰνοτάτῃ, κύον ἀδεές, εἰ ἑτεόν γε
τολμήσεις Διὸς ἄντα πελώριον ἔγχος αἶραι.”

Ἦ μὲν ἄρ' ὥς εἰποῦσ' ἀπέβη πόδας ὠκέα Ἴρις, 425
αὐτὰρ Ἀθηναίην Ἦρῃ πρὸς μῦθον ἔειπεν·

“ ὦ πόποι, αἰγίοχοιο Διὸς τέκος, οὐκέτ' ἔγωγε
νῶϊ ἐῷ Διὸς ἄντα βροτῶν ἔνεκα πτολεμίζειν·
τῶν ἄλλος μὲν ἀποφθίσθω, ἄλλος δὲ βιώτω,
ὅς κε τύχῃ· κείνος δὲ τὰ ἃ φρονέων ἐνὶ θυμῷ 430
Τρῳσὶ τε καὶ Δαναοῖσι δικαζέτω, ὥς ἐπιεικές.”

ἌΩς ἄρα φωνήσασα πάλιν τρέπε μώνυχας ἵππους·
τῇσιν δ' ὦραι μὲν λῦσαν καλλίτριχας ἵππους,
καὶ τοὺς μὲν κατέδησαν ἐπ' ἀμβροσίῃσι κάπησιν,
ἄρματα δ' ἐκλιναν πρὸς ἐνώπια παμφανόωντα· 435
αὐταὶ δὲ χρυσεόισιν ἐπὶ κλισμοῖσι καθίζον
μίγδ' ἄλλοισι θεοῖσι, φίλον τετιημέναι ἦτορ.

Ζεὺς δὲ πατὴρ Ἰδῆθεν εὐτρόχον ἄρμα καὶ ἵππους
Οὐλυμπόνδε δῖωκε, θεῶν δ' ἐξίκετο θώκους.

τῷ δὲ καὶ ἵππους μὲν λῦσε κλυτὸς ἐννοσίγαιος, 440
 ἄρματα δ' ἅμ βωμοῖσι τίθει, κατὰ λίτα πετάσσας·
 αὐτὸς δὲ χρύσειον ἐπὶ θρόνον εὐρύοπα Ζεὺς
 ἔζετο, τῷ δ' ὑπὸ ποσσὶ μέγας πελεμίζειτ' Ὀλυμπος.
 αἱ δ' οἶαι Διὸς ἀμφὶς Ἀθηναίη τε καὶ Ἥρη
 ἦσθην, οὐδέ τί μιν προσεφώνεον οὐδ' ἐρέοντο· 445
 αὐτὰρ ὁ ἔγνω ἦσιν ἐνὶ φρεσὶ φώνησέν τε·
 “τίφθ' οὕτω τετίησθον, Ἀθηναίη τε καὶ Ἥρη;
 οὐ μὲν θην καμέτην γε μάχη ἐνὶ κυδιανείρῃ
 ὀλλῦσαι Τρῶας, τοῖσιν κότον αἰνὸν ἔθεσθε.
 πάντως, οἶον ἐμόν γε μένος καὶ χεῖρες ἅαπτοι, 450
 οὐκ ἄν με τρέψειαν ὅσοι θεοὶ εἰς' ἐν Ὀλύμπῳ.
 σφῶϊν δὲ πρὶν περ τρόμος ἔλλαβε φαίδιμα γυῖα,
 πρὶν πόλεμόν τ' ἰδέειν πολέμοιό τε μέρμερα ἔργα.
 ὦδε γὰρ ἐξερέω, τὸ δέ κεν τετελεσμένον ᾗεν·
 οὐκ ἄν ἐφ' ὑμετέρων ὀχέων πληγέντε κεραυνῷ 455
 ἀψ' ἐς Ὀλυμπον ἵκεσθον, ἵν' ἀθανάτων ἔδος ἐστίν.”
 ὧς ἔφαθ', αἱ δ' ἐπέμυξαν Ἀθηναίη τε καὶ Ἥρη·
 πλησῖαι αἶ γ' ἦσθην, κακὰ δὲ Τρώεσσι μεδέσθην.
 ἦ τοι Ἀθηναίη ἀκέων ᾗν οὐδέ τι εἶπε,
 σκυζομένη Διὶ πατρί, χόλος δέ μιν ἄγριος ᾗρει· 460
 Ἥρη δ' οὐκ ἔχαδε στήθος χόλον, ἀλλὰ προσηύδα·
 “αἰνότατε Κρονίδη, ποῖον τὸν μῦθον ἔειπες.
 εἶ νυ καὶ ἡμεῖς ἴδμεν ὅ τοι σθένος οὐκ ἀλαπαδνόν·
 ἀλλ' ἔμπης Δαναῶν ὀλοφυρόμεθ' αἰχμητῶν,
 οἳ κεν δὴ κακὸν οἶτον ἀναπλήσαντες ὄλωνται. 465
 [ἀλλ' ἦ τοι πολέμου μὲν ἀφεξόμεθ', εἰ σὺ κελεύεις·
 βουλήν δ' Ἀργείοις ὑποθησόμεθ', ἥ τις ὀνήσει,
 ὥς μὴ πάντες ὄλωνται ὀδυσσαμένοιο τεοῖο.”]
 Τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς·
 “ἦοὺς δὴ καὶ μᾶλλον ὑπερμενέα Κρονίωνα 470
 ὄψεαι, αἶ κ' ἐθέλῃσθα, βοῶπις πότνια Ἥρη,

ὁλλύντ' Ἀργείων πουλὺν στρατὸν αἰχμητάων·
 οὐ γὰρ πρὶν πολέμου ἀποπαύσεται ὄβριμος Ἑκτωρ,
 πρὶν ὄρθαι παρὰ ναῦφι ποδώκεα Πηλεΐωνα,
 ἥματι τῷ ὅτ' ἂν οἱ μὲν ἐπὶ πρύμνησι μάχωνται 475
 στείνει ἐν αἰνοτάτῳ περὶ Πατρόκλοιο θανόντος.
 ὥς γὰρ θέσφατόν ἐστι· σέθεν δ' ἐγὼ οὐκ ἀλεγίζω
 χωομένης, οὐδ' εἴ κε τὰ νεύατα πείραθ' ἴκηαι
 γαίης καὶ πόντοιο, ἴν' Ἰάπετός τε Κρόνος τε
 ἤμενοι οὔτ' αὐγῆς Ὑπερίονος Ἡελίοιο 480
 τέρποντ' οὔτ' ἀνέμοισι, βαθὺς δέ τε Τάρταρος ἀμφίς·
 οὐδ' ἦν ἔνθ' ἀφίκηαι ἀλωμένη, οὐ σεῦ ἔγωγε
 σκυζομένης ἀλέγω, ἐπεὶ οὐ σέο κύντερον ἄλλο."

Ὡς φάτο, τὸν δ' οὐ τι προσέφη λευκώλενος Ἥρη.
 ἐν δ' ἔπεσ' Ὠκεανῷ λαμπρὸν φάος ἠελίοιο, 485
 ἔλκον νύκτα μέλαιναν ἐπὶ ζείδωρον ἄρουραν.
 Τρῶσιν μὲν ῥ' ἀέκουσιν ἔδν φάος, αὐτὰρ Ἀχαιοῖς
 ἀσπασίῃ τρίλλιστος ἐπήλυθε νυξ ἑρεβεννή.

Τρώων αὐτ' ἀγορὴν ποιήσατο φαίδιμος Ἑκτωρ,
 νόσφι νεῶν ἀγαγὼν ποταμῷ ἔπι δινῆεντι, 490
 ἐν καθαρῷ, ὅθι δὴ νεκύων διεφαίνετο χῶρος.
 ἐξ ἵππων δ' ἀποβάντες ἐπὶ χθόνα μῦθον ἄκουον,
 τόν ῥ' Ἑκτωρ ἀγόρευε διίφιλος· ἐν δ' ἄρα χειρὶ
 ἔγχος ἔχ' ἐνδεκάπηχυν· πάροιθε δὲ λάμπετο δουρὸς
 αἰχμὴ χαλκείη, περὶ δὲ χρύσεος θέε πόρκης, 495
 τῷ ὃ γ' ἐρεισάμενος ἔπεα Τρώεσσι μετηύδα·
 “κέκλυτέ μεν, Τρῶες καὶ Δάρδανοι ἡδ' ἐπίκουροι·
 νῦν ἐφάμην νῆας τ' ὀλέσας καὶ πάντας Ἀχαιοὺς
 ἀψ' ἀπονοστήσειν προτὶ Ἴλιον ἠνεμόεσσαν·
 ἀλλὰ πρὶν κνέφας ἦλθε, τὸ νῦν ἐσάωσε μάλιστα 500
 Ἀργείους καὶ νῆας ἐπὶ ῥηγμῖνι θαλάσσης.
 ἀλλ' ἦ τοι νῦν μὲν πειθώμεθα νυκτὶ μελαίνῃ
 δόρπα τ' ἐφοπλισόμεσθα· ἀτὰρ καλλίτριχας ἵππους

λύσαθ' ὑπὲξ ὀχέων, παρὰ δέ σφισι βάλλετ' ἔδωδῆν·
 ἐκ πόλιος δ' ἄξεσθε βόας καὶ ἴφια μῆλα 505
 καρπαλίμως, οἶνον δὲ μελίφρονα οἰνίζεσθε
 σίτον τ' ἐκ μεγάρων, ἐπὶ δὲ ξύλα πολλὰ λέγεσθε,
 ὥς κεν παννύχιοι μέσφ' ἡοῦς ἠριγενεΐης
 καίωμεν πυρὰ πολλά, σέλας δ' εἰς οὐρανὸν ἴκη,
 μή πως καὶ διὰ νύκτα κάρη κομόωντες Ἀχαιοὶ 510
 φεύγειν ὀρμήσωνται ἐπ' εὐρέα νῶτα θαλάσσης.
 μὴ μὰν ἀσπυδὶ γε νεῶν ἐπιβαῖεν ἔκηλοι,
 ἀλλ' ὥς τις τούτων γε βέλος καὶ οἴκοθι πέσση,
 βλήμενος ἢ ἰῶ ἢ ἔγχρ' ὀξυνόεντι
 νηὸς ἐπιθρώσκων, ἵνα τις στυγέησι καὶ ἄλλος 515
 Τρῶσιν ἐφ' ἵπποδάμοισι φέρειν πολὺδακρυν Ἄρηα.
 κήρυκες δ' ἀνὰ ἄστυ διίφιλοι ἀγγελλόντων
 παῖδας πρωθήβας πολιοκροτάφους τε γέροντας
 λέξασθαι περὶ ἄστυ θεοδμήτων ἐπὶ πύργων·
 θηλύτεραι δὲ γυναικες ἐνὶ μεγάροισιν ἐκάστη 520
 πῦρ μέγα καιόντων· φυλακὴ δέ τις ἔμπεδος ἔστω,
 μὴ λόχος εἰσέλθῃσι πόλιν λαῶν ἀπεόντων.
 ὦδ' ἔστω, Τρῶες μεγαλήτορες, ὥς ἀγορεύω·
 μῦθος δ' ὃς μὲν νῦν ὑγιῆς εἰρημένος ἔστω,
 τὸν δ' ἡοῦς Τρώεσσι μεθ' ἵπποδάμοις ἀγορεύσω. 525
 εὐχομαι ἐλπόμενος Δίί τ' ἄλλοισίν τε θεοῖσιν
 ἐξελάαν ἐνθένδε κύνας κηρεσσιφορήτους,
 οὓς κῆρες φορέουσι μελαινάων ἐπὶ νηῶν.
 ἀλλ' ἢ τοι ἐπὶ νυκτὶ φυλάξομεν ἡμέας αὐτούς,
 πρῶϊ δ' ὑπηοῖοι σὺν τεύχεσι θωρηχθέντες 530
 νηυσὶν ἐπιγλαφυρῇσιν ἐγείρομεν ὄξυν Ἄρηα.
 εἴσομαι ἢ κέ μ' ὁ Τυδεΐδης κρατερὸς Διομήδης
 παρ' ἠῶν πρὸς τεῖχος ἀπώσεται, ἢ κεν ἐγὼ τὸν
 χαλκῷ δηώσας ἔναρα βροτόεντα φέρωμαι.
 αὔριον ἦν ἀρετὴν διαείσεται, εἴ κ' ἐμὸν ἔγχος 535

μείλῃ ἐπερχόμενον· ἀλλ' ἐν πρώτοιισιν, δῖω,
 κείσεται οὐτηθείς, πολέες δ' ἀμφ' αὐτὸν ἑταῖροι,
 ἥελιου ἀνιόντος ἐς αὔριον· εἰ γὰρ ἐγὼν ὧς
 εἶην ἀθάνατος καὶ ἀγήρως ἥματα πάντα,
 τιοίμην δ' ὧς τίετ' Ἀθηναίη καὶ Ἀπόλλων,
 ὧς νῦν ἡμέρη ἦδε κακὸν φέρει Ἀργείοισιν.”

540

ἌΩς Ἐκτωρ ἀγόρευ', ἐπὶ δὲ Τρῶες κελάδησαν.
 οἱ δ' ἵππους μὲν λῦσαν ὑπὸ ζυγοῦ ἰδρώοντας,
 δῆσαν δ' ἱμάντεσσι παρ' ἄρμασιν οἷσιν ἕκαστος·
 ἐκ πόλιος δ' ἄξουντο βόας καὶ ἵφια μῆλα
 καρπαλίμως, οἶνον δὲ μελίφρονα οἰνίζοντο,
 σίτόν τ' ἐκ μεγάρων, ἐπὶ δὲ ξύλα πολλὰ λέγοντο.
 [ἔρδον δ' ἀθανάτοισι τεληέσσας ἑκατόμβας.]
 κνίσην δ' ἐκ πεδίου ἄνεμοι φέρον οὐρανὸν εἴσω
 [ἠδεῖαν· τῆς δ' οὐ τι θεοὶ μάκαρες δατέοντο,
 οὐδ' ἔθειλον· μάλα γάρ σφιν ἀπήχθετο Ἴλιος ἱρή
 καὶ Πριάμος καὶ λαὸς ἐϋμμελίῳ Πριάμοιο.]

545

550

Οἱ δὲ μέγα φρονέοντες ἐπὶ πτολέμοιο γεφύρας
 ἦατο παννύχιοι, πυρὰ δὲ σφισι καίετο πολλὰ.
 ὧς δ' ὅτ' ἐν οὐρανῷ ἄστρο φαεινὴν ἀμφὶ σελήνην
 φαίνεται ἀριπρεπέα, ὅτε τ' ἐπλετο νήνεμος αἰθήρ·
 ἕκ τ' ἔφανε πᾶσαι σκοπιαὶ καὶ πρόνες ἄκροι
 καὶ νάπαι· οὐρανόθεν δ' ἄρ' ὑπερράγῃ ἄσπετος αἰθήρ,
 πάντα δὲ τ' εἶδεται ἄστρο, γέγηθε δὲ τε φρένα ποιμήν·
 τόσσα μεσηγὺ νεῶν ἠδὲ Ξάνθοιο ῥοάων
 Τρώων καιόντων πυρὰ φαίνεται Ἰλίοθι πρό.
 χίλι' ἄρ' ἐν πεδίῳ πυρὰ καίετο, πὰρ δὲ ἑκάστῳ
 ἦατο πεντήκοντα σέλαι πυρὸς αἰθομένοιο.
 Ἴπποι δὲ κρὶ λευκὸν ἐρεπτόμενοι καὶ ὀλύρας
 ἑσταότες παρ' ὄχεσφιν ἐϋθρονον Ἡῶ μίμνον.

560

565

ΙΛΙΑΔΟΣ Ι.

Πρεσβεία πρὸς Ἀχιλλέα. Λιταί.

Ὡς οἱ μὲν Τρῶες φυλακὰς ἔχον· αὐτὰρ Ἀχαιοὺς
θεσπεσίῃ ἔχε φύζα, φόβου κρυόεντος ἑταίρῃ,
πένθει δ' ἀτλήτῳ βεβολήατο πάντες ἄριστοι.
ὥς δ' ἄνεμοι δύο πόντον ὀρίνετον ἰχθυόεντα,
Βορέης καὶ Ζέφυρος, τῷ τε Θρήκηθεν ἄητον,
ἐλθόντ' ἑξαπίνης· ἄμυδις δέ τε κῦμα κελαινὸν
κορθύεται, πολλὸν δὲ παρέξ ἄλα φῦκος ἔχευεν·
ὥς ἐδαΐζετο θυμὸς ἐνὶ στήθεσσιν Ἀχαιῶν.

5

Ἀτρεΐδης δ' ἄχεϊ μεγάλῳ βεβολημένος ἦτορ
φοίτα κηρύκεσσι λιγυφθόγγοισι κελεύων
κλήδην εἰς ἀγορὴν κικλήσκειν ἄνδρα ἕκαστον,
μηδὲ βοᾶν· αὐτὸς δὲ μετὰ πρώτοισι πονεῖτο.
ἴζον δ' εἰν ἀγορῇ τετιηότες· ἂν δ' Ἀγαμέμνων
ἵστατο δάκρυ χέων ὥς τε κρήνη μελάνυδρος,
ἣ τε κατ' αἰγίλιπος πέτρης δνοφερὸν χέει ὕδωρ·
ὥς ὁ βαρὺ στενάχων ἔπε' Ἀργείοισι μετηύδα·
“ὦ φίλοι, Ἀργείων ἡγήτορες ἠδὲ μέδοντες,
Ζεὺς με μέγα Κρονίδης ἄτη ἐνέδησε βαρεῖη,
σχέτλιος, ὃς τότε μὲν μοι ὑπέσχετο καὶ κατένευσεν
Ἴλιον ἐκπέρσαντ' εὐτείχεον ἀπονέεσθαι,
νῦν δὲ κακὴν ἀπάτην βουλεύσατο, καί με κελεύει
δυσκλέα Ἄργος ἰκέσθαι, ἐπεὶ πολλὴν ὤλεσα λαόν.
οὕτω πον Διὶ μέλλει ὑπερμενείῃ φίλον εἶναι,

10

15

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ὅς δὴ πολλάων πολίων κατέλυσε κάρηνα
 ἦδ' ἔτι καὶ λύσει· τοῦ γὰρ κράτος ἐστὶ μέγιστον. 25
 ἀλλ' ἄγεθ', ὥς ἂν ἐγὼ εἴπω, πειθώμεθα πάντες·
 φεύγωμεν σὺν νηυσὶ φίλην ἐς πατρίδα γαίαν·
 οὐ γὰρ ἔτι Τροίην αἰρήσομεν εὐρυάγυιαν."

ἌΩς ἔφαθ', οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ.
 δὴν δ' ἄνεψ ἦσαν τετιηότες υἱες Ἀχαιῶν 30
 ὁψέ δὲ δὴ μετέειπε βοὴν ἀγαθὸς Διομήδης·
 "Ἄτρεΐδῃ, σοὶ πρῶτα μαχήσομαι ἀφραδέοντι,
 ἣ θέμις ἐστίν, ἄναξ, ἀγορῇ· σὺ δὲ μή τι χολωθῆς.
 ἀλκὴν μὲν μοι πρῶτον ὀνειδίσας ἐν Δαναοῖσι,
 φὰς ἔμεν ἀπτόλεμον καὶ ἀνάλκιδα· ταῦτα δὲ πάντα 35
 ἴσασ' Ἀργείων ἡμὲν νέοι ἦδὲ γέροντες.

σοὶ δὲ διάνδιχα δῶκε Κρόνου παῖς ἀγκυλομήτεω·
 σκῆπτρῳ μὲν τοι δῶκε τετιμῆσθαι περὶ πάντων,
 ἀλκὴν δ' οὗ τοι δῶκεν, ὃ τε κράτος ἐστὶ μέγιστον.
 δαιμόνι', οὕτω πον μάλα ἔλπεαι υἱας Ἀχαιῶν 40
 ἀπτολέμους τ' ἔμεναι καὶ ἀνάλκιδας, ὥς ἀγορεύεις·
 εἰ δέ τοι αὐτῷ θυμὸς ἐπέσσεται ὥς τε νέεσθαι,
 ἔρχεο· πάρ τοι ὁδός, νῆες δέ τοι ἄγχι θαλάσσης
 ἐστᾶσ', αἷ τοι ἔποντο Μυκῆνηθεν μάλα πολλαί.
 ἀλλ' ἄλλοι μενέουσι κάρη κομόωντες Ἀχαιοὶ 45
 εἰς ὃ κε περ Τροίην διαπέρσομεν. εἰ δὲ καὶ αὐτοὶ
 φευγόντων σὺν νηυσὶ φίλην ἐς πατρίδα γαίαν·
 νῶϊ δ', ἐγὼ Σθένελός τε, μαχησόμεθ' εἰς ὃ κε τέκμωρ
 Ἴλίου εὕρωμεν· σὺν γὰρ θεῶ ἐιλήλουθμεν."

ἌΩς ἔφαθ', οἱ δ' ἄρα πάντες ἐπίαχον υἱες Ἀχαιῶν, 50
 μῦθον ἀγασσάμενοι Διομήδεος ἱπποδάμοιο.
 τοῖσι δ' ἀνιστάμενος μετεφώνεεν ἱππότα Νέστωρ·
 "Τυδείδῃ, πέρι μὲν πολέμῳ ἔνι καρτερός ἐσσι,
 καὶ βουλῇ μετὰ πάντας ὁμήλικας ἔπλεν ἄριστος.
 οὐ τίς τοι τὸν μῦθον ὀνόσεται, ὅσσοι Ἀχαιοί, 55

οὐδὲ πάλιν ἐρέει· ἀτὰρ οὐ τέλος ἴκεο μύθων.
 ἦ μὲν καὶ νέος ἐσσί, ἐμὸς δέ κε καὶ πάϊς εἴης
 ὀπλότατος γενεῇφιν· ἀτὰρ πεπνυμένα βάζεις
 Ἀργείων βασιλῆας, ἐπεὶ κατὰ μοῖραν ἔειπες.
 ἀλλ' ἄγ' ἐγών, ὃς σεῖο γεραίτερος εὐχομαι εἶναι, 60
 ἐξείπω καὶ πάντα διίξομαι· οὐδέ κέ τίς μοι
 μῦθον ἀτιμήσει, οὐδὲ κρείων Ἀγαμέμνων.
 ἀφρήτωρ ἀθέμιστος ἀνέστιός ἐστιν ἐκεῖνος
 ὃς πολέμου ἔραται ἐπιδημίου ὀκρυνέοντος.
 ἀλλ' ἦ τοι νῦν μὲν πειθώμεθα νυκτὶ μελαίνῃ 65
 δόρπα τ' ἐφοπλισόμεσθα· φυλακτῆρες δὲ ἕκαστοι
 λεξάσθων παρὰ τάφρον ὀρυκτὴν τείχεος ἐκτός.
 κούροισιν μὲν ταῦτ' ἐπιτέλλομαι· αὐτὰρ ἔπειτα,
 Ἀτρεΐδῃ· σὺ μὲν ἄρχε· σὺ γὰρ βασιλεύτατός ἐσσι.
 δαίνυ δαῖτα γέρουσιν· ἔοικέ τοι, οὗ τοι ἀεικές. 70
 πλεῖαί τοι οἶνου κλισίαι, τὸν νῆες Ἀχαιῶν
 ἡμάτια Θρήκηθεν ἐπ' εὐρέα πόντον ἄγουσι·
 πᾶσά τοί ἐσθ' ὑποδεξίῃ, πολέεσσι δ' ἀνάσσεις.
 πολλῶν δ' ἀγρομένων τῷ πείσειαι ὃς κεν ἀρίστην
 βουλὴν βουλεύσῃ· μάλα δὲ χρεὼ πάντας Ἀχαιοὺς 75
 ἐσθλῆς καὶ πυκινῆς, ὅτι δῆϊοι ἐγγύθι νηῶν
 καλοῦσιν πυρὰ πολλά· τίς ἂν τάδε γηθήσειε;
 νύξ δ' ἦδ' ἡὲ διαρραΐσει στρατὸν ἡὲ σαώσει.”
 Ὡς ἔφαθ', οἱ δ' ἄρα τοῦ μάλα μὲν κλύον ἦδ' ἐπίθοντο.
 ἐκ δὲ φυλακτῆρες σὺν τεύχεσιν ἐσσεύοντο 80
 ἀμφὶ τε Νεστορίδην Θρασυμήδεα, ποιμένα λαῶν,
 ἦδ' ἀμφ' Ἀσκάλαφον καὶ Ἰάλμενον, υἱὰς Ἄρῃος,
 ἀμφὶ τε Μηριόνην Ἀφαρῆά τε Δηίπυρόν τε,
 ἦδ' ἀμφὶ Κρείοντος υἱὸν Λυκομήδεα δῖον.
 ἔπτ' ἔσαν ἡγεμόνες φυλάκων, ἑκατὸν δὲ ἐκάστῳ 85
 κοῦροι ἅμα στεῖχον δολίχ' ἔγχεα χερσὶν ἔχοντες·
 καδ δὲ μέσον τάφρου καὶ τείχεος ἴζον ἰόντες·

ἔνθα δὲ πῦρ κήαντο, τίθεντο δὲ δόρπα ἕκαστος.

Ἄτρεΐδης δὲ γέροντας ἀολλέας ἦγεν Ἀχαιῶν
εἰς κλισίην, παρὰ δέ σφι τίθει μενοεικέα δαῖτα. 90

οἱ δ' ἐπ' ὀνείαθ' ἑτοῖμα προκείμενα χεῖρας ἱαλλον.
αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,
τοῖς ὁ γέρων πάμπρωτος ὑφαίνειν ἤρχετο μῆτιν,
Νέστωρ, οὗ καὶ πρόσθεν ἀρίστη φαίνετο βουλή·
ὃ σφιν ἐϋφρονέων ἀγορήσατο καὶ μετέειπεν· 95

“Ἄτρεΐδη κύδιστε, ἄναξ ἀνδρῶν Ἀγαμέμνων,
ἐν σοὶ μὲν λήξω, σέο δ' ἄρξομαι, οὐνεκα πολλῶν
λαῶν ἐσσι ἄναξ καὶ τοι Ζεὺς ἐγγυάλιξε
σκῆπτρόν τ' ἠδὲ θέμιστας, ἵνα σφίσι βουλευήσθαι.
τῷ σε χρὴ πέρι μὲν φάσθαι ἔπος ἦδ' ἐπακούσαι, 100
κρηῆναι δὲ καὶ ἄλλῳ, ὅτ' ἂν τινα θυμὸς ἀνώγῃ
εἰπεῖν εἰς ἀγαθόν· σέο δ' ἔξεται ὅττι κεν ἄρχῃ.

αὐτὰρ ἐγὼν ἐρέω ὥς μοι δοκεῖ εἶναι ἄριστα.
οὐ γάρ τις νόον ἄλλος ἀμείνονα τοῦδε νοήσει,
οἶον ἐγὼ νοέω, ἡμὲν πάλαι ἦδ' ἔτι καὶ νῦν, 105

ἐξ ἔτι τοῦ ὅτε, διογενές, Βρισηΐδα κούρην
χωομένου Ἀχιλλῆος ἔβης κλισίηθεν ἀπούρας
οὐ τι καθ' ἡμέτερόν γε νόον· μάλα γάρ τοι ἔγωγε
πόλλ' ἀπεμυθεόμην· σὺ δὲ σῶ μεγαλήτορι θυμῷ
εἷξας ἄνδρα φέριστον, ὃν ἀθάνατοί περ ἔτισαν, 110
ἠτίμησας· ἐλὼν γὰρ ἔχεις γέρας· ἀλλ' ἔτι καὶ νῦν
φραζώμεσθ' ὥς κέν μιν ἀρεσσάμενοι πεπύθωμεν
δώροισιν τ' ἀγανοῖσιν ἔπεσσί τε μελιχίοισι.”

Τὸν δ' αὖτε προσέειπεν ἄναξ ἀνδρῶν Ἀγαμέμνων·
“ὦ γέρον, οὗ τι ψεῦδος ἔμας ἄτας κατέλεξας· 115
ἁσάμην, οὐδ' αὐτὸς ἀναίνομαι. ἀντί νυ πολλῶν
λαῶν ἐστὶν ἀνὴρ ὃν τε Ζεὺς κῆρι φιλήσῃ,
ὥς νῦν τοῦτον ἔτισε, δάμασσε δὲ λαὸν Ἀχαιῶν.
ἀλλ' ἐπεὶ ἁσάμην φρεσὶ λευγαλέησι πιθήσας,

ἅψ' ἐθέλω ἀρέσαι δόμεναί τ' ἀπερείσι' ἄποινα. 120
 ὑμῖν δ' ἐν πάντεσσι περικλυτὰ δῶρ' ὀνομήνω,
 ἔπτ' ἀπύρους τρίποδας, δέκα δὲ χρυσοῖο τάλαντα
 αἴθωνας δὲ λέβητας ἐείκοσι, δώδεκα δ' ἵππους
 πηγοὺς ἀθλοφόρους, οἳ ἀέθλια ποσσὶν ἄρουτο.
 οὐ κεν ἀλγίος εἴη ἀνὴρ ὃ τόσσα γένοιτο, 125
 οὐδέ κεν ἀκτῆμων ἐριτίμοιο χρυσοῖο,
 ὅσσα μοι ἠνείκαντο ἀέθλια μώνυχες ἵπποι.
 δώσω δ' ἔπτα γυναῖκας ἀμύμονα ἔργα ἰδυίας,
 Λεσβίδας, ἃς ὅτε Λέσβον ἐϋκτιμένην ἔλεν αὐτὸς
 ἐξελόμην, αἳ κάλλει ἐνίκων φῦλα γυναικῶν. 130
 τὰς μὲν οἱ δώσω, μετὰ δ' ἔσσεται ἦν τότ' ἀπηύρων,
 κούρη Βρισηῖος· ἐπὶ δὲ μέγαν ὄρκον ὁμοῦμαι
 μή ποτε τῆς εὐνῆς ἐπιβήμεναι ἠδὲ μιγῆναι,
 ἢ θέμις ἀνθρώπων πέλει, ἀνδρῶν ἠδὲ γυναικῶν.
 ταῦτα μὲν αὐτίκα πάντα παρέσσεται· εἰ δέ κεν αὖτε 135
 ἄστυ μέγα Πριάμοιο θεοὶ δώσωσ' ἀλαπάξαι,
 νῆα ἅλις χρυσοῦ καὶ χαλκοῦ νηησάσθω
 εἰσελθὼν, ὅτε κεν δατεώμεθα ληϊδ' Ἀχαιοί,
 Τρωϊάδας δὲ γυναῖκας ἐείκοσιν αὐτὸς ἐλέσθω,
 αἳ κε μετ' Ἀργεῖην Ἑλένην κάλλισται ἔωσιν. 140
 εἰ δέ κεν Ἄργος ἰκοίμεθ' Ἀχαιϊκόν, οὐθαρ ἀρούρης,
 γαμβρός κέν μοι ἔοι· τίσω δέ μιν ἴσον Ὀρέστη,
 ὅς μοι τηλύγετος τρέφεται θαλίῃ ἐνὶ πολλῇ.
 τρεῖς δέ μοι εἰσι θυγάτρες ἐνὶ μεγάρῳ εὐπήκτω,
 Χρυσόθεμις καὶ Λαοδίκη καὶ Ἰφιάνασσα, 145
 τάων ἦν κ' ἐθέλῃσι φίλην ἀνάεδνον ἀγέσθω
 πρὸς οἶκον Πηλῆος· ἐγὼ δ' ἐπὶ μείλια δώσω
 πολλὰ μάλ', ὅσσ' οὐ πώ τις ἐγὼ ἐπέδωκε θυγατρί·
 ἔπτα δέ οἱ δώσω εὖ ναιόμενα πτολίεθρα,
 Καρδαμύλην Ἐνόπην τε καὶ Ἴρην ποιήεσσαν, 150
 Φηράς τε ζαθείας ἠδ' Ἀνθειαν βαθύλειμον,

καλήν τ' Αἴπειαν καὶ Πήδασον ἀμπελόεσσαν.
 πᾶσαι δ' ἐγγὺς ἀλός, νέαται Πύλου ἡμαθόεντος·
 ἐν δ' ἄνδρες ναίουσι πολύρρηνες πολυβοῦται,
 οἳ κέ ἐ δωτλήησι θεὸν ὧς τιμήσουσι 155
 καὶ οἱ ὑπὸ σκῆπτρῳ λιπαρὰς τελέουσι θέμιστας.
 ταῦτά κέ οἱ τελέσαιμι μεταλλήξαντι χόλοιο.
 δμηθήτω—'Αἶδης τοι ἀμείλιχος ἦδ' ἀδάμαστος·
 τοῦνεκα καὶ τε βροτοῖσι θεῶν ἔχθιστος ἀπάντων—
 καὶ μοι ὑποστήτω, ὅσσον βασιλεύτερός εἰμι 160
 ἦδ' ὅσσον γενεῇ προγενέστερος εὖχομαι εἶναι.”

Τὸν δ' ἡμείβετ' ἔπειτα Γεῆνιος ἱππότη Νέστωρ·
 “'Ατρεΐδῃ κύδιστε, ἄναξ ἀνδρῶν 'Αγάμεμνον,
 δῶρα μὲν οὐκέτ' ὄνοστὰ διδοῖς 'Αχιλλῆϊ ἄνακτι·
 ἀλλ' ἄγετε, κλητοὺς ὀτρύνομεν, οἳ κε τάχιστα 165
 ἔλθωσ' ἐς κλισίην Πηληϊάδεω 'Αχιλλῆος.
 εἰ δ' ἄγε, τοὺς ἂν ἐγὼν ἐπιόψομαι, οἱ δὲ πιθέσθων.
 Φοῖνιξ μὲν πρώτιστα διίφιλος ἡγησάσθω,
 αὐτὰρ ἔπειτ' Αἴας τε μέγας καὶ δῖος 'Οδυσσεύς·
 κηρύκων δ' 'Οδῖος τε καὶ Εὐρυβάτης ἅμ' ἐπέσθων. 170
 φέρτε δὲ χερσὶν ὕδωρ, εὐφημῆσαί τε κέλεσθε,
 ὄφρα Διὶ Κρονίδῃ ἀρησόμεθ', αἷ κ' ἐλεήσῃ.”

ἌΩς φάτο, τοῖσι δὲ πᾶσιν ἐαδότα μῦθον ἔειπεν.
 αὐτίκα κήρυκες μὲν ὕδωρ ἐπὶ χεῖρας ἔχεναν,
 κοῦροι δὲ κρητῆρας ἐπεστέψαντα ποτοῖο, 175
 νώμησαν δ' ἄρα πᾶσιν ἐπαρξάμενοι δεπάεσσιν.
 αὐτὰρ ἐπεὶ σπείσαν τ' ἐπιόν θ' ὅσον ἤθελε θυμός,
 ὠρμώντ' ἐκ κλισίης 'Αγαμέμνονος 'Ατρεΐδαο.
 τοῖσι δὲ πόλλ' ἐπέτελλε Γεῆνιος ἱππότη Νέστωρ,
 δεινδύων ἐς ἕκαστον, 'Οδυσσῆϊ δὲ μάλιστα, 180
 περὶ ᾧ ὥς πεπείθοιεν ἀμύμονα Πηλεΐωνα.

Τῷ δὲ βάτην παρὰ θῖνα πολυφλοίσβοιο θαλάσσης
 πολλὰ μάλ' εὐχομένῳ γαιήοχῳ ἐννοσιγαίῳ

ρήϊδίως πεπιθεῖν μεγάλας φρένας Αἰακίδαο.

Μυρμιδόνων δ' ἐπὶ τε κλισίας καὶ νῆας ἰκέσθην, 185

τὸν δ' εὖρον φρένα τερπόμενον φόρμιγγι λιγείῃ,

καλῇ δαιδαλέῃ, ἐπὶ δ' ἀργύρεον ζυγὸν ἦεν,

τὴν ἄρετ' ἐξ ἐνάρων πόλιν Ἡετίωνος ὀλέσσας·

τῇ ὃ γε θυμὸν ἔτερπεν, αἶδε δ' ἄρα κλέα ἀνδρῶν.

Πάτροκλος δέ οἱ οἷος ἐναντίος ἦστο σιωπῇ, 190

δέγμενος Αἰακίδαην, ὅποτε λήξειεν αἰείδων.

τὼ δὲ βάτην προτέρω, ἡγείτο δὲ δῖος Ὀδυσσεύς,

στὰν δὲ πρόσθ' αὐτοῖο· ταφῶν δ' ἀνόρουσεν Ἀχιλλεύς

αὐτῇ σὺν φόρμιγγι, λιπὼν ἔδος ἔνθα θάασσεν.

ὥς δ' αὐτως Πάτροκλος, ἐπεὶ ἶδε φῶτας, ἀνέστη. 195

τὼ καὶ δεικνύμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·

“χαίρετον· ἦ φίλοι ἄνδρες ἰκάνετον· ἦ τι μάλα χρεώ,

οἷ μοι σκυζομένῳ περ Ἀχαιῶν φίλτατοὶ ἔστον.”

ᾧς ἄρα φωνήσας προτέρω ἄγε δῖος Ἀχιλλεύς,

εἶσεν δ' ἐν κλισμοῖσι τάπησί τε πορφυρέοισιν. 200

αἶψα δὲ Πάτροκλον προσεφώνεεν ἐγγὺς ἑόντα·

“μείζονα δὴ κρητῆρα, Μενoitίον νιέ, καθίστα,

ζωρότερον δὲ κέραιε, δέπας δ' ἔντυνον ἐκάστω·

οἱ γὰρ φίλτατοὶ ἄνδρες ἐμῷ ὑπέασι μελάθρῳ.”

ᾧς φάτο, Πάτροκλος δὲ φίλῳ ἐπεπείθεθ' ἐταίρῳ. 205

αὐτὰρ ὃ γε κρεῖλον μέγα κάββαλεν ἐν πυρὸς αὐγῇ,

ἐν δ' ἄρα νῶτον ἔθηκ' οἷος καὶ πόντος αἰγός,

ἐν δὲ σὺδος σιάλοιο ῥάχιν τεθαλυῖαν ἀλοιφῇ.

τῷ δ' ἔχεν Αὐτομέδων, τάμνεν δ' ἄρα δῖος Ἀχιλλεύς.

καὶ τὰ μὲν εὖ μίστυλλε καὶ ἀμφ' ὀβελοῖσιν ἔπειρε, 210

πῦρ δὲ Μενoitιάδης δαΐεν μέγα, ἰσόθεος φῶς.

αὐτὰρ ἐπεὶ κατὰ πῦρ ἐκάη καὶ φλόξ ἐμαράνθη,

ἀνθρακιῇν στορέσας ὀβελοὺς ἐφύπερθε τάνυσσε,

πάσσε δ' ἄλδος θέλοιο κρατευτάων ἐπαείρας.

αὐτὰρ ἐπεὶ ῥ' ὤπτησε καὶ εἰν ἔλεοῖσιν ἔχευε,

Πάτροκλος μὲν σίτον ἔλων ἐπένειμε τραπέξῃ
 καλοῖς ἐν κανέοισιν, ἀτὰρ κρέα νείμειν Ἀχιλλεύς.
 αὐτὸς δ' ἀντίον ἴζεν Ὀδυσσῆος θείοιο
 τοίχου τοῦ ἐτέριοιο, θεοῖσι δὲ θῦσαι ἀνώγει
 Πάτροκλον, ὃν ἑταῖρον· ὃ δ' ἐν πυρὶ βάλλε θυηλάς. 220
 οἱ δ' ἐπ' ὀνείαθ' ἐτοῖμα προκείμενα χεῖρας ἱαλλον.
 αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,
 νεῦσ' Αἴας Φοῖνικι· νόησε δὲ δῖος Ὀδυσσεύς,
 πλησάμενος δ' οἴνοιο δέπας δείδεκτ' Ἀχιλλῆα·
 “χαῖρ’, Ἀχιλεῦ· δαιτὸς μὲν εἵσης οὐκ ἐπιδευεῖς 225
 ἡμὲν ἐνὶ κλισίῃ Ἀγαμέμνονος Ἀτρεΐδαο
 ἧδὲ καὶ ἐνθάδε νῦν· πάρα γὰρ μενοεικέα πολλὰ
 δαίνυσθ’· ἀλλ’ οὐ δαιτὸς ἐπηράτου ἔργα μέμηλεν,
 ἀλλὰ λίην μέγα πῆμα, διοτρεφές, εἰσορόωντες
 δείδιμεν· ἐν δοιῇ δὲ σαωσέμεν ἢ ἀπολέσθαι 230
 νῆας ἔϋσσέλμους, εἰ μὴ σύ γε δύσεαι ἀλκὴν.
 ἐγγὺς γὰρ νηῶν καὶ τείχεος αὐλιν ἔθεντο
 Τρῶες ὑπέρθυμοι τηλεκλειτοὶ τ’ ἐπίκουροι,
 κηάμενοι πυρὰ πολλὰ κατὰ στρατόν, οὐδ’ ἔτι φασὶ
 σχήσεσθ’, ἀλλ’ ἐν νηυσὶ μελαίνησιν πεσέεσθαι. 235
 Ζεὺς δέ σφι Κρονίδης ἐνδέξια σήματα φαίνων
 ἀστράπτει· Ἔκτωρ δὲ μέγα σθένει βλεμεαίνων
 μαίνεται ἐκπάγλως, πῖσυνος Διί, οὐδέ τι τίει
 ἀνέρας οὐδὲ θεούς· κρατερὴ δέ ἐ λύσσα δέδυκεν.
 ἀρᾶται δὲ τάχιστα φανήμεναι Ἡῶ δῖαν· 240
 στεῦται γὰρ νηῶν ἀποκόψειν ἄκρα κόρυμβα
 αὐτάς τ’ ἐμπρήσειν μαλεροῦ πυρός, αὐτὰρ Ἀχαιοὺς
 δηώσειν παρὰ τῇσιν ὀρινομένους ὑπὸ καπνοῦ.
 ταῦτ’ αἰνῶς δειδοικα κατὰ φρένα, μή οἱ ἀπειλὰς
 ἐκτελέσωσι θεοί, ἡμῖν δὲ δὴ αἴσιμον εἶη 245
 φθίσθαι ἐνὶ Τροίῃ ἐκὰς Ἀργεος ἵπποβοτόιο.
 ἀλλ’ ἄνα, εἰ μέμονάς γε καὶ ὀψέ περ νῆας Ἀχαιῶν

τειρομένους ἐρύεσθαι ὑπὸ Τρώων ὀρυμαγδοῦ.
 αὐτῷ τοι μετόπισθ' ἄχος ἔσσεται, οὐδέ τι μῆχος
 ῥεχθέντος κακοῦ ἔστ' ἄκος εὐρεῖν· ἀλλὰ πολὺ πρὶν 250
 φράξεν ὅπως Δαναοῖσιν ἀλεξήσεις κακὸν ἡμαρ.
 ᾧ πέπον, ἣ μὲν σοί γε πατὴρ ἐπετέλλετο Πηλεὺς
 ἡματι τῷ ὅτε σ' ἐκ Φθίης Ἀγαμέμνονι πέμπε·
 ' τέκνον ἐμόν, κάρτος μὲν Ἀθηναίη τε καὶ Ἥρη
 δώσουσ', αἳ κ' ἐθέλωσι, σὺ δὲ μεγαλήτορα θυμὸν 255
 ἴσχειν ἐν στήθεσσι· φιλοφροσύνη γὰρ ἀμείνων·
 ληγέμεναι δ' ἔριδος κακομηχάνου, ὅφρα σε μᾶλλον
 τίωσ' Ἀργείων ἡμὲν νέοι ἠδὲ γέροντες.
 ὥς ἐπέτελλ' ὁ γέρων, σὺ δὲ λήθεται· ἀλλ' ἔτι καὶ νῦν
 παύε', ἕα δὲ χόλον θυμαλγέα· σοὶ δ' Ἀγαμέμνων 260
 ἄξια δῶρα δίδωσι μεταλλήξαντι χόλοιο.
 εἰ δὲ σὺ μὲν μεν ἄκουσον, ἐγὼ δέ κέ τοι καταλέξω
 ὅσσα τοι ἐν κλισίῃσιν ὑπέσχετο δῶρ' Ἀγαμέμνων·
 ἔπτ' ἀπύρους τρίποδας, δέκα δὲ χρυσοῖο τάλαντα,
 αἶθωνας δὲ λέβητας ἐείκοσι, δώδεκα δ' ἵππους 265
 πηγούς ἀθλοφόρους, οἳ ἀέθλια ποσσὶν ἄρουτο.
 οὗ κεν ἀλήϊος εἴη ἀνὴρ ᾧ τόσσα γένοιτο,
 οὐδέ κεν ἀκτῆμων ἐριτίμοιο χρυσοῖο,
 ὅσσ' Ἀγαμέμνονος ἵπποι ἀέθλια ποσσὶν ἄρουτο.
 δώσει δ' ἐπτὰ γυναιῖκας ἀμύμονα ἔργα ἰδυίας, 270
 Λεσβίδας, ἃς ὅτε Λέσβον ἐϋκτιμένην ἔλες αὐτὸς
 ἐξέλεθ', αἳ τότε κάλλει ἐνίκων φῦλα γυναικῶν.
 τὰς μὲν τοι δώσει, μετὰ δ' ἔσσεται ἦν τότε ἀπηύρα,
 κούρη Βρισηΐος· ἐπὶ δὲ μέγαν ὄρκον ὁμῆται
 μή ποτε τῆς εὐνῆς ἐπιβήμεναι ἠδὲ μιγῆναι, 275
 ἣ θέμις ἐστίν, ἄναξ, ἥτ' ἀνδρῶν ἥτε γυναικῶν.
 ταῦτα μὲν αὐτίκα πάντα παρέσσεται· εἰ δέ κεν αὖτε
 ἄστνυ μέγα Πριάμοιο θεοὶ δώωσ' ἀλαπάξαι,
 νῆα ἄλις χρυσοῦ καὶ χαλκοῦ νηήσασθαι

εἰσελθών, ὅτε κεν δατεώμεθα ληΐδ' Ἀχαιοί,
 Τρωϊάδας δὲ γυναικας εἰκόσιν αὐτὸς ἐλέσθαι,
 αἷ κε μετ' Ἀργεῖην Ἑλένην κάλλισται ἔωσιν.
 εἰ δέ κεν Ἀργος ἰκοίμεθ' Ἀχαιϊκόν, οὐθαρ ἀρούρης,
 γαμβρός κέν οἱ ἔοισ'· τίσει δέ σε ἴσον Ὀρέστη,
 ὃς οἱ τηλύγετος τρέφεται θαλίῃ ἐνὶ πολλῇ. 285
 τρεῖς δέ οἱ εἰσι θύγατρες ἐνὶ μεγάρῳ εὐπῆκτῳ,
 Χρυσόθεμις καὶ Λαοδίκη καὶ Ἰφιάνασσα,
 τάων ἦν κ' ἐθέλησθα φίλην ἀνάεδνον ἄγεσθαι
 πρὸς οἶκον Πηλῆος· ὁ δ' αὖτ' ἐπὶ μείλια δώσει
 πολλὰ μάλ', ὅσσο' οὐ πώ τις ἐῖ ἐπέδωκε θυγατρί· 290
 ἐπτα δέ τοι δώσει εὖ ναιόμενα πτολίεθρα,
 Καρδαμύλην Ἐνόπην τε καὶ Ἴρην ποιήεσαν
 Φηράς τε ζαθέας ἥδ' Ἀνθειαν βαθύλειμον,
 καλὴν τ' Αἰπείαν καὶ Πήδασον ἀμπελόεσσαν.
 πᾶσαι δ' ἐγγὺς ἁλός, νέεται Πύλου ἡμαθόεντος· 295
 ἐν δ' ἄνδρες ναίουσι πολύρρηνες πολυβοῦται,
 οἳ κέ σε δωτίνησι θεὸν ὥς τιμήσουσι
 καὶ τοι ὑπὸ σκῆπτρῳ λιπαρὰς τελέουσι θέμιστας.
 ταῦτά κέ τοι τελέσειε μεταλλήξαντι χόλοιο.
 εἰ δέ τοι Ἀτρεΐδης μὲν ἀπήχθετο κηρόθι μᾶλλον, 300
 αὐτὸς καὶ τοῦ δῶρα, σὺ δ' ἄλλους περ Παναχαιοὺς
 τειρομένους ἐλέαιρε κατὰ στρατόν, οἳ σε θεὸν ὥς
 τίσουσ'· ἦ γάρ κέ σφι μάλα μέγα κῦδος ἄροιο.
 νῦν γάρ χ' Ἔκτορ' ἔλοισ, ἐπεὶ ἂν μάλα τοι σχεδὸν ἔλθοι
 λύσσαν ἔχων ὀλοήν, ἐπεὶ οὐ τινά φησιν ὁμοῖον 305
 οἳ ἔμεναι Δαναῶν, οὓς ἐνθάδε νῆες ἐνεΐκαν.”
 Τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·
 “διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,
 χρὴ μὲν δὴ τὸν μῦθον ἀπηλεγέως ἀποειπεῖν,
 ἦ περ δὴ φρονέω τε καὶ ὥς τετελεσμένον ἔσται, 310
 ὥς μή μοι τρύζητε παρήμενοι ἄλλοθεν ἄλλος.

ἐχθρὸς γάρ μοι κείνος ὁμῶς Ἀΐδαο πύλῃσιν
 ὃς χ' ἕτερον μὲν κεύθη ἐνὶ φρεσίν, ἄλλο δὲ εἶπη.
 αὐτὰρ ἐγὼν ἐρέω ὥς μοι δοκεῖ εἶναι ἄριστα·
 οὗτ' ἔμεγ' Ἀτρεΐδην Ἀγαμέμνονα πεισέμεν οἷω 315
 οὗτ' ἄλλους Δαναούς, ἐπεὶ οὐκ ἄρα τις χάρις ἦεν
 μάρνασθαι δηΐοισιν ἐπ' ἀνδράσι νωλεμές αἰεὶ.
 ἴση μοῖρα μένοντι, καὶ εἰ μάλα τις πολεμίζει·
 ἐν δὲ ἱῇ τιμῇ ἡμὲν κακὸς ἡδὲ καὶ ἐσθλός·
 κάτθαν' ὁμῶς ὃ τ' ἀεργὸς ἀνὴρ ὃ τε πολλὰ ἐοργῶς. 320
 οὐδέ τί μοι περίκειται, ἐπεὶ πάθον ἄλγεα θυμῷ,
 αἰεὶ ἐμὴν ψυχὴν παραβαλλόμενος πολεμίζεις.
 ὥς δ' ὄρνις ἀπτῇσι νεοσσοῖσι προφέρῃσι
 μάστακ', ἐπεὶ κε λάβῃσι, κακῶς δ' ἄρα οἱ πέλει αὐτῇ,
 ὥς καὶ ἐγὼ πολλὰς μὲν αὖπνους νύκτας ἵαυον, 325
 ἡμάτα δ' αἱματόεντα διέπρησσον πολεμίζων,
 ἀνδράσι μαρνάμενος δάρων ἔνεκα σφετεράων.
 δώδεκα δὴ σὺν νηυσὶ πόλεις ἀλάπαξ' ἀνθρώπων,
 πεζὸς δ' ἔνδεκά φημι κατὰ Τροίην ἐρίβωλον·
 τάων ἐκ πασέων κειμήλια πολλὰ καὶ ἐσθλὰ 330
 ἐξελόμην, καὶ πάντα φέρων Ἀγαμέμνονι δόσκον
 Ἀτρεΐδῃ· ὃ δ' ὄπισθε μένων παρὰ νηυσὶ θοῇσι
 δεξάμενος διὰ παῦρα δασάσκετο, πολλὰ δ' ἔχεσκεν.
 ἄλλα δ' ἀριστήεσσι δίδου γέρα καὶ βασιλεῦσι,
 τοῖσι μὲν ἔμπεδα κείται, ἐμεῦ δ' ἀπὸ μούνου Ἀχαιῶν 335
 εἴλετ', ἔχει δ' ἄλοχον θυμαρέα· τῇ παριαύων
 τερπέσθω. τί δὲ δεῖ πολεμιζέμεναι Τρώεσσιν·
 Ἀργεῖους ; τί δὲ λαὸν ἀνήγαγεν ἐνθάδ' ἀγείρας
 Ἀτρεΐδης ; ἢ οὐχ' Ἑλένης ἔνεκ' ἡϋκόμοιο ;
 ἢ μούνοι φιλέουσ' ἀλόχους μερόπων ἀνθρώπων 340
 Ἀτρεΐδαι ; ἐπεὶ ὅς τις ἀνὴρ ἀγαθὸς καὶ ἐχέφρων
 τὴν αὐτοῦ φιλέει καὶ κήδεται, ὥς καὶ ἐγὼ τὴν
 ἐκ θυμοῦ φίλεον, δουρικτητὴν περ ἐοῦσαν.

νῦν δ' ἐπεὶ ἐκ χειρῶν γέρας εἴλετο καί μ' ἀπάτησε,
 μή μεν πειράτω εὖ εἰδότης· οὐδέ με πείσει. 345
 ἀλλ', Ὀδυσσεῦ, σὺν σοί τε καὶ ἄλλοισιν βασιλεῦσι
 φραζέσθω νήεσσιν ἀλεξέμεναι δῆϊον πῦρ.
 ἦ μὲν δὴ μάλα πολλὰ πονήσατο νόσφιν ἐμείο,
 καὶ δὴ τείχος ἔδειμε, καὶ ἤλασε τάφρον ἐπ' αὐτῷ
 εὐρεῖαν μεγάλην, ἐν δὲ σκόλοπας κατέπηξεν· 350
 ἀλλ' οὐδ' ὥς δύναται σθένος Ἑκτορος ἀνδροφόνιοι
 ἴσχειν· ὄφρα δ' ἐγὼ μετ' Ἀχαιοῖσιν πολέμιζον
 οὐκ ἐθέλεσκε μάχην ἀπὸ τείχεος ὀρνύμεν Ἑκτωρ,
 ἀλλ' ὅσον ἐς Σκαιάς τε πύλας καὶ φηγὸν ἵκανεν·
 ἔνθα ποτ' οἶον ἔμιμνε, μόγισ δέ μεν ἔκφυγεν ὁρμήν. 355
 νῦν δ' ἐπεὶ οὐκ ἐθέλω πολεμιζέμεν Ἑκτορι δίῳ,
 αὔριον ἱρὰ Διὶ ῥέξας καὶ πᾶσι θεοῖσι,
 νηήσας εὖ νῆας, ἐπὴν ἄλαδε προερύσσω,
 ὄψεαι, ἦν ἐθέλησθα καὶ αἶ κέν τοι τὰ μεμήλη,
 ἦρι μάλ' Ἑλλάσποντον ἐπ' ἰχθυόεντα πλεύσας 360
 νῆας ἐμάς, ἐν δ' ἄνδρας ἐρεσσέμεναι μεμαῶτας·
 εἰ δέ κεν εὐπλοίην δώῃ κλυτὸς ἐννοσίγαιος,
 ἡματί κε τριτάτῳ Φθίην ἐρίβωλον ἰκοίμην.
 ἔστι δέ μοι μάλα πολλὰ, τὰ κάλλιπον ἐνθάδε ἔρρων·
 ἄλλον δ' ἐνθένδε χρυσὸν καὶ χαλκὸν ἐρυθρὸν 365
 ἦδὲ γυναικάς ἐϋζῶνους πολίων τε σίδηρον
 ἄξομαι, ἄσσο' ἔλαχόν γε· γέρας δέ μοι, ὅς περ ἔδωκεν,
 αὐτὶς ἐφυβρίζων ἔλετο κρείων Ἀγαμέμνων
 Ἀτρεΐδης· τῷ πάντ' ἀγορευέμεν, ὥς ἐπιτέλλω,
 ἀμφαδόν, ὄφρα καὶ ἄλλοι ἐπισκύζωνται Ἀχαιοί, 370
 εἴ τινα πον Δαναῶν ἔτι ἔλπεται ἐξαπατήσειν,
 αἰὲν ἀναιδείην ἐπιειμένος· οὐδ' ἂν ἔμοιγε
 τετλαίη κύνεός περ ἐὼν εἰς ὧπα ἰδέσθαι·
 οὐδέ τί οἱ βουλὰς συμφράσσομαι, οὐδὲ μὲν ἔργον·
 ἐκ γὰρ δὴ μ' ἀπάτησε καὶ ἤλιτεν· οὐδ' ἂν ἔτ' αὐτὶς 375

ἐξαπάφοιτ' ἐπέεσσιν· ἄλλισ δέ οἱ· ἀλλὰ ἔκηλος
 ἐρρέτω· ἐκ γὰρ εὖ φρένας εἴλετο μητίετα Ζεὺς.
 ἐχθρὰ δέ μοι τοῦ δῶρα, τίω δέ μιν ἐν καρὸς αἴσῃ.
 οὐδ' εἴ μοι δεκάκις τε καὶ εἰκοσάκις τόσα δολίη
 ὅσσα τέ οἱ νῦν ἔστι, καὶ εἴ ποθεν ἄλλα γένοιτο, 380
 οὐδ' ὅσ' ἔς 'Ορχομενὸν ποτινίσσεται, οὐδ' ὅσα Θήβας
 Αἰγυπτίας, ὅθι πλείστα δόμοις ἐν κτήματα κεῖται,
 αἳ θ' ἐκατόμπυλοί εἰσι, διηκόσιοι δ' ἂν' ἐκάστας
 ἄνδρες ἐξοιχνεῦσι σὺν ἵπποισιν καὶ ὄχεσφιν·
 οὐδ' εἴ μοι τόσα δολίη ὅσα ψάμαθός τε κόνις τε, 385
 οὐδέ κεν ὥς ἔτι θυμὸν ἐμὸν πείσει' Ἀγαμέμνων,
 πρὶν γ' ἀπὸ πᾶσαν ἐμοὶ δόμεναι θυμαλγέα λώβην.
 κούρην δ' οὐ γαμέω Ἀγαμέμνονος Ἀτρεΐδαο,
 οὐδ' εἰ χρυσείῃ Ἀφροδίτῃ κάλλος ἐρίζοι,
 ἔργα δ' Ἀθηναίῃ γλαυκώπιδι ἰσοφαρίζοι· 390
 οὐδέ μιν ὥς γαμέω· ὁ δ' Ἀχαιῶν ἄλλον ἐλέσθω,
 ὅς τις οἷ τ' ἐπέοικε καὶ ὅς βασιλεύτερός ἐστιν.
 ἦν γὰρ δὴ με σώωσι θεοὶ καὶ οἴκαδ' ἵκωμαι,
 Πηλεὺς θήν μοι ἔπειτα γυναῖκά γε μάσσεται αὐτός.
 πολλὰ Ἀχαιῖδες εἰσὶν ἂν' Ἑλλάδα τε Φθίην τε, 395
 κοῦραι ἀριστήων, οἳ τε πτολίεθρα ῥύονται,
 τάων ἦν κ' ἐθέλωμι φίλην ποιήσομ' ἄκοιτιν.
 ἔνθα δέ μοι μάλα πολλὸν ἐπέσσυτο θυμὸς ἀγῆνωρ
 γήμαντι μνηστὴν ἄλοχον, εἰκυῖαν ἄκοιτιν,
 κτήμασι τέρπεσθαι τὰ γέρων ἐκτήσατο Πηλεὺς· 400
 οὐ γὰρ ἐμοὶ ψυχῆς ἀντάξιον οὐδ' ὅσα φασὶν
 Ἴλιον ἐκτήσθαι, εὖ ναιόμενον πτολίεθρον,
 τὸ πρὶν ἐπ' εἰρήνης, πρὶν ἐλθεῖν υἱᾶς Ἀχαιῶν,
 οὐδ' ὅσα λάϊνος οὐδὸς ἀφήτορος ἐντὸς ἐέργει,
 Φοῖβου Ἀπόλλωνος, Πυθοῖ ἐνι πετρῆεσσι. 405
 ληῖστοι μὲν γάρ τε βόες καὶ ἵφια μῆλα,
 κτητοὶ δὲ τρίποδες τε καὶ ἵππων ξανθὰ κάρηνα·

ἀνδρὸς δὲ ψυχὴ πάλιν ἐλθεῖν οὔτε λείσται
 οὔθ' ἐλετή, ἐπεὶ ἄρ κεν ἀμείψεται ἔρκος ὀδόντων.
 μήτηρ γάρ τέ μέ φησι θεὰ Θέτις ἀργυρόπεζα 410
 διχθαδίας κῆρας φερέμεν θανάτοιο τέλοσδε.
 εἰ μὲν κ' αὔθι μένων Τρώων πόλιν ἀμφιμάχωμαι,
 ὦλετο μὲν μοι νόστος, ἀτὰρ κλέος ἄφθιτον ἔσται·
 εἰ δέ κεν οἴκαδ' ἴκωμι φίλην ἐς πατρίδα γαῖαν,
 ὦλετό μοι κλέος ἐσθλόν, ἐπὶ δηρὸν δέ μοι αἶων 415
 ἔσσεται, οὐδέ κέ μ' ὦκα τέλος θανάτοιο κιχείη.
 καὶ δ' ἂν τοῖς ἄλλοισιν ἐγὼ παραμυθησαίμην
 οἴκαδ' ἀποπλείειν, ἐπεὶ οὐκέτι δῆτε τέκμων
 Ἰλίου αἰπεινῆς· μάλα γάρ ἐθεν εὐρύοπα Ζεὺς
 χεῖρα ἔην ὑπερέσχε, τεθαρσήκασι δὲ λαοί. 420
 ἀλλ' ὑμεῖς μὲν ἰόντες ἀριστήεσσιν Ἀχαιῶν
 ἀγγελίην ἀπόφασθε—τὸ γὰρ γέρας ἐστὶ γερόντων—
 ὄφρ' ἄλλην φράζωνται ἐνὶ φρεσὶ μῆτιν ἀμείνω,
 ἣ κέ σφιν νῆας τε σόφω καὶ λαὸν Ἀχαιῶν
 νηυσὶν ἔπι γλαφυρῆς, ἐπεὶ οὗ σφισιν ἦδε γ' ἐτοίμη, 425
 ἣν νῦν ἐφράσσαντο ἐμεῦ ἀπομνηύσαντος·
 Φοῖνιξ δ' αὔθι παρ' ἄμμι μένων κατακοιμηθήτω,
 ὄφρα μοι ἐν νήεσσι φίλην ἐς πατρίδ' ἔπηται
 αὔριον, ἣν ἐθέλησιν· ἀνάγκη δ' οὗ τί μιν ἄξω.”
 Ὡς ἔφαθ', οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ 430
 μῦθον ἀγασσάμενοι· μάλα γὰρ κρατερῶς ἀπέειπεν·
 ὁψὲ δὲ δὴ μετέειπε γέρων ἱππηλάτα Φοῖνιξ
 δάκρυ' ἀναπρήσας· περὶ γὰρ δῖε νηυσὶν Ἀχαιῶν·
 “ εἰ μὲν δὴ νόστον γε μετὰ φρεσί, φαίδιμ' Ἀχιλλεῦ,
 βάλλεαι, οὐδέ τι πάμπαν ἀμύνειν νηυσὶ θοῇσι 435
 πῦρ ἐθέλεις ἀϊδηλον, ἐπεὶ χόλος ἔμπεσε θυμῷ,
 πῶς ἂν ἔπειτ' ἀπὸ σείο, φίλον τέκος, αὔθι λιποίμην
 οἶος ; σοὶ δέ μ' ἔπεμπε γέρων ἱππηλάτα Πηλεὺς
 ἥματι τῷ ὅτε σ' ἐκ Φθίης Ἀγαμέμνονι πέμπε

νήπιον, οὗ πω εἰδόθ' ὁμοίου πολέμοιο, 440
 οὐδ' ἀγορέων, ἵνα τ' ἄνδρες ἀριπρεπέες τελέθουσι.
 τοῦνεκά με προέηκε διδασκόμεναι τάδε πάντα,
 μύθων τε ῥητῆρ' ἔμεναι πρηκτῆρά τε ἔργων.
 ὥς ἂν ἔπειτ' ἀπὸ σείο, φίλον τέκος, οὐκ ἐθέλοιμι
 λείπεσθ', οὐδ' εἴ κέν μοι ὑποσταίῃ θεὸς αὐτὸς 445
 γῆρας ἀποξύσας θήσειν νέον ἡβώνοντα,
 οἶον ὅτε πρῶτον λίπον Ἑλλάδα καλλιγύναικα,
 φεύγων νείκεα πατρὸς Ἀμύντορος Ὀρμενίδαο,
 ὃς μοι παλλακίδος περιχώσατο καλλικόμοιο,
 τὴν αὐτὸς φιλέεσκεν, ἀτιμάζεσκε δ' ἄκοιτιν, 450
 μητέρ' ἐμήν· ἥ δ' αἰὲν ἐμὲ λισσέσκετο γούνων
 παλλακίδι προμιγῆναι, ἵν' ἐχθήρειε γέροντα.
 τῇ πιθόμην καὶ ἔρεξα· πατὴρ δ' ἐμὸς αὐτίκ' οὔσθεις
 πολλὰ κατηρᾶτο, στυγεράς δ' ἐπεκέκλετ' Ἑρινῦς,
 μή ποτε γούνασιν οἷσιν ἐφέσσεσθαι φίλον υἱὸν 455
 ἐξ ἐμέθεν γεγαῶτα· θεοὶ δ' ἐτέλειον ἐπαράς,
 Ζεὺς τε καταχθόνιος καὶ ἐπαινὴ Περσεφόνειά.
 [τὸν μὲν ἐγὼ βούλευσα κατακτάμεν ὀξείῃ χαλκῷ·
 ἀλλὰ τις ἀθανάτων παῦσεν χόλον, ὃς ῥ' ἐνὶ θυμῷ
 δήμον θῆκε φάτιν καὶ ὀνείδεα πόλλ' ἀνθρώπων, 460
 ὥς μὴ πατροφόνος μετ' Ἀχαιοῖσιν καλεοίμην.]
 ἐνθ' ἐμοὶ οὐκέτι πάμπαν ἐρητύετ' ἐν φρεσὶ θυμὸς
 πατρὸς χωομένοιο κατὰ μέγαρα στρωφᾶσθαι.
 ἦ μὲν πολλὰ ἔται καὶ ἀνεψιοὶ ἀμφὶς ἐόντες
 αὐτοῦ λισσόμενοι κατερήτυον ἐν μεγάροισι, 465
 πολλὰ δὲ ἴφια μῆλα καὶ εἰλίποδας ἔλικας βοῦς
 ἔσφαζον, πολλοὶ δὲ σύες θαλέθοντες ἀλοιφῇ
 εὐόμενοι τανύοντο διὰ φλογὸς Ἥφαίστοιο,
 πολλὸν δ' ἐκ κεράμων μέθυ πίνετο τοῖο γέροντος.
 εἰνάνυχες δέ μοι ἀμφ' αὐτῷ παρὰ νύκτας ἱαυον· 470
 οἱ μὲν ἀμειβόμενοι φυλακὰς ἔχον, οὐδέ ποτ' ἔσβη

πῦρ, ἕτερον μὲν ὑπ' αἰθούσῃ εὐερκέος αὐλῆς,
 ἄλλο δ' ἐνὶ προδόμῳ, πρόσθεν θαλάμοιο θυράων.
 ἄλλ' ὅτε δὴ δεκάτῃ μοι ἐπήλυθε νύξ ἐρεβεννή,
 καὶ τότε ἔγὼ θαλάμοιο θύρας πυκινῶς ἀραρυίας 475
 ῥήξας ἐξῆλθον, καὶ ὑπέρθορον ἐρκίον αὐλῆς
 ῥεῖα, λαθὼν φύλακάς τ' ἄνδρας δμῳάς τε γυναικάς.
 φεῦγον ἔπειτ' ἀπάνευθε δι' Ἑλλάδος εὐρυχόροιο,
 Φθίην δ' ἐξικόμην ἐριβόλακα, μητέρα μήλων,
 ἐς Πηλῆα ἀναχθ'. ὁ δέ με πρόφρων ὑπέδεκτο, 480
 καί μ' ἐφίλησ' ὥς εἴ τε πατὴρ ὃν παῖδα φιλήσῃ
 μούνον τηλύγετον πολλοῖσιν ἐπὶ κτεάτεσσι,
 καί μ' ἀφνειὸν ἔθηκε, πολὺν δέ μοι ὥπασε λαόν·
 ναῖον δ' ἐσχατιὴν Φθίης, Δολόπεσσιν ἀνάσσω.
 καὶ σε τοσοῦτον ἔθηκα, θεοῖς ἐπιείκελ' Ἀχιλλεῦ, 485
 ἐκ θυμοῦ φιλέων, ἐπεὶ οὐκ ἐθέλεσκες ἄμ' ἄλλῳ
 οὔτ' ἐς δαῖτ' ἰέναι οὔτ' ἐν μεγάροισι πάσασθαι,
 πρίν γ' ὅτε δὴ σ' ἐπ' ἐμοῖσιν ἐγὼ γούνεσσι καθίσσας
 ὄψον τ' ἄσαιμι προταμῶν καὶ οἶνον ἐπισχών.
 πολλάκι μοι κατέδουσας ἐπὶ στήθεσσι χιτῶνα 490
 οἶνον ἀποβλύζων ἐν νηπιέῃ ἀλεγεινῇ.
 ὥς ἐπὶ σοὶ μάλα πόλλ' ἔπαθον καὶ πόλλ' ἐμόγησα,
 τὰ φρονέων, ὃ μοι οὐ τι θεοὶ γόνον ἐξετέλειον
 ἐξ ἐμεῦ· ἀλλὰ σὲ παῖδα, θεοῖς ἐπιείκελ' Ἀχιλλεῦ,
 ποιεύμην, ἵνα μοί ποτ' ἀεικέα λοιγὸν ἀμύνης. 495
 ἀλλ', Ἀχιλεῦ, δάμασον θυμὸν μέγαν· οὐδέ τί σε χρὴ
 νηλεὲς ἦτορ ἔχειν· στρεπτοὶ δέ τε καὶ θεοὶ αὐτοί,
 τῶν περ καὶ μείζων ἀρετὴ τιμὴ τε βίη τε.
 καὶ μὲν τοὺς θυέεσσι καὶ εὐχῶλῃς ἀγανῆσι
 λοιβῇ τε κνίσῃ τε παρατρῶπῳς ἄνθρωποι 500
 λισσόμενοι, ὅτε κέν τις ὑπερβῇ καὶ ἁμάρτη.
 καὶ γάρ τε Λιταί εἰσι Διὸς κοῦραι μεγάλοιο,
 χῳλαί τε ῥυσαί τε παραβλῶπές τ' ὀφθαλμῶ,

αἴ ῥά τε καὶ μετόπισθ' Ἄτης ἀλέγουσι κιούσαι.
 ἥ δ' Ἄτη σθεναρὴ τε καὶ ἀρτίπος, οὐνεκα πάσας 505
 πολλὸν ὑπεκπροθέει, φθάνει δέ τε πᾶσαν ἐπ' αἶαν
 βλάπτουσ' ἀνθρώπους· αἱ δ' ἐξακέονται ὀπίσσω.
 ὃς μὲν τ' αἰδέσεται κούρας Διὸς ἄσπον λούσας,
 τὸν δὲ μέγ' ὤνησαν καὶ τ' ἔκλυον εὐχομένοιο·
 ὃς δέ κ' ἀνήνεται καὶ τε στερεῶς ἀποδείπη, 510
 λίσσονται δ' ἄρα ταί γε Δία Κρονίωνα κιούσαι
 τῷ Ἄτην ἅμ' ἔπεσθαι, ἵνα βλαφθεὶς ἀποτίσῃ.
 ἀλλ', Ἀχιλεῦ, πόρε καὶ σὺ Διὸς κούρησιν ἔπεσθαι
 τιμήν, ἥ τ' ἄλλων περ ἐπιγνάμπτει νόον ἐσθλῶν.
 εἰ μὲν γὰρ μὴ δῶρα φέροι, τὰ δ' ὀπισθ' ὀνομάζοι 515
 Ἀτρεΐδης, ἀλλ' αἶεν ἐπιζαφελῶς χαλεπαῖνοι,
 οὐκ ἂν ἔγωγέ σε μῆνιν ἀπορρίψαντα κελοίμην
 Ἀργείοισιν ἀμυνέμεναι χατέουσί περ ἔμπης·
 νῦν δ' ἅμα τ' αὐτίκα πολλὰ διδοῖ, τὰ δ' ὀπισθεν ὑπέστη,
 ἄνδρας δὲ λίσσεσθαι ἐπιπροέηκεν ἀρίστους 520
 κρινάμενος κατὰ λαὸν Ἀχαιϊκόν, οἳ τε σοὶ αὐτῷ
 φίλτατοι Ἀργείων· τῶν μὴ σύ γε μῦθον ἐλέγξης
 μηδὲ πόδας· πρὶν δ' οὔ τι νεμεσσητὸν κεχολῶσθαι.
 οὕτω καὶ τῶν πρόσθεν ἐπευθόμεθα κλέα ἀνδρῶν
 ἡρώων, ὅτε κέν τιν' ἐπιζάφελος χόλος ἴκοι· 525
 δωρητοὶ τε πέλοντο παράρρητοὶ τ' ἐπέεσσι.
 μέμνημαι τόδε ἔργον ἐγὼ πάλαι, οὔ τι νέον γε,
 ὥς ἦν· ἐν δ' ὑμῖν ἐρέω πάντεσσι φίλοισι.
 Κουρήτές τ' ἐμάχοντο καὶ Αἰτωλοὶ μενεχάρμαι
 ἀμφὶ πόλιν Καλυδῶνα καὶ ἀλλήλους ἐνάριζον, 530
 Αἰτωλοὶ μὲν ἀμυνόμενοι Καλυδῶνος ἑραννῆς,
 Κουρήτες δὲ διαπραθέειν μεμαῶτες Ἀρηϊ.
 καὶ γὰρ τοῖσι κακὸν χρυσόθρονος Ἀρτεμις ὦρσε,
 χωσαμένη ὃ οἱ οὔ τι θαλύσια γουνῷ ἀλωῆς
 Οἶνεὺς ῥέξ'· ἄλλοι δὲ θεοὶ δαίνυνθ' ἐκατόμβας, 535

οἷη δ' οὐκ ἔρρεξε Διὸς κούρη μεγάλοιο.
 ἥ λάθεται ἥ οὐκ ἐνόησεν· ἀάσατο δὲ μέγα θυμῷ.
 ἥ δὲ χολωσαμένη διὸν γένος ἰοχέαιρα
 ὤρσεν ἐπὶ χλούνην σὺν ἄγριον ἀργιόδοντα,
 ὃς κακὰ πόλλ' ἔρδεσκειν ἔθων Οἰνῆος ἀλωήν· 540
 πολλὰ δ' ὃ γε προθέλυμα χαμαὶ βάλε δένδρεα μακρὰ
 αὐτῇσιν ῥίζησι καὶ αὐτοῖς ἄνθεσι μήλων.
 τὸν δ' υἱὸς Οἰνῆος ἀπέκτεινεν Μελέαγρος,
 πολλέων ἐκ πολίων θηρήτορας ἄνδρας ἀγείρας
 καὶ κύνας· οὐ μὲν γάρ κ' ἐδάμη παύροισι βροτοῖσι· 545
 τόσσος ἔην, πολλοὺς δὲ πυρῆς ἐπέβησ' ἀλεγεινῆς.
 ἥ δ' ἄμφ' αὐτῷ θῆκε πολὺν κέλαδον καὶ αὐτὴν,
 ἄμφι συνὸς κεφαλῇ καὶ δέρματι λαχνήεντι,
 Κουρήτων τε μεσηγὺ καὶ Αἰτωλῶν μεγαθύμων.
 ὄφρα μὲν οὖν Μελέαγρος ἀρηϊφίλος πολέμιζε, 550
 τόφρα δὲ Κουρήτεσσι κακῶς ἦν, οὐδ' ἐδύναντο
 τείχεος ἔκτοσθεν μίμνειν πολέες περ ἑόντες·
 ἀλλ' ὅτε δὴ Μελέαγρον ἔδν χόλος, ὃς τε καὶ ἄλλων
 οἰδάνει ἐν στήθεσσι νόον πύκα περ φρονεόντων,
 ἥ τοι ὁ μητρὶ φίλῃ Ἀλθαίῃ χωόμενος κῆρ 555
 κείτο παρὰ μνηστῇ ἀλόχῳ, καλῇ Κλεοπάτρῃ,
 κούρη Μαρπήσσης καλλισφύρου Εὐηνύνης
 Ἰδέω θ', ὃς κάρτιστος ἐπιχθονίων γένετ' ἀνδρῶν
 τῶν τότε—καὶ ῥα ἄνακτος ἐναυτίον εἴλετο τόξον
 Φοίβου Ἀπόλλωνος καλλισφύρου εἵνεκα νύμφης· 560
 τὴν δὲ τότε ἐν μεγάροισι πατὴρ καὶ πότνια μήτηρ
 Ἀλκούνην καλέεσκον ἐπώνυμον, οὔνεκ' ἄρ' αὐτῆς
 μήτηρ ἀλκύνος πολυπενθέος οἶτον ἔχουσα
 κλαῖ', ὅτε μιν ἐκάεργος ἀνῆρπασε Φοῖβος Ἀπόλλων—
 τῇ ὃ γε παρκατέλεκτο χόλον θυμαλγέα πέσσων, 565
 ἐξ ἀρέων μητρὸς κεχολωμένος, ἥ ῥα θεοῖσι
 πόλλ' ἀχέουσ' ἡρᾶτο κασιγνήτοιο φόνοιο,

πολλὰ δὲ καὶ γαῖαν πολυφόρβην χερσὶν ἄλοϊα
 κικλήσκουσ' Ἀΐδην καὶ ἐπαινὴν Περσεφόνειαν,
 πρόχινυ καθεζομένη, δεύοντο δὲ δάκρυσι κόλποι, 570
 παιδὶ δόμεν θάνατον· τῆς δ' ἡεροφοῖτις Ἐρινὺς
 ἔκλυεν ἐξ Ἑρέβесφιν, ἀπείλιχον ἦτορ ἔχουσα.
 τῶν δὲ τάχ' ἀμφὶ πύλας ὄμαδος καὶ δοῦπος ὀρώρει
 πύργων βαλλομένων· τὸν δὲ λίσσονται γέροντες
 Αἰτωλῶν, πέμπον δὲ θεῶν ἱερῆας ἀρίστους, 575
 ἐξελθεῖν καὶ ἀμῦναι, ὑποσχόμενοι μέγα δῶρον·
 ὀππόθι πιότατον πεδίοιο Καλυδῶνος ἔραυνῆς,
 ἔνθα μιν ἦνωγον τέμενος περικαλλὲς ἐλέσθαι
 πεντηκοντόγυον, τὸ μὲν ἥμισυ οἶνοπέδιοιο,
 ἥμισυ δὲ ψιλὴν ἄροσιν πεδίοιο ταμέσθαι. 580
 πολλὰ δέ μιν λιτάνευε γέρων ἱππηλάτα Οἰνεὺς
 οὐδοῦ ἐπεμβεβαῶς ὑψηρεφέος θαλάμοιο,
 σείων κολλητὰς σανίδας, γουνούμενος υἱόν·
 πολλὰ δὲ τὸν γε κασίγνηται καὶ πότνια μήτηρ
 ἐλλίσσονται· ὃ δὲ μᾶλλον ἀναίνετο· πολλὰ δ' ἑταῖροι, 585
 οἳ οἱ κεδνότατοι καὶ φίλτατοι ἦσαν ἀπάντων·
 ἀλλ' οὐδ' ὥς τοῦ θυμὸν ἐνὶ στήθεσσιν ἔπειθον,
 πρὶν γ' ὅτε δὴ θάλαμος πύκ' ἐβάλλετο, τοῖ δ' ἐπὶ πύργων
 βαῖνον Κουρήτες καὶ ἐνέπρηθον μέγα ἄστυ.
 καὶ τότε δὴ Μελέαγρον ἐϋζῶνος παράκοιτις 590
 λίσσεται ὀδυρομένη, καὶ οἱ κατέλεξεν ἅπαντα
 κήδε', ὅσ' ἀνθρώποισι πέλει τῶν ἄστυ ἁλώη·
 ἄνδρας μὲν κτείνουσι, πόλιν δέ τε πῦρ ἀμαθύνει,
 τέκνα δέ τ' ἄλλοι ἄγουσι βαθυζῶνους τε γυναῖκας.
 τοῦ δ' ὠρίνετο θυμὸς ἀκούοντος κακὰ ἔργα, 595
 βῆ δ' ἰέναι, χροὶ δ' ἔντε' ἐδύσετο παμφανόωντα.
 ὥς ὁ μὲν Αἰτωλοῖσιν ἀπήμυνεν κακὸν ἦμαρ
 εἰζας φ' θυμῷ· τῷ δ' οὐκέτι δῶρ' ἐτέλεσσαν
 πολλὰ τε καὶ χαρίεντα, κακὸν δ' ἤμυνε καὶ αὐτως.

ἀλλὰ σὺ μὴ μοι ταῦτα νόει φρεσὶ, μηδέ σε δαίμων 600
 ἐνταῦθα τρέψειε, φίλος· κάκιον δέ κεν εἴη
 νηυσὶν καιομένησιν ἀμυνέμεν· ἀλλ' ἐπὶ δώροις
 ἔρχεο· ἴσον γάρ σε θεῶ τίσουσιν Ἀχαιοί.

εἰ δέ κ' ἄτερ δώρων πόλεμον φθισήνορα δῦης,
 οὐκέθ' ὁμῶς τιμῆς ἔσσαι πόλεμόν περ ἀλαλκῶν.” 605

Τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·
 “Φοῖνιξ, ἅττα γεραίέ, διοτρεφές, οὗ τί με ταύτης
 χρεὼ τιμῆς· φρονέω δὲ τετιμῆσθαι Διὸς αἴσῃ,
 ἥ μ' ἔξει παρὰ νηυσὶ κορωνίσιν, εἰς ὃ κ' αὐτμῇ
 ἐν στήθεσσι μένῃ καὶ μοι φίλα γούνατ' ὀρώρη. 610

ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσι·
 μὴ μοι σύγχει θυμὸν ὀδυρόμενος καὶ ἀχεύων,
 Ἀτρεΐδῃ ἥρωϊ φέρων χάριν· οὐδέ τί σε χρὴ
 τὸν φιλέειν, ἵνα μὴ μοι ἀπέχθῃαι φιλέοντι.
 καλὸν τοι σὺν ἐμοὶ τὸν κήδῃν ὅς κ' ἐμὲ κήδῃ· 615

ἴσον ἐμοὶ βασίλευε καὶ ἥμισυ μείρεο τιμῆς.
 οὔτοι δ' ἀγγελεύουσι, σὺ δ' αὐτόθι λέξσο μίμνων
 εὐνῇ ἐνὶ μαλακῇ· ἅμα δ' ἡοῖ φαινομένηφι
 φρασσόμεθ' ἥ κε νεώμεθ' ἐφ' ἡμέτερ', ἥ κε μένωμεν.”

Ἦ, καὶ Πατρόκλῳ ὃ γ' ἐπ' ὀφρύνσι νεῦσε σιωπῇ 620
 Φοίνικι στορέσαι πυκινὸν λέχος, ὄφρα τάχιστα
 ἐκ κλισίης νόστοιο μεδοίατο· τοῖσι δ' ἄρ' Αἴας
 ἀντίθεος Τελαμωνιάδης μετὰ μῦθον ἔειπε·

“διογενὲς Λαερτιάδῃ, πολυμήχαν' Ὀδυσσεῦ,
 ἴομεν· οὐ γάρ μοι δοκεῖ μῦθοιο τελευτῇ 625

τῇδ' ἐγὼ κρανέεσθαι· ἀπαγγεῖλαι δὲ τάχιστα
 χρὴ μῦθον Δαναοῖσι καὶ οὐκ ἀγαθόν περ ἔοντα,
 οἳ πον νῦν ἔσται ποτιδέγμενοι· αὐτὰρ Ἀχιλλεὺς
 ἄγριον ἐν στήθεσσι θέτο μεγαλήτορα θυμόν,
 σχέτλιος, οὐδὲ μετατρέπεται φιλότῃτος ἐταίρων 630
 τῆς ἥ μιν παρὰ νηυσὶν ἐτίομεν ἔξοχον ἄλλων,

νηλής· καὶ μὲν τίς τε κασιγνήτοιο φονῆος
 ποιῶν ἢ οὐ παιδὸς ἐδέξατο τεθνηῶτος·
 καὶ ῥ' ὁ μὲν ἐν δῆμῳ μένει αὐτοῦ πόλλ' ἀποτίσας,
 τοῦ δέ τ' ἐρητύεται κραδίη καὶ θυμὸς ἀγῆνωρ 635
 ποιῶν δεξαμένῳ· σοὶ δ' ἄλληκτόν τε κακόν τε
 θυμὸν ἐνὶ στήθεσσι θεοὶ θέσαν εἴνεκα κούρης
 οἷης· νῦν δέ τοι ἑπτὰ παρίσχομεν ἔξοχ' ἀρίστας,
 ἄλλα τε πόλλ' ἐπὶ τῇσι· σὺ δ' ἴλαον ἔνθεο θυμόν,
 αἰδεσσαι δὲ μέλαθρον· ὑπωρόφιοι δέ τοι εἵμεν 640
 πληθύνος ἐκ Δαναῶν, μέμαμεν δέ τοι ἔξοχον ἄλλων
 κήδιστοί τ' ἔμεναι καὶ φίλτατοι, ὅσσοι Ἀχαιοί.”

Τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·
 “ Αἴαν διογενὲς Τελαμώνιε, κοίρανε λαῶν,
 πάντα τί μοι κατὰ θυμὸν ξείσαο μυθήσασθαι· 645
 ἀλλὰ μοι οἰδάνεται κραδίη χόλῳ, ὅππότε κείνων
 μνήσομαι, ὥς μ' ἀσύφηλον ἐν Ἀργείοισιν ἔρεξε
 Ἀτρεΐδης, ὥς εἴ τι ν' ἀτίμητον μετανάστην.
 ἀλλ' ὑμεῖς ἔρχεσθε καὶ ἀγγελίην ἀπόφασθε·
 οὐ γὰρ πρὶν πολέμοιο μεδήσομαι αἱματόεντος, 650
 πρὶν γ' υἱὸν Πριάμοιο δαΐφρονος, Ἑκτορα δῖον,
 Μυρμιδόνων ἐπὶ τε κλισίας καὶ νῆας ἰκέσθαι
 κτείνοντ' Ἀργείους, κατὰ τε σμῦξαι πυρὶ νῆας.
 ἀμφὶ δέ τοι τῇ ἐμῇ κλισίῃ καὶ νηὶ μελαίνῃ
 Ἑκτορα καὶ μεμαῶτα μάχης σχήσεσθαι οἶω.” 655

ἌΩς ἔφαθ', οἱ δὲ ἕκαστος ἐλὼν δέπας ἀμφικύπελλον
 σπείσαντες παρὰ νῆας ἴσαν πάλιν· ἦρχε δ' Ὀδυσσεύς.
 Πάτροκλος δ' ἐτάροισιν ἰδὲ δμῳῇσι κέλευσε
 Φοῖνικι στορέσαι πυκινὸν λέχος ὅττι τάχιστα.
 αἱ δ' ἐπιπειθόμεναι στόρεσαν λέχος ὥς ἐκέλευσε, 660
 κώεά τε ῥῆγός τε λίνιοί τε λεπτὸν ἄωτον.
 ἔνθ' ὁ γέρων κατέλεκτο καὶ Ἡῶ διαν ἔμιμνε.
 αὐτὰρ Ἀχιλλεὺς εὐδε μυχῷ κλισίης εὐπήκτου·

τῷ δ' ἄρα παρκατέλεκτο γυνή, τὴν Λεσβόθεν ἦγε,
Φόρβαντος θυγάτηρ, Διομήδη καλλιπάρης. 665

Πάτροκλος δ' ἐτέρωθεν ἐλέξατο· παρ δ' ἄρα καὶ τῷ
Ἴφιδι ἐύζωνος, τὴν οἱ πόρε δῖος Ἀχιλλεὺς
Σκύρου ἐλὼν αἰπείαν, Ἐνυῆος ποτολίεθρον.

Οἱ δ' ὅτε δὴ κλισίῃσιν ἐν Ἀτρεΐδαο γένοντο,
τοὺς μὲν ἄρα χρυσέοισι κυπέλλοις νῆες Ἀχαιῶν 670

δειδέχατ' ἄλλοθεν ἄλλος ἀνασταδόν, ἔκ τ' ἐρέοντο·
πρῶτος δ' ἐξερέεινεν ἄναξ ἀνδρῶν Ἀγαμέμνων·
“ εἴπ' ἄγε μ', ὦ πολύαιν' Ὀδυσσεῦ, μέγα κῦδος Ἀχαιῶν,
ἣ ῥ' ἐθέλει νήεσσιν ἀλεξέμεναι δῆϊον πῦρ,
ἣ ἀπέειπε, χόλος δ' ἔτ' ἔχει μεγαλήτορα θυμόν ;” 675

Τὸν δ' αὖτε προσέειπε πολύτλας δῖος Ὀδυσσεύς·
“ Ἀτρεΐδῃ κύδιστε, ἄναξ ἀνδρῶν Ἀγάμεμνον,
κεῖνός γ' οὐκ ἐθέλει σβέσσαι χόλον, ἀλλ' ἔτι μᾶλλον
πιμπλάνεται μένεος, σὲ δ' ἀναίνεται ἡδὲ σὰ δῶρα.

αὐτόν σε φράζεσθαι ἐν Ἀργείοισιν ἄνωγεν 680
ὅππως κεν νῆάς τε σόφς καὶ λαὸν Ἀχαιῶν
αὐτὸς δ' ἠπείλησεν ἅμ' ἡοῖ φαινομένηφι
νῆας ἑὺσσέλμους ἅλαδ' ἐλκόμεν ἀμφιελίσσας.
καὶ δ' ἂν τοῖς ἄλλοισιν ἔφη παραμυθῆσασθαι
οἴκαδ' ἀποπλείειν, ἐπεὶ οὐκέτι δῆετε τέκμωρ 685

Ἰλίου αἰπεινῆς· μάλα γάρ ἐθεν εὐρύοπα Ζεὺς
χεῖρα ἐὼν ὑπερέσχε, τεθαρσῆκασι δὲ λαοί.
ὥς ἔφατ'· εἰσὶ καὶ οἷδε τάδ' εἰπέμεν, οἳ μοι ἔποντο,
Αἴας καὶ κήρυκε δῶω, πεπνυμένω ἄμφω.

Φοῖνιξ δ' αὖθ' ὁ γέρων κατελέξατο· ὥς γὰρ ἀνώγει, 690
ὄφρα οἱ ἐν νήεσσι φίλην ἐς πατρίδ' ἔπηται
αὔριον, ἣν ἐθέλῃσιν· ἀνάγκη δ' οὐ τί μιν ἄξει.”

ᾧς ἔφαθ', οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ
μῦθον ἀγασσάμενοι· μάλα γὰρ κρατερῶς ἀγόρευσε.
δὴν δ' ἄνεφ' ἦσαν τετιηότες νῆες Ἀχαιῶν 695

ὃψ' ἐ δὲ δὴ μετέειπε βοὴν ἀγαθὸς Διομήδης·
 “Ἄτρεΐδῃ κύδιστε, ἄναξ ἀνδρῶν Ἀγάμεμνον,
 μὴ ὄφελ' ἐλίσσεσθαι ἀμύμονα Πηλεΐωνα,
 μυρία δῶρα διδούς· ὃ δ' ἀγένωρ ἔστι καὶ ἄλλως·
 νῦν αὖ μιν πολὺ μάλλον ἀγνηρορίησιν ἐνῆκας. 700
 ἀλλ' ἦ τοι κείνουν μὲν ἐάσομεν, ἦ κεν ἴησιν,
 ἦ κε μένῃ· τότε δ' αὖτε μαχήσεται, ὅππότε κέν μιν
 θυμὸς ἐνὶ στήθεσσι ἀνώγῃ καὶ θεὸς ὄρσῃ.
 ἀλλ' ἄγεθ', ὥς ἂν ἐγὼ εἶπω, πειθώμεθα πάντες·
 νῦν μὲν κοιμήσασθε τεταρπόμενοι φίλον ἦτορ 705
 σίτου καὶ οἴνοιο· τὸ γὰρ μένος ἔστι καὶ ἀλκή·
 αὐτὰρ ἐπεὶ κε φανῇ καλὴ ῥοδοδάκτυλος Ἥώς,
 καρπαλίμως πρὸ νεῶν ἐχέμεν λαόν τε καὶ ἵππους
 ὀτρύνων, καὶ δ' αὐτὸς ἐνὶ πρώτοισι μάχεσθαι.”
 ὣς ἔφαθ', οἱ δ' ἄρα πάντες ἐπήνησαν βασιλῆες, 710
 μῦθον ἀγασσάμενοι Διομήδεος ἱπποδάμοιο.
 καὶ τότε δὴ σπείσαντες ἔβαν κλισίηνδε ἕκαστος,
 ἔνθα δὲ κοιμήσαντο καὶ ὕπνου δῶρον ἔλοντο.

ΙΛΙΑΔΟΣ Κ.

Δολώνεια.

Ἄλλοι μὲν παρὰ νηυσὶν ἀριστῆες Παναχαιῶν
εὔδον παννύχιοι, μαλακῶ δεδμημένοι ὕπνῳ·
ἄλλ' οὐκ Ἀτρεΐδην Ἀγαμέμνονα, ποιμένα λαῶν,
ὕπνος ἔχε γλυκερὸς πολλὰ φρεσὶν ὀρμαίνοντα.
ὥς δ' ὅτ' ἂν ἀστράπτῃ πόσις Ἥρης ἡῦκόμοιο, 5
τεύχων ἢ πολὺν ὄμβρον ἀθέσφατον ἢ χάλαζαν
ἢ νιφετόν, ὅτε πέρ τε χιῶν ἐπάλυνεν ἀρούρας,
ἢ ποθὶ πτολέμοιο μέγα στόμα πευκεδανοῖο,
ὥς πυκίν' ἐν στήθεσσιν ἀνестενάχιζ' Ἀγαμέμνων
νειόθεν ἐκ κραδίας, τρομέοντο δέ οἱ φρένες ἐντός. 10
ἦ τοι ὅτ' ἐς πεδῖον τὸ Τρωϊκὸν ἀθρήσειε,
θαύμαζεν πυρὰ πολλά, τὰ καίετο Ἰλίοθι πρό,
αὐλῶν συρίγγων τ' ἐνοπὴν ὄμαδόν τ' ἀνθρώπων.
αὐτὰρ ὅτ' ἐς νῆάς τε ἴδοι καὶ λαὸν Ἀχαιῶν,
πολλὰς ἐκ κεφαλῆς προθελύμνους ἔλκετο χαίτας 15
ὑψόθ' ἐόντι Δίῃ, μέγα δ' ἔστενε κυδάλιμον κῆρ.
ἦδε δέ οἱ κατὰ θυμὸν ἀρίστη φαίνεται βουλή,
Νέστορ' ἐπὶ πρῶτον Νηληϊῶν ἐλθέμεν ἀνδρῶν,
εἴ τινα οἱ σὺν μῆτιν ἀμύμονα τεκτῆναιτο,
ἢ τις ἀλεξίκακος πᾶσιν Δαναοῖσι γένοιτο. 20
ὀρθωθεὶς δ' ἐνδυνε περὶ στήθεσσι χιτῶνα,
ποσσὶ δ' ὑπὸ λιπαροῖσιν ἐδήσατο καλὰ πέδιλα,
ἀμφὶ δ' ἔπειτα δαφοινὸν ἐέσσατο δέρμα λέοντος

αἰθωνος μεγάλοιο ποδηγεκές, εἴλετο δ' ἔγχος.

ᾧ δ' αὐτως Μενέλαον ἔχε τρόμος—οὐδὲ γὰρ αὐτῷ 25
 ὕπνος ἐπὶ βλεφάροισιν ἐφίζανε—μή τι πάθοιεν
 Ἄργεῖοι, τοὶ δὲ ἔθεν εἵνεκα πούλυν ἐφ' ὑγρὴν
 ἡλυθον ἐς Τροίην πόλεμον θρασὺν ὀρμαίνοντες.
 παρδαλέῃ μὲν πρῶτα μετάφρενον εὐρὺ κάλυψε
 ποικίλῃ, αὐτὰρ ἐπὶ στεφάνῃν κεφαλῇφιν αἰέρας 30
 θήκατο χαλκείην, δόρυ δ' εἴλετο χειρὶ παχείῃ.
 βῆ δ' ἔμεν ἀνστήσων ὃν ἀδελφεόν, ὃς μέγα πάντων
 Ἄργείων ἦνασσε, θεὸς δ' ὥς τίετο δῆμῳ.
 τὸν δ' εὐρ' ἀμφ' ὥμοισι τιθήμενον ἔντεα καλὰ
 νηὶ πάρα πρύμνῃ· τῷ δ' ἀσπᾶσιος γένετ' ἐλθών. 35
 τὸν πρότερος προσέειπε βοὴν ἀγαθὸς Μενέλαος·
 “τίφθ' οὕτως, ἡθείε, κορύσσεαι ; ἢ τιν' ἐταίρων
 ὀτρυνέεις Τρώεσσιν ἐπίσκοπον ; ἀλλὰ μάλ' αἰνῶς
 δείδω μὴ οὐ τίς τοι ὑπόσχηται τόδε ἔργον,
 ἄνδρας δυσμενέας σκοπιαζέμεν οἷος ἐπελθὼν 40
 νύκτα δι' ἀμβροσίην· μάλα τις θρασυκάρδιος ἔσται.”

Τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων·
 “χρεὼ βουλῆς ἐμὲ καὶ σέ, διοτρεφεὺς ὦ Μενέλαε,
 κερδαλέης, ἢ τίς κεν ἐρύσσεται ἡδὲ σαώσει
 Ἄργείους καὶ νῆας, ἐπεὶ Διὸς ἐτράπετο φρήν. 45
 Ἐκτορέοις ἄρα μᾶλλον ἐπὶ φρένα θῆχ' ἱεροῖσιν·
 οὐ γάρ πω ἰδόμην, οὐδ' ἔκλυνον αὐδήσαντος,
 ἄνδρ' ἔνα τοσσάδε μέρμερ' ἐπ' ἡματι μητίσασθαι,
 ὅσος Ἐκτωρ ἔρρεξε διίφιλος υἱᾶς Ἀχαιῶν,
 αὐτως, οὔτε θεᾶς υἱὸς φίλος οὔτε θεοῖο. 50
 ἔργα δ' ἔρεξ' ὅσα φημὶ μελησέμεν Ἀργεῖοισι
 δηθά τε καὶ δολιχόν· τόσα γὰρ κακὰ μήσατ' Ἀχαιοῦς.
 ἀλλ' ἴθι νῦν Αἴαντα καὶ Ἰδομενῆα κάλεσσον
 ῥίμφα θέων παρὰ νῆας· ἐγὼ δ' ἐπὶ Νέστορα δῖον
 εἶμι, καὶ ὀτουνέω ἀνστήμεναι, αἶ κ' ἐθέλησιν 55

ἐλθεῖν ἐς φυλάκων ἱερὸν τέλος ἥδ' ἐπιτεῖλαι.
κείνῳ γάρ κε μάλιστα πιθοίατο· τοῖο γὰρ νῖδς
σημαίνει φυλάκεσσι, καὶ Ἰδομενῆος ὀπάων
Μηριόνης· τοῖσιν γὰρ ἐπετράπομέν γε μάλιστα.”

Τὸν δ' ἡμείβετ' ἔπειτα βοῆν ἀγαθὸς Μενέλαος· 60
“ πῶς γάρ μοι μύθῳ ἐπιτέλλεαι ἠδὲ κελεύεις ;
αὔθι μένω μετὰ τοῖσι, δεδεγμένος εἰς ὃ κεν ἔλθῃς,
ἦε θέω μετὰ σ' αὐτίς, ἐπὴν εὖ τοῖς ἐπιτείλω ;”

Τὸν δ' αὖτε προσέειπεν ἄναξ ἀνδρῶν Ἀγαμέμνων· 65
“ αὔθι μένειν, μή πως ἀβροτάξομεν ἀλλήλοιν
ἐρχομένῳ· πολλαὶ γὰρ ἀνὰ στρατόν εἰσι κέλευθοι.
φθέγγεο δ' ἦ κεν ἵησθα, καὶ ἐγρήγορθαι ἄνωχθι,
πατρόθεν ἐκ γενεῆς ὀνομάζων ἄνδρα ἕκαστον,
πάντας κυδαίνων· μηδὲ μεγαλίζεο θυμῷ,
ἀλλὰ καὶ αὐτοί περ πονεώμεθα· ὧδέ που ἄμμι 70
Ζεὺς ἐπὶ γιγνομένοισιν ἴει κακότητα βαρεῖαν.”

ἌΩς εἰπὼν ἀπέπεμπεν ἀδελφεὸν εὖ ἐπιτείλας·
αὐτὰρ ὁ βῆ ρ' ἰέναι μετὰ Νέστορα, ποιμένα λαῶν·
τὸν δ' εὗρεν παρά τε κλισίῃ καὶ νηϊ μελαίνῃ
εὐνῇ ἐνι μαλακῇ· παρὰ δ' ἔντεα ποικίλ' ἔκειτο, 75
ἀσπίς καὶ δύο δοῦρε φαεινὴ τε τρυφάλεια.
παρ δὲ ζῶσστήρ κείμε παναίολος, ᾧ ρ' ὁ γεραιὸς
ζώννυθ', ὅτ' ἐς πόλεμον φθισήνορα θωρήσσοιτο.
λαδὸν ἄγων, ἐπεὶ οὐ μὲν ἐπέτρεπε γῆραϊ λυγρῷ.
ὀρθωθεὶς δ' ἄρ' ἐπ' ἀγκῶνος, κεφαλὴν ἐπαείρας, 80
Ἀτρεΐδην προσέειπε καὶ ἐξερεεῖνετο μύθῳ·

“ τίς δ' οὗτος κατὰ νῆας ἀνὰ στρατὸν ἔρχεαι οἷος
νύκτα δι' ὀρφναίην, ὅτε θ' εὕδουσι βροτοὶ ἄλλοι ;
ἦέ τιν' οὐρήων διζήμενος, ἦ τιν' ἐταίρων ;
φθέγγεο, μηδ' ἀκέων ἐπ' ἐμ' ἔρχεο· τίπτε δέ σε χρεώ ;” 85

Τὸν δ' ἡμείβετ' ἔπειτα ἄναξ ἀνδρῶν Ἀγαμέμνων·
“ ὦ Νέστορ Νηληϊάδῃ, μέγα κῦδος Ἀχαιῶν,

γνώσεται Ἀτρεΐδην Ἀγαμέμνονα, τὸν περὶ πάντων
 Ζεὺς ἐνέηκε πόνοισι διαμπερές, εἰς ὃ κ' αὐτμῇ
 ἐν στήθεσσι μένη καὶ μοι φίλα γούνατ' ὀρώρη. 90
 πλάξομαι ὦδ', ἐπεὶ οὐ μοι ἐπ' ὄμμασι νήδυνος ὕπνος
 ἰζάνει, ἀλλὰ μέλει πόλεμος καὶ κῆδε' Ἀχαιῶν.
 αἰνῶς γὰρ Δαναῶν περιδείδια, οὐδέ μοι ἦτορ
 ἔμπεδον, ἀλλ' ἀλαλύκτῃμαι, κραδίη δέ μοι ἔξω
 στηθέων ἐκθρώσκει, τρομέει δ' ὑπὸ φαίδιμα γυῖα. 95
 ἀλλ' εἴ τι δραίνεις, ἐπεὶ οὐδὲ σέ γ' ὕπνος ἰκάνει,
 δεῦρ' ἐς τοὺς φύλακας καταβήομεν, ὅφρα ἴδωμεν,
 μὴ τοὶ μὲν καμάτῳ ἀδηκότες ἦδὲ καὶ ὕπνῳ
 κοιμήσωνται, ἀτὰρ φυλακῆς ἐπὶ πάγχυ λάθωνται.
 δυσμενέες δ' ἄνδρες σχεδὸν ἦαται· οὐδέ τι ἴδμεν 100
 μή πως καὶ διὰ νύκτα μενοιμήσῃσι μάχεσθαι.”

Τὸν δ' ἡμείβετ' ἔπειτα Γερήνιος ἱππότης Νέστωρ·
 “Ἀτρεΐδη κύδιστε, ἄναξ ἀνδρῶν Ἀγάμεμνον,
 οὐ θην Ἑκτορι πάντα νοήματα μητίετα Ζεὺς
 ἐκτελέει, ὅσα πού νυν ἐέλπεται· ἀλλὰ μιν οἶω 105
 κῆδεσι μοχθήσειν καὶ πλείοσιν, εἴ κεν Ἀχιλλεὺς
 ἐκ χόλου ἀργαλέοιο μεταστρέψῃ φίλον ἦτορ.
 σοὶ δὲ μάλ' ἔψομ' ἐγώ· ποτὶ δ' αὖ καὶ ἐγείρομεν ἄλλους,
 ἡμὲν Τυδεΐδην δουρικλυτὸν ἦδ' Ὀδυσῆα
 ἦδ' Αἴαντα ταχὺν καὶ Φυλῆος ἄλκιμον υἱόν. 110
 ἀλλ' εἴ τις καὶ τούσδε μετοιχόμενος καλέσειεν,
 ἀντίθεόν τ' Αἴαντα καὶ Ἰδομενῆα ἄνακτα·
 τῶν γὰρ νῆες ἕασιν ἐκαστάτω, οὐδὲ μάλ' ἐγγύς.
 ἀλλὰ φίλον περ ἐόντα καὶ αἰδοῖον Μενέλαον
 νεικέσω, εἴ πέρ μοι νεμεσήσῃαι, οὐδ' ἐπικεύσω, 115
 ὥς εὔδει, σοὶ δ' οἶφ' ἐπέτρεψεν πονέεσθαι.
 νῦν ὅφελεν κατὰ πάντας ἀριστῆας πονέεσθαι
 λισσόμενος· χρεὶν γὰρ ἰκάνεται οὐκέτ' ἀνεκτός.”

Τὸν δ' αὖτε προσέειπεν ἄναξ ἀνδρῶν Ἀγαμέμνων·

“ὦ γέρον, ἄλλοτε μὲν σε καὶ αἰτιάασθαι ἄνωγα· 120
πολλάκι γὰρ μεθιεῖ τε καὶ οὐκ ἐθέλει πονέεσθαι,
οὔτ’ ὄκνῳ εἴκων οὔτ’ ἀφραδίῃσι νόοιο,
ἀλλ’ ἐμέ τ’ εἰσορόων καὶ ἐμὴν ποτιδέγμενος ὄρμην.
νῦν δ’ ἐμέο πρότερος μάλ’ ἐπέγρετο καὶ μοι ἐπέστη·
τὸν μὲν ἐγὼ προέηκα καλήμεναι οὔς σὺ μεταλλᾷς. 125
ἀλλ’ ἴομεν· κείνους δὲ κιχησόμεθα πρὸ πυλάων
ἐν φυλάκεσσ’, ἵνα γάρ σφιν ἐπέφραδον ἡγερέθεσθαι.”

Τὸν δ’ ἡμέμβετ’ ἔπειτα Γερήνιος ἱππότης Νέστωρ·
“οὕτως οὗ τίς οἱ νεμεσῆσεται οὐδ’ ἀπιθήσει
Ἀργείων, ὅτε κέν τιν’ ἐποτρύνῃ καὶ ἀνώγῃ.” 130

ἌΩς εἰπὼν ἔνδυνε περὶ στήθεσσι χιτῶνα,
ποσσί δ’ ὑπὸ λιπαροῖσιν ἐδήσατο καλὰ πέδιλα,
ἀμφὶ δ’ ἄρα χλαῖναν περονήσατο φοινικέεσσαν
διπλὴν ἐκταδίνην, οὔλη δ’ ἐπενήρυθε λάχνη.
εἶλετο δ’ ἄλκιμον ἔγχος, ἀκαχμένον ὀξείῃ χαλκῷ, 135
βῆ δ’ ἰέναι κατὰ νῆας Ἀχαιῶν χαλκοχιτώνων.
πρῶτον ἔπειτ’ Ὀδυσῆα, Διὶ μῆτιν ἀτάλαντον,
ἔξ ὕπνου ἀνέγειρε Γερήνιος ἱππότης Νέστωρ
φθεγξάμενος· τὸν δ’ αἶψα περὶ φρένας ἦλυθ’ ἰωή,
ἐκ δ’ ἦλθε κλισίης καὶ σφεας πρὸς μῦθον ἔειπε· 140
“τίφθ’ οὕτω κατὰ νῆας ἀνὰ στρατὸν οἴοι ἀλᾶσθε
νύκτα δι’ ἀμβροσίην, ὅ τι δὴ χρεῖῶ τόσον ἴκει;”

Τὸν δ’ ἡμέμβετ’ ἔπειτα Γερήνιος ἱππότης Νέστωρ·
“διογενὲς Λαερτιάδῃ, πολυμήχαν’ Ὀδυσσεῦ,
μὴ νεμέσα· τοῖον γὰρ ἄχος βεβίηκεν Ἀχαιοῦς. 145
ἀλλ’ ἔπευ, ὄφρα καὶ ἄλλον ἐγείρομεν, ὃν τ’ ἐπέοικε
βουλὰς βουλεύειν, ἣ φευγέμεν ἢ μάχεσθαι.”

ἌΩς φάθ’, ὃ δὲ κλισίῃνδε κιὼν πολύμητις Ὀδυσσεὺς
ποικίλον ἀμφ’ ὤμοισι σάκος θέτο, βῆ δὲ μετ’ αὐτούς.
βὰν δ’ ἐπὶ Τυδῆϊδην Διομήδεα· τὸν δ’ ἐκίχανον 150
ἐκτὸς ἀπὸ κλισίης σὺν τεύχεσιν· ἀμφὶ δ’ ἐταῖροι

εὖδον, ὑπὸ κρασὶν δ' ἔχον ἀσπίδας· ἔγχεα δέ σφιν
 ὄρθ' ἐπὶ σαυρωτῆρος ἐλήλατο, τῆλε δὲ χαλκὸς
 λάμφ' ὥς τε στεροπὴ πατρὸς Διός· αὐτὰρ ὃ γ' ἦρως
 εὖδ', ὑπὸ δ' ἔστρωτο ρινὸν βοὸς ἀγραύλοιο, 155
 αὐτὰρ ὑπὸ κράτεσφι τάπης τετάνυστο φαεινός.
 τὸν παρστὰς ἀνέγειρε Γερήνιος ἱππότης Νέστωρ,
 λαῖξ ποδὶ κινήσας, ὥτρυνέ τε νεέκεσέ τ' ἄντην·
 “ἔγρεο, Τυδέος υἱέ· τί πάννυχον ὕπνου ἄωτεῖς;
 οὐκ ἀτίεις ὥς Τρῶες ἐπὶ θρωσμῷ πεδίοιο 160
 ἦται ἀγχι νεῶν, ὀλίγος δ' ἔτι χῶρος ἐρύκει;”

ἄΩς φάθ', ὃ δ' ἐξ ὕπνοιο μάλα κραιπνῶς ἀνόρουσε,
 καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
 “σχέτλιός ἐσσι, γεραῖέ· σὺ μὲν πόνου οὐ ποτε λήγεις.
 οὐ νυ καὶ ἄλλοι ἔασι νεώτεροι νῆες Ἀχαιῶν, 165
 οἳ κεν ἔπειτα ἕκαστον ἐγείρειαν βασιλῆων
 πάντῃ ἐποιοχόμενοι; σὺ δ' ἀμήχανός ἐσσι, γεραῖέ.”

Τὸν δ' αὖτε προσέειπε Γερήνιος ἱππότης Νέστωρ·
 “ναὶ δὴ ταῦτά γε πάντα, φίλος, κατὰ μοῖραν ξείπεις.
 εἰσὶν μὲν μοι παῖδες ἀμύμονες, εἰσὶ δὲ λαοὶ 170
 καὶ πολέες, τῶν κέν τις ἐποιοχόμενος καλέσειεν·
 ἀλλὰ μάλα μεγάλη χρεῖ᾽ βεβίηκεν Ἀχαιοῦς.
 νῦν γὰρ δὴ πάντεσσιν ἐπὶ ξυροῦ ἵσταται ἀκμῆς
 ἢ μάλα λυγρὸς ὄλεθρος Ἀχαιοῖς, ἥε βιῶναι.
 ἀλλ' ἴθι νῦν Αἴαντα ταχὺν καὶ Φυλῆος υἱὸν 175
 ἀνστησον—σὺ γάρ ἐσσι νεώτερος—εἴ μ' ἐλεαίρεις.”

ἄΩς φάθ', ὃ δ' ἀμφ' ὤμοισιν ἐέσσατο δέρμα λέοντος
 αἰθωνος μέγαλοιο ποδηνεκές, εἴλετο δ' ἔγχος.
 βῆ δ' ἰέναι, τοὺς δ' ἐνθεν ἀναστήσας ἄγεν ἦρως.

Οἱ δ' ὅτε δὴ φυλάκεσσιν ἐν ἀγρομένοισιν ἐμιχθεν, 180
 οὐδὲ μὲν εὖδοντας φυλάκων ἡγήτορας εὖρον,
 ἀλλ' ἐργηγορτὶ σὺν τεύχεσιν ἦτο πάντες.
 ὥς δὲ κύνες περὶ μῆλα δυσωρήσωσιν ἐν αὐλῇ

θηρὸς ἀκούσαντες κρατερόφρονος, ὅς τε καθ' ὕλην
 ἔρχηται δι' ὄρεσφι· πολὺς δ' ὀρυμαγδὸς ἐπ' αὐτῷ 185
 ἀνδρῶν ἠδὲ κυνῶν, ἀπὸ τέ σφισιν ὕπνος ὄλωλεν·
 ὥς τῶν νήδυμος ὕπνος ἀπὸ βλεφάρουιν ὀλώλει
 νύκτα φυλασσομένοισι κακὴν· πεδίοιενδ' ἐπεὶ αἰεὶ
 τετράφαθ', ὀππότε' ἐπὶ Τρώων αἰτοῖεν λόντων.
 τοὺς δ' ὁ γέρων γήθησεν ἰδὼν θάρσυνέ τε μύθῳ 190
 [καὶ σφ' εὖ φωνήσας ἔπεα πτερόεντα προσηύδα·]
 “οὐτῷ νῦν, φίλα τέκνα, φυλάσσετε· μηδέ τιν' ὕπνος
 αἰρείτω, μὴ χάρμα γενώμεθα δυσμενέεσσιν.”
 Ὡς εἰπὼν τάφροιο διέσσυτο· τοὶ δ' ἅμ' ἔπουντο
 Ἀργείων βασιλῆες, ὅσοι κεκλήατο βουλήν. 195
 τοῖς δ' ἅμα Μηριόνης καὶ Νέστορος ἀγλαὸς υἱὸς
 ἦϊσαν· αὐτοὶ γὰρ κάλεον συμμητιάσθαι.
 τάφρον δ' ἐκδιαβάντες ὀρυκτὴν ἐδριόωντο
 ἐν καθαρῷ, ὅθι δὴ νεκύων διεφαίνετο χῶρος
 πιπτόντων· ὅθεν αὖτις ἀπετράπετ' ὄβριμος Ἑκτωρ 200
 ὁλλύς Ἀργείους, ὅτε δὴ περὶ νύξ ἐκάλυψεν.
 ἔνθα καθεζόμενοι ἔπε' ἀλλήλοισι πίφανσκον·
 τοῖσι δὲ μύθων ἦρχε Γερήνιος ἱππότης Νέστωρ·
 “ὦ φίλοι, οὐκ ἂν δὴ τις ἀνὴρ πεπίθοιθ' ἐφ' αὐτοῦ
 θυμῷ τολμήεντι μετὰ Τρώας μεγαθύμους 205
 ἐλθεῖν, εἴ τινά που δητῶν ἔλοι ἐσχατόωντα,
 ἢ τινά που καὶ φῆμιν ἐνὶ Τρώεσσι πύθοιτο,
 ἄσσα τε μητιόωσι μετὰ σφίσιν, ἢ μεμῶασιν
 αὖθι μένειν παρὰ νηυσὶν ἀπόπροθεν, ἥε πόλινδ' ἐ
 ἀψ' ἀναχωρήσουσιν, ἐπεὶ δαμάσαντό γ' Ἀχαιοὺς. 210
 ταῦτά κε πάντα πύθοιτο, καὶ ἀψ' εἰς ἡμέας ἔλθοι
 ἀσκηθῆς· μέγα κέν οἱ ὑπουράνιον κλέος εἴη
 πάντας ἐπ' ἀνθρώπους, καὶ οἱ δόσις ἔσσεται ἐσθλή·
 ὅσοι γὰρ νήεσσιν ἐπικρατέουσιν ἄριστοι,
 τῶν πάντων οἱ ἕκαστος οἷν δώσουσι μέλαιναν 215

θῆλυν ὑπόρρηνον· τῇ μὲν κτέρας οὐδὲν ὁμοῖον,
αἰεὶ δ' ἐν δαίτησι καὶ εἰλαπίνῃσι παρέσται.”

ἌΩς ἔφαθ', οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ.

τοῖσι δὲ καὶ μετέειπε βοῆν ἀγαθὸς Διομήδης·

“Νέστορ, ἔμ' ὀτρύνει κραδίη καὶ θυμὸς ἀγῆνωρ 220

ἀνδρῶν δυσμενέων δῦναι στρατὸν ἐγγὺς ἐόντων,
Τρώων· ἀλλ' εἴ τίς μοι ἀνὴρ ἅμ' ἔποιτο καὶ ἄλλος,
μᾶλλον θαλπωρὴ καὶ θαρσαλεώτερον ἔσται.

σύν τε δὺ' ἐρχομένω, καί τε πρὸ ὃ τοῦ ἐνόησεν
ὅππως κέρδος ἔη· μῶνος δ' εἴ πέρ τε νοήσῃ, 225
ἀλλὰ τέ οἱ βράσσων τε νόος, λεπτή δέ τε μῆτις.”

ἌΩς ἔφαθ', οἱ δ' ἔθελον Διομήδεϊ πολλοὶ ἔπεσθαι.

ἠηλέτην Αἴαντε δύνω, θεράποντες ἼΑρηος,

ἦθελε Μηριόνης, μάλα δ' ἦθελε Νέστωρος υἱός,

ἦθελε δ' Ἀτρεΐδης δουρικλειτὸς Μενέλαος, 230

ἦθελε δ' ὁ τλήμων Ὀδυσσεὺς καταδύναι ὄμιλον

Τρώων· αἰεὶ γάρ οἱ ἐνὶ φρεσὶ θυμὸς ἐτόλμα.

τοῖσι δὲ καὶ μετέειπεν ἄναξ ἀνδρῶν Ἀγαμέμνων·

“Τυδεΐδῃ Διόμηδες, ἐμῷ κεχαρισμένε θυμῷ,

τὸν μὲν δὴ ἔταρόν γ' αἰρήσεται, ὅν κ' ἐθέλῃσθα, 235

φαινομένων τὸν ἄριστον, ἐπεὶ μεμῶασί γε πολλοί.

μηδὲ σύ γ' αἰδόμενος σῆσι φρεσὶ τὸν μὲν ἀρεῖω

καλλείπειν, σὺ δὲ χεῖρον' ὀπάσσειαι αἰδοῖ εἴκων,

ὣς γενεὴν ὀρόων, μηδ' εἰ βασιλεύτερός ἐστιν.”

ἌΩς ἔφατ', ἔδεισεν δὲ περὶ ξανθῷ Μενελάῳ. 240

τοῖς δ' αὖτις μετέειπε βοῆν ἀγαθὸς Διομήδης·

“εἰ μὲν δὴ ἔταρόν γε κελεύετέ μ' αὐτὸν ἐλέσθαι,

πῶς ἂν ἔπειτ' Ὀδυσῆος ἐγὼ θέλιοιο λαθοίμην,

οὐ πέρι μὲν πρόφρων κραδίη καὶ θυμὸς ἀγῆνωρ

ἐν πάντεσσι πόνοισι, φιλεῖ δέ ἐ Παλλὰς Ἀθήνη. 245

τούτου γ' ἐσπομένοιο καὶ ἐκ πυρὸς αἰθομένοιο

ἅμφω νοστήσαιμεν, ἐπεὶ περίοιδε νοῆσαι.”

Τὸν δ' αὖτε προσέειπε πολύτλας δῖος Ὀδυσσεύς·
 “Τυδεΐδῃ, μήτ' ἄρ με μάλ' αἶνεε μήτε τι νείκει·
 εἰδόσι γάρ τοι ταῦτα μετ' Ἀργείοις ἀγορεύεις. 250
 ἀλλ' ἴομεν· μάλα γὰρ νύξ ἄνεται, ἐγγύθι δ' ἥώς,
 ἄστρα δὲ δὴ προβέβηκε, παρῷχωκεν δὲ πλέων νύξ
 τῶν δύο μοιράων, τριτάτῃ δ' ἔτι μοῖρα λέλειπται.”

ἌΩς εἰπόνθ' ὅπλοισιν ἐνι δεινοῖσιν ἐδύτην.
 Τυδεΐδῃ μὲν δῶκε μενεπτόλεμος Θρασυμήδης 255
 φάσγανον ἄμφηκες—τὸ δ' ἐὸν παρὰ νηὶ λέλειπτο—
 καὶ σάκος· ἀμφὶ δέ οἱ κυνέην κεφαλῇφιν ἔθηκε
 ταυρείην, ἄφαλόν τε καὶ ἄλλοφον, ἥ τε καταῖτυξ
 κέκληται, ῥύεται δὲ κάρη θαλερῶν αἰζήων.
 Μηριόνης δ' Ὀδυσῇ διίδου βιὸν ἠδὲ φαρέτρην 260
 καὶ ξίφος, ἀμφὶ δέ οἱ κυνέην κεφαλῇφιν ἔθηκε
 ῥινοῦ ποιητήν· πολέσιν δ' ἔντοσθεν ἱμάσιν
 ἐντέτατο στερεῶς· ἔκτοσθε δὲ λευκοὶ ὀδόντες
 ἀργιόδουτος ὑὸς θαμέες ἔχον ἔνθα καὶ ἔνθα
 εὔ καὶ ἐπισταμένως· μέσση δ' ἐνὶ πῖλος ἀρήρει. 265
 τήν ῥά ποτ' ἐξ Ἑλεῶνος Ἀμύντορος Ὀρμενίδαο
 ἐξέλετ' Αὐτόλυκος πυκινὸν δόμον ἀντιτορήσας,
 Σκάνδειαν δ' ἄρα δῶκε Κυθηρίῳ Ἀμφιδάμαντι·
 Ἀμφιδάμας δὲ Μόλῳ δῶκε ξεινήϊον εἶναι,
 αὐτὰρ ὁ Μηριόνη δῶκεν ᾧ παιδὶ φορῆναι· 270
 δὴ τότε Ὀδυσσῆος πύκασεν κάρη ἀμφιτεθεῖσα.

Τὼ δ' ἐπεὶ οὖν ὅπλοισιν ἐνι δεινοῖσιν ἐδύτην,
 βάν ῥ' ἰέναι, λιπέτην δὲ κατ' αὐτόθι πάντας ἀρίστους.
 τοῖσι δὲ δεξιὸν ἦκεν ἔρωδιὸν ἐγγὺς ὁδοῖο
 Παλλὰς Ἀθηναίη· τοὶ δ' οὐκ ἴδον ὀφθαλμοῖσι 275
 νύκτα δι' ὀρφναῖην, ἀλλὰ κλάγξαντος ἤκουσαν.
 χαῖρε δὲ τῷ ὄρνιθ' Ὀδυσσεύς, ἡρᾶτο δ' Ἀθήνη·
 “κλυθί μεν, αἰγιόχοιο Διὸς τέκος, ἥ τέ μοι αἰεὶ
 ἐν πάντεσσι πόνοισι παρίστασαι, οὐδέ σε λήθω

κινύμενος· νῦν αὖτε μάλιστά με φίλαι, Ἀθήνη, 280
 δὸς δὲ πάλιν ἐπὶ νῆας ἑκκλείας ἀφικέσθαι,
 ῥέξαντας μέγα ἔργον, ὃ κε Τρώεσσι μελήσει.”

Δεύτερος αὐτ’ ἠράτο βοὴν ἀγαθὸς Διομήδης·
 “ κέκλυθι νῦν καὶ ἐμεῖο, Διὸς τέκος, Ἀτρυτώνη· 285
 σπεῖό μοι ὥς ὅτε πατρὶ ἅμ’ ἔσπεο Τυδεΐδῃ
 ἔς Θήβας, ὅτε τε πρὸ Ἀχαιῶν ἄγγελος ἦι.
 τοὺς δ’ ἄρ’ ἐπ’ Ἀσωπῷ λίπε χαλκοχίτωνας Ἀχαιοὺς,
 αὐτὰρ ὁ μειλίχιον μῦθον φέρε Καδμείοισι
 κεῖσ’· ἀτὰρ ἂψ ἀπιὼν μάλα μέρμερα μήσατο ἔργα
 σὺν σοί, δῖα θεά, ὅτε οἱ πρόφρασσα παρέσθης. 290
 ὥς νῦν μοι ἐθέλουσα παρίστασο καὶ με φύλασσε.
 σοὶ δ’ αὖ ἐγὼ ῥέξω βοῦν ἦνιν εὐρυμέτωπον,
 ἀδμήτην, ἣν οὐ πω ὑπὸ ζυγὸν ἤγαγεν ἀνὴρ·
 τήν τοι ἐγὼ ῥέξω χρυσὸν κέρασιν περιχεύας.”

Ὡς ἔφαν εὐχόμενοι, τῶν δ’ ἔκλυε Παλλὰς Ἀθήνη. 295
 οἱ δ’ ἐπεὶ ἠρήσαντο Διὸς κούρη μέγαλοιο,
 βάν ῥ’ ἔμεν ὥς τε λέοντε δῶν διὰ νύκτα μέλαιναν,
 ἅμ φόνον, ἂν νέκυας, διὰ τ’ ἔντεα καὶ μέλαν αἷμα.

Οὐδὲ μὲν οὐδὲ Τρώας ἀγήνορας εἶας Ἑκτωρ
 εὔδειν, ἀλλ’ ἄμυδις κικλήσκετο πάντας ἀρίστους, 300
 ὅσσοι ἔσαν Τρώων ἡγήτορες ἠδὲ μέδοντες·
 τοὺς ὃ γε συγκαλέσας πυκινὴν ἡρτύνετο βουλήν·
 “ τίς κέν μοι τόδε ἔργον ὑποσχόμενος τελέσειε
 δῶρφ’ ἐπι μεγάλῃ; μισθὸς δέ οἱ ἄρκιος ἔσται.
 δώσω γὰρ δίφρον τε δῶν τ’ ἐριαύχενας ἵππους, 305
 οἳ κεν ἄριστοι ἔωσι θοῆς ἐπὶ νηυσὶν Ἀχαιῶν,
 ὅς τίς κε τλαίῃ, οἳ τ’ αὐτῷ κῦδος ἄροιτο,
 νηῶν ὠκυπόρων σχεδὸν ἐλθέμεν, ἔκ τε πυθέσθαι
 ἢ φυλάσσονται νῆες θοαὶ ὥς τὸ πάρος περ,
 ἦ ἤδη χεῖρεσσιν ὑφ’ ἡμετέρησι δαμέντες 310
 φύξιν βουλευούσι μετὰ σφίσιν, οὐδ’ ἐθέλουσι

νύκτα φυλασσέμεναι, καμάτῳ ἀδηκότες αἰνῶ.”

ἌΩς ἔφαθ', οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ.
 ἦν δέ τις ἐν Τρώεσσι Δόλων, Εὐμήδεος υἱὸς
 κήρυκος θέλοιο, πολύχρυσος πολύχαλκος, 315
 ὃς δὴ τοι εἶδος μὲν ἦν κακός, ἀλλὰ ποδώκης·
 αὐτὰρ ὁ μοῦνος ἦν μετὰ πέντε κασιγνήτησιν.
 ὃς ῥα τότε Τρωσὶν τε καὶ Ἑκτορι μῦθον ἔειπεν·
 “Ἑκτορ, ἔμ' ὀτρύνει κραδίη καὶ θυμὸς ἀγῆνωρ
 νηῶν ὠκυπόρων σχεδὸν ἐλθέμεν ἔκ τε πυθέσθαι. 320
 ἀλλ' ἄγε μοι τὸ σκῆπτρον ἀνάσχεο, καί μοι ὁμοσσον
 ἥ μὲν τοὺς ἵππους τε καὶ ἄρματα ποικίλα χαλκῷ
 δωσέμεν, οἱ φορέουσιν ἀμύμονα Πηλεΐωνα,
 σοὶ δ' ἐγὼ οὐχ ἄλιος σκοπὸς ἔσσομαι οὐδ' ἀπὸ δόξης·
 τόφρα γὰρ ἔς στρατὸν εἴμι διαμπερές, ὅφρ' ἂν ἴκωμαι 325
 νῆ' Ἀγαμεμνονέην, ὅθι που μέλλουσιν ἄριστοι
 βουλὰς βουλευεῖν, ἧ φευγέμεν, ἧ ἐμάχεσθαι.”

ἌΩς φάθ', ὁ δ' ἐν χερσὶ σκῆπτρον λάβε καὶ οἱ ὁμοσσεν·
 “ἴστω νῦν Ζεὺς αὐτός, ἐρίγδουπος πόσις Ἥρης,
 μὴ μὲν τοῖς ἵπποισιν ἀνὴρ ἐποχήσεται ἄλλος 330
 Τρώων, ἀλλὰ σέ φημι διαμπερές ἀγλαΐεῖσθαι.”

ἌΩς φάτο καὶ ῥ' ἐπίορκον ἐπώμοσε, τὸν δ' ὀρόθυνεν·
 αὐτίκα δ' ἀμφ' ὤμοισιν ἐβάλλετο καμπύλα τόξα,
 ἔσσατο δ' ἔκτοσθεν ῥινὸν πολιοῖο λύκοιο,
 κρατὶ δ' ἐπὶ κτιδέην κυνέην, ἔλε δ' ὄξυν ἄκοντα, 335
 βῆ δ' ἰέναι προτὶ νῆας ἀπὸ στρατοῦ· οὐδ' ἄρ' ἔμελλεν
 ἐλθὼν ἐκ νηῶν ἅψ' Ἑκτορι μῦθον ἀποίσειν.
 ἀλλ' ὅτε δὴ ῥ' ἵππων τε καὶ ἀνδρῶν κάλλιφ' ὄμιλον,
 βῆ ῥ' ἀν' ὁδὸν μεμαώς· τὸν δὲ φράσατο προσιόντα
 διογενῆς Ὀδυσσεύς, Διομήδεα δὲ προσέειπεν· 340
 “οὗτός τις, Διόμηδες, ἀπὸ στρατοῦ ἔρχεται ἀνὴρ,
 οὐκ οἶδ' ἧ νήεσσιν ἐπίσκοπος ἡμετέρησιν,
 ἧ τινα συλήσων νεκύων κατατεθνηώτων.

ἀλλ' ἐώμην μιν πρῶτα παρεξελθεῖν πεδίοιο
 τυτθόν· ἔπειτα δέ κ' αὐτὸν ἐπαΐξαντες ἔλοιμεν 345
 καρπαλίμως· εἰ δ' ἄμμε παραφθαίησι πόδεςσιν,
 αἰεὶ μιν ἐπὶ νῆας ἀπὸ στρατόφι προτιειλεῖν,
 ἔγχει ἐπαΐσσω, μή πως προτὶ ἄστν ἀλύξῃ·”

ᾧς ἄρα φωνήσαντε παρὲξ ὁδοῦ ἐν νεκύεσσι
 κλινθήτην· ὃ δ' ἄρ' ὦκα παρέδραμεν ἀφραδίῃσιν. 350
 ἀλλ' ὅτε δὴ ῥ' ἀπέην ὅσσον τ' ἐπὶ οὔρα πέλονται
 ἡμιόνων—αἱ γάρ τε βοῶν προφερέστεραί εἰσιν
 ἐλκόμεναι νειοῖο βαθείης πηκτὸν ἄροτρον—
 τῷ μὲν ἐπεδραμέτην, ὃ δ' ἄρ' ἔστη δοῦπον ἀκούσας.
 ἔλπετο γὰρ κατὰ θυμόν ἀποστρέψοντας ἑταίρους 355
 ἐκ Τρώων λέναι, πάλιν Ἑκτορος ὀτρύναντος.
 ἀλλ' ὅτε δὴ ῥ' ἀπεςαν δουρηνεκὲς ἥ καὶ ἔλασσον,
 γνῶ ῥ' ἄνδρας δηϊούς, λαιψηρὰ δὲ γούνατ' ἐνώμα
 φευγέμεναι· τοὶ δ' αἶψα διώκειν ὀρμήθησαν.
 ὥς δ' ὅτε καρχαρόδοντε δῦω κύνε, εἰδότε θήρης, 360
 ἥ κεμᾶδ' ἥε λαγῶν ἐπείγεται ἐμμενὲς αἰεὶ
 χῶρον ἄν' ὑλήενθ', ὃ δέ τε προθέησι μεμηκώς,
 ὥς τὸν Τυδεΐδης ἦδ' ὁ πτολίπορθος Ὀδυσσεὺς
 λαοῦ ἀποτμήξαντε διώκετον ἐμμενὲς αἰεὶ.
 ἀλλ' ὅτε δὴ τάχ' ἔμελλε μιγήσεσθαι φυλάκεσσι 365
 φεύγων ἐς νῆας, τότε δὴ μένος ἔμβαλ' Ἀθήνη
 Τυδεΐδῃ, ἵνα μή τις Ἀχαιῶν χαλκοχιτώνων
 φθαλὴ ἐπενξάμενος βαλέειν, ὃ δὲ δεῦτερος ἔλθοι.
 δουρὶ δ' ἐπαΐσσω προσέφη κρατερὸς Διομήδης·
 “ἥε μὲν, ἥε σε δουρὶ κιχήσομαι, οὐδέ σε φημι 370
 δηρὸν ἐμῆς ἀπὸ χειρὸς ἀλύξειν αἰπὺν ὄλεθρον·”

Ἡ ῥα, καὶ ἔγχος ἀφῆκεν, ἐκὼν δ' ἡμάρτανε φωτός·
 δεξιτερὸν δ' ὑπὲρ ὦμον ἐΰξου δουρὸς ἀκωκῇ
 ἐν γαίῃ ἐπάγη· ὃ δ' ἄρ' ἔστη τάρβησέν τε
 βαμβαίνων—ἄραβος δὲ διὰ στόμα γίγνεται ὀδόντων— 375

χλωρός ὑπαὶ δείους· τῷ δ' ἀσθμαίνοντε κίχῃτην,
 χειρῶν δ' ἀψάσθην· ὁ δὲ δακρύσας ἔπος ἤυδα·
 “ζωγρεῖτ', αὐτὰρ ἐγὼν ἐμὲ λύσομαι· ἔστι γὰρ ἔνδον
 χαλκός τε χρυσός τε πολύκμητός τε σίδηρος,
 τῶν κ' ὕμμιν χαρίσαιτο πατὴρ ἀπερείσι' ἄποινα, 380
 εἴ κεν ἐμὲ ζῶν πεπύθοιτ' ἐπὶ νηυσὶν Ἀχαιῶν.”

Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
 “θάρσει, μηδέ τί τοι θάνατος καταθύμιος ἔστω.
 ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον·
 πῇ δὴ οὕτως ἐπὶ νῆας ἀπὸ στρατοῦ ἔρχεαι οἶος 385
 νύκτα δι' ὀρφναίην, ὅτε θ' εὖδουσι βροτοὶ ἄλλοι ;
 ἢ τινα συλήσων νεκρῶν κατατεθνηώτων ;
 ἦ σ' Ἔκτωρ προέηκε διασκοπιᾶσθαι ἕκαστα
 νῆας ἔπι γλαφυράς ; ἦ σ' αὐτὸν θυμὸς ἀνῆκε ;”

Τὸν δ' ἡμείβετ' ἔπειτα Δόλων, ὑπὸ δ' ἔτρεμε γυῖα· 390
 “πολλῇσιν μ' ἄτησι παρέκ νόον ἤγαγεν Ἔκτωρ,
 ὅς μοι Πηλεΐωνος ἀγανοῦ μώνυχας ἵππους
 δωσέμεναι κατένευσε καὶ ἄρματα ποικίλα χαλκῷ,
 ἡνώγει δέ μ' ἰόντα θοὴν διὰ νύκτα μέλαιναν
 ἀνδρῶν δυσμενέων σχεδὸν ἐλθέμεν, ἔκ τε πύθεσθαι 395
 ἢ ἐφυλάσσονται νῆες θοαὶ ὥς τὸ πάρος περ,
 ἦ ἤδη χεῖρεσσιν ὑφ' ἡμετέρησι δαμέντες
 φύξιν βουλεύουσι μετὰ σφίσιν, οὐδ' ἐθέλουσι
 νύκτα φυλασσέμεναι, καμάτῳ ἀδηκότες αἰνῶ.”

Τὸν δ' ἐπιμειδήσας προσέφη πολύμητις Ὀδυσσεύς· 400
 “ἦ ῥά νύ τοι μεγάλων δώρων ἐπεμαίετο θυμός,
 ἵππων Αἰακίδαο δαΐφρονος· οἱ δ' ἀλεγεινοὶ
 ἀνδράσι γε θνητοῖσι δαμήμεναι ἦδ' ὀχέεσθαι,
 ἄλλω γ' ἢ Ἀχιλῆϊ, τὸν ἀθανάτη τέκε μήτηρ·
 ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον· 405
 ποῦ νῦν δεῦρο κιῶν λίπες Ἔκτορα, ποιμένα λαῶν ;
 ποῦ δέ οἱ ἔντεα κεῖται Ἀρήϊα, ποῦ δέ οἱ ἵπποι ;

πῶς δ' αἱ τῶν ἄλλων Τρώων φυλακαί τε καὶ εὐναί ;
 ἄσσα τε μητιόωσι μετὰ σφίσιν, ἣ μεμάασιν
 αὐθι μένειν παρὰ νηυσὶν ἀπόπροθεν, ἧ πόλινδε 410
 ἄψ ἀναχωρήσουσιν, ἐπεὶ δαμάσαντό γ' Ἀχαιοὺς.”

Τὸν δ' αὖτε προσέειπε Δόλων, Εὐμήδεος υἱός·
 “ τοιγὰρ ἐγὼ τοι ταῦτα μάλ' ἀτρεκέως καταλέξω.
 Ἐκτωρ μὲν μετὰ τοῖσιν, ὅσοι βουληφόροι εἰσὶ,
 βουλὰς βουλεύει θείου παρὰ σήματι Ἴλου, 415
 νόσφιν ἀπὸ φλοίσβου· φυλακὰς δ' ἄς εἴρεαι, ἥρως,
 οὗ τις κεκριμένη ρύεται στρατὸν οὐδὲ φυλάσσει.
 ὅσσοι μὲν Τρώων πυρὸς ἐσχάραι, οἷσιν ἀνάγκη,
 οἱ δ' ἐγρηγόρθασι φυλασσέμεναί τε κέλονται
 ἀλλήλοισ· ἀτὰρ αὖτε πολύκλητοι ἐπίκουροι 420
 εὖδουσι· Τρωσὶν γὰρ ἐπιτραπέουσι φυλάσσειν·
 οὐ γάρ σφιν παῖδες σχεδὸν ἦαται οὐδὲ γυναῖκες.”

Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
 “ πῶς γὰρ νῦν, Τρώεσσι μεμιγμένοι ἵπποδάμοισιν
 εὖδουσ', ἧ ἀπάνευθε ; δίειπέ μοι, ὄφρα δαείω.” 425

Τὸν δ' ἡμείβετ' ἔπειτα Δόλων, Εὐμήδεος υἱός·
 “ τοιγὰρ ἐγὼ καὶ ταῦτα μάλ' ἀτρεκέως καταλέξω.
 πρὸς μὲν ἄλδς Κᾶρες καὶ Παῖονες ἀγκυλότοξοι
 καὶ Λέλεγες καὶ Καύκωνες διόί τε Πελασγοί,
 πρὸς Θύμβρης δ' ἔλαχον Λύκιοι Μυσοί τ' ἀγέρωχοι 430
 καὶ Φρύγες ἵππόμαχοι καὶ Μήρονες ἵπποκορυσταί.
 ἀλλὰ τίη ἐμὲ ταῦτα διεξερέεσθε ἕκαστα ;
 εἰ γὰρ δὴ μέματον Τρώων καταδῦναι ὄμιλον,
 Θρηῖκες οἷδ' ἀπάνευθε νεήλυδες, ἔσχατοι ἄλλων·
 ἐν δέ σφιν Ῥῆσος βασιλεύς, παῖς Ἡϊονῆος. 435
 τοῦ δὴ καλλίστους ἵππους ἴδον ἠδὲ μεγίστους·
 λευκότεροι χιόνος, θέλειν δ' ἀνέμοισιν ὁμοῖοι·
 ἄρμα δέ οἱ χρυσῷ τε καὶ ἀργύρῳ εὖ ἥσκηται·
 τεύχεα δὲ χρύσεια πελώρια, θαῦμα ἰδέσθαι,

ἦλυθ' ἔχων· τὰ μὲν οὖν τι καταθυητοῖσιν ἔοικεν 440
 ἄνδρεσσιν φορέειν, ἀλλ' ἀθανάτοισι θεοῖσιν.
 ἀλλ' ἐμὲ μὲν νῦν νηυσὶ πελάσσετον ὠκυπόροισιν,
 ἡέ με δῆσαντες λίπετ' αὐτόθι νηλεῖ δεσμῶ,
 ὄφρα κεν ἔλθητον καὶ πειρηθῆτον ἐμεῖο,
 ἡέ κατ' αἴσαν ἔειπον ἐν ὑμῖν, ἡε καὶ οὐκί. 445

Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη κρατερὸς Διομήδης·
 “ μὴ δὴ μοι φύξιν γε, Δόλων, ἐμβάλλεο θυμῶ,
 ἔσθλά περ ἀγγείλας, ἐπεὶ ἴκεο χεῖρας ἐς ἡμάς.
 εἰ μὲν γάρ κέ σε νῦν ἀπολύσομεν ἡέ μεθῶμεν,
 ἡί τε καὶ ὕστερον εἴσθα θοὰς ἐπὶ νῆας Ἀχαιῶν, 450
 ἡέ διοπτεύσων ἡ ἐναντίβιον πολεμίζων·
 εἰ δέ κ' ἐμῆς ὑπὸ χερσὶ δαμείς ἀπὸ θυμὸν ὀλέσσης,
 οὐκέτ' ἔπειτα σὺ πῆμά ποτ' ἔσσειαι Ἀργεῖοισιν.”

Ἦ, καὶ ὁ μὲν μιν ἔμελλε γενεῖλον χειρὶ παχείῃ
 ἀψάμενος λίσσεσθαι, ὁ δ' αὐχένα μέσσον ἔλασσε 455
 φασγάνῳ ἀΐξας, ἀπὸ δ' ἄμφω κέρσε τένοντε·
 φθεγγομένου δ' ἄρα τοῦ γε κάρη κονίησιν ἐμίχθη.
 τοῦ δ' ἀπὸ μὲν κτιδέην κυνέην κεφαλῇφιν ἔλοντο
 καὶ λυκέην καὶ τόξα παλίντονα καὶ δόρυ μακρόν·
 καὶ τά γ' Ἀθηναίῃ ληϊτίδι δῖος Ὀδυσσεὺς 460
 ὑψόσ' ἀνέσχεθε χειρὶ καὶ εὐχόμενος ἔπος ἠΰδα·
 “ χαῖρε, θεά, τοῖσδεσσι· σὲ γὰρ πρῶτην ἐν Ὀλύμπῳ
 πάντων ἀθανάτων ἐπιδωσόμεθ'· ἀλλὰ καὶ αὖτις
 πέμψον ἐπὶ Ὀρηκῶν ἀνδρῶν ἵππους τε καὶ εὐνάς.”

Ὡς ἄρ' ἐφώνησεν, καὶ ἀπὸ ἔθεν ὑψόσ' αἰέρας 465
 θῆκεν ἀνὰ μυρίκην· δέελον δ' ἐπὶ σῆμά τ' ἔθηκε,
 συμμάρψας δόνακας μυρίκης τ' ἐριθηλέας ὄζους,
 μὴ λάθοι αὖτις ἰόντε θοὴν διὰ νύκτα μέλαιναν.
 τῷ δὲ βάτην προτέρω διὰ τ' ἔντεα καὶ μέλαν αἶμα,
 αἶψα δ' ἐπὶ Ὀρηκῶν ἀνδρῶν τέλος ἵξον ἰόντες. 470
 οἱ δ' εὐδον καμάτῳ ἀδηκότες, ἔντεα δέ σφιν

καλὰ παρ' αὐτοῖσι χθονὶ κέκλιτο εὖ κατὰ κόσμον
 τριστοιχί' παρὰ δέ σφιν ἐκάστω δίζυγες ἵπποι.
 'Ρῆσος δ' ἐν μέσῳ εὐδε, παρ' αὐτῷ δ' ὠκέες ἵπποι
 ἐξ ἐπιδιφριάδος πυμάτης ἱμάσι δέδεντο. 475

τὸν δ' Ὀδυσσεὺς προπάροιθεν ἰδὼν Διομήδεϊ δείξεν·
 “οὗτός τοι, Διόμηδες, ἀνὴρ, οὔτοι δέ τοι ἵπποι,
 οὓς νῶϊν πίφανσκε Δόλων, ὃν ἐπέφνομεν ἡμεῖς.
 ἀλλ' ἄγε δὴ πρόφερε κρατερὸν μένος· οὐδέ τί σε χρὴ
 ἐστάμεναι μέλεον σὺν τεύχεσιν, ἀλλὰ λυ' ἵππους· 480
 ἢ ἐσύ γ' ἄνδρας ἔναιρε, μελήσουσιν δ' ἐμοὶ ἵπποι.”

ὣς φάτο, τῷ δ' ἔμπνευσε μένος γλαυκῶπις Ἀθήνη,
 κτείνει δ' ἐπιστροφάδην· τῶν δὲ στόνος ὥρνυτ' ἀεικὴς
 ἄορι θεινομένων, ἐρυθαίνετο δ' αἵματι γαῖα.

ὥς δὲ λέων μῆλοισιν ἀσημάντοισιν ἐπελθών, 485
 αἰγέσιν ἢ οἴεσσι, κακὰ φρονέων ἐνορούσῃ,
 ὥς μὲν Θρήϊκας ἄνδρας ἐπώχετο Τυδέος υἱός,
 ὄφρα δυώδεκ' ἔπεφνεν· ἀτὰρ πολύμητις Ὀδυσσεύς,
 οὐ τινα Τυδείδης ἄορι πλήξειε παραστάς,
 τὸν δ' Ὀδυσσεὺς μετόπισθε λαβὼν ποδὸς ἐξερύσασκε, 490
 τὰ φρονέων κατὰ θυμόν, ὅπως καλλίτριχες ἵπποι
 ῥεῖα διέλθοιεν μηδὲ τρομοείατο θυμῷ

νεκροῖς ἀμβαλίνοντες· ἀήθεσσον γὰρ ἔτ' αὐτῶν.
 ἀλλ' ὅτε δὴ βασιλῆα κιχήσατο Τυδέος υἱός,
 τὸν τρισκαιδέκατον μελιηδέα θυμὸν ἀπηύρα 495

ἀσθμαίνοντα· κακὸν γὰρ ὄναρ κεφαλῇφιν ἐπέστη
 τὴν νύκτ', Οἰνείδαο πάϊς, διὰ μῆτιν Ἀθήνης.
 τόφρα δ' ἄρ' ὁ τλήμων Ὀδυσσεὺς λυέ μώνυχας ἵππους,
 σὺν δ' ἦειρεν ἱμάσι καὶ ἐξήλαυνεν ὁμίλου
 τόξῳ ἐπιπλήσων, ἐπεὶ οὐ μάστιγα φαεινὴν 500
 ποικίλου ἐκ δίφροιο νοήσατο χερσὶν ἐλέσθαι·

ροίζησεν δ' ἄρα πιφαύσκων Διομήδεϊ δίῳ.

Αὐτὰρ ὁ μερμήριζε μένων ὃ τι κύντατον ἔρδοι,

ἦ ὃ γε δίφρον ἐλών, ὅθι ποικίλα τεύχε' ἔκειτο,
 ῥυμοῦ ἐξερύοι ἦ ἐκφέροι ὑψόσ' αἰείρας, 505

ἦ ἔτι τῶν πλεόνων Θρηκῶν ἀπὸ θυμὸν ἔλοιτο.
 εἶος ὁ ταῦθ' ὥρμαινε κατὰ φρένα, τόφρα δ' Ἀθήνη
 ἐγγύθεν ἰσταμένη προσέφη Διομήδεα δῖον·
 “νόστου δὴ μνήσαι, μεγαθύμου Τυδέος υἱέ,
 νῆας ἔπι γλαφυράς, μὴ καὶ πεφοβημένος ἔλθης, 510
 μή πού τις καὶ Τρώας ἐγείρῃσιν θεὸς ἄλλος.”

ᾧ Ως φάθ', ὁ δὲ ξυνέηκε θεᾶς ὅπα φωνησάσης,
 καρπαλίμως δ' ἵππων ἐπεβήσετο· κόψε δ' Ὀδυσσεὺς
 τόξῳ· τοὶ δ' ἐπέτοντο θοὰς ἐπὶ νῆας Ἀχαιῶν.

Οὐδ' ἀλαοσκοπιὴν εἶχ' ἀργυρότοξος Ἀπόλλων, 515
 ὥς ἴδ' Ἀθηναίην μετὰ Τυδέος υἱὸν ἔπουνσαν·

τῇ κοτέων Τρώων κατεδύσετο πουλὺν ὄμιλον,
 ὠρσεν δὲ Θρηκῶν βουληφόρον Ἴπποκόωντα,
 Ῥήσου ἀνεψιὸν ἐσθλόν· ὁ δ' ἐξ ὕπνου ἀνορούσας,
 ὥς ἴδε χῶρον ἐρήμον, ὅθ' ἕστασαν ὠκέες ἵπποι, 520
 ἄνδρας τ' ἀσπαίροντας ἐν ἀργαλέῃσι φουῇσιν,
 ὦμωξέν τ' ἄρ' ἔπειτα φίλον τ' ὀνόμηνεν ἑταῖρον.

Τρώων δὲ κλαγγή τε καὶ ἀσπετος ὦρτο κυδοιμὸς
 θυόντων ἄμυδις· θηεῖντο δὲ μέρμερα ἔργα,
 ὅσος ἄνδρες ῥέξαντες ἔβαν κοίλας ἐπὶ νῆας. 525

Οἱ δ' ὅτε δὴ ῥ' ἵκανον ὅθι σκοπὸν Ἑκτορος ἔκταν,
 ἐνθ' Ὀδυσσεὺς μὲν ἔρυνξε διίφιλος ὠκέας ἵππους,
 Τυδεΐδης δὲ χαμάζε θορῶν ἔναρα βροτόεντα
 ἐν χεῖρεσσ' Ὀδυσῆϊ τίθει, ἐπεβήσετο δ' ἵππων·
 μάστιξεν δ' ἵππους, τὼ δ' οὐκ ἀέκοντε πετέσθην 530

νῆας ἔπι γλαφυράς· τῇ γὰρ φίλον ἔπλετο θυμῷ.
 Νέστωρ δὲ πρῶτος κτύπον ἄϊε φώνησέν τε·

“ὦ φίλοι, Ἀργείων ἡγήτορες ἠδὲ μέδοντες,
 ψεύσομαι, ἦ ἔτυμον ἐρέω ; κέλεται δέ με θυμός.
 ἵππων μ' ὠκυπόδων ἀμφὶ κτύπος οὔατα βάλλει. 535

αἶ γὰρ δὴ Ὀδυσσεύς τε καὶ ὁ κρατερὸς Διομήδης
 ὦδ' ἄφαρ ἐκ Τρώων ἐλασαίατο μώνυχας ἵππους·
 ἀλλ' αἰνῶς δείδοικα κατὰ φρένα μή τι πάθωσιν
 Ἀργείων οἱ ἄριστοι ὑπὸ Τρώων ὀρυμαγδοῦ.”

Οὐ πῶ πάν εἴρητο ἔπος ὅτ' ἄρ' ἤλυθον αὐτοί. 540
 καὶ ῥ' οἱ μὲν κατέβησαν ἐπὶ χθόνα, τοῖ δὲ χαρέντες
 δεξιῇ ἡσπάζοντο ἔπεσσί τε μελιχίλοισι·
 πρῶτος δ' ἐξερέεινε Γερήνιος ἱππότα Νέστωρ·
 “ εἰπ' ἄγε μ', ὦ πολύαιν' Ὀδυσσεῦ, μέγα κῦδος Ἀχαιῶν,
 ὅπως τούσδ' ἵππους λάβετον, καταδύντες θμῖλον 545
 Τρώων, ἣ τίς σφωε πόρεν θεὸς ἀντιβολήσας.
 αἰνῶς ἀκτίνεσσιν ἑοικότες ἥελιοιο.

αἰεὶ μὲν Τρώεσσ' ἐπιμίσγομαι, οὐδέ τί φημι
 μιμνάζειν παρὰ νηυσὶ γέρων περ ἐὼν πολεμιστῆς·
 ἀλλ' οὐ πῶ τάλους ἵππους ἴδον οὐδ' ἐνόησα. 550
 ἀλλὰ τιν' ὕμμ' ὅτῳ δόμεναι θεὸν ἀντιάσαντα·
 ἀμφοτέρω γὰρ σφῶϊ φιλεῖ νεφεληγερέτα Ζεὺς
 κούρη τ' αἰγιόχοιο Διὸς γλαυκῶπις Ἀθήνη.”

Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
 “ ὦ Νέστορ Νηληϊάδῃ, μέγα κῦδος Ἀχαιῶν, 555
 ρεῖα θεός γ' ἐθέλων καὶ ἀμείνονας ἡέ περ οἶδε
 ἵππους δωρήσαιτ', ἐπεὶ ἦ πολὺ φέρτεροί εἰσιν.
 ἵπποι δ' οἶδε, γεραιέ, νεήλυδες, οὓς ἐρεείνεις,
 Θρηϊκιοί· τὸν δέ σφιν ἄνακτ' ἀγαθὸς Διομήδης
 ἔκτανε, παρ δ' ἐτάρους δυοκαίδεκα πάντας ἀρίστους. 560
 τὸν τρισκαιδέκατον σκοπὸν εἵλομεν ἐγγύθι νηῶν,
 τόν ῥα διοπτῆρα στρατοῦ ἔμμεναι ἡμετέροιο
 Ἔκτωρ τε προέηκε καὶ ἄλλοι Τρώες ἀγανοί.”

Ὡς εἰπὼν τάφροιο διήλασε μώνυχας ἵππους
 καρχαλῶν· ἅμα δ' ἄλλοι ἴσαν χαίροντες Ἀχαιοί. 565
 οἱ δ' ὅτε Τυδεΐδew κλισίην εὐτυκτον ἴκουτο,
 ἵππους μὲν κατέδθησαν ἐϋτμήτοισιν ἱμᾶσι

φάτνη ἐφ' ἱππείῃ, ὅθι περ Διομήδεος ἵπποι
 ἔστασαν ὠκύποδες μελιηδέα πυρὸν ἔδουντες·
 νηὶ δ' ἐνὶ πρύμνῃ ἔναρα βροτόεντα Δόλωνος
 θῆκ' Ὀδυσσεύς, ὅφρ' ἱρὸν ἑτοιμασσαίᾱτ' Ἀθήνῃ.
 αὐτοὶ δ' ἰδρῶ πολλὸν ἀπενίζοντο θαλάσση
 ἔσβάντες κνήμας τε ἰδὲ λόφον ἀμφί τε μηρούς.
 αὐτὰρ ἐπεὶ σφιν κῦμα θαλάσσης ἰδρῶ πολλὸν
 νίψεν ἀπὸ χρωτὸς καὶ ἀνέψυχθεν φίλον ἦτορ,
 ἔς ῥ' ἀσαμίνθους βάντες ἐϋξέστας λούσαντο.
 τῷ δὲ λοεσσαμένῳ καὶ ἀλειψαμένῳ λίπ' ἐλαίῳ
 δείπνῳ ἐφιζανέτην, ἀπὸ δὲ κρητῆρος Ἀθήνῃ
 πλείου ἀφυσσόμενοι λείβον μελιηδέα οἶνον.

570

575

ΙΛΙΑΔΟΣ Λ.

Ἀγαμέμνωνος ἀριστεία.

Ἦως δ' ἐκ λεχέων παρ' ἀγανοῦ Τιθωνοῖο
ῶρνυθ', ἵν' ἀθανάτοισι φόως φέροι ἡδὲ βροτοῖσι·
Ζεὺς δ' Ἐριδα προΐαλλε θοὰς ἐπὶ νῆας Ἀχαιῶν
ἀργαλέην, πολέμοιο τέρας μετὰ χερσὶν ἔχουσαν.

στῇ δ' ἐπ' Ὀδυσσῆος μεγακήτεϊ νηὶ μελαίνῃ,
ἥ ῥ' ἐν μεσσάτῳ ἔσκε γεγωνέμεν ἀμφοτέρωσε,
ἡμὲν ἐπ' Αἴαντος κλισίας Τελαμωνιάδαο
ἡδ' ἐπ' Ἀχιλλῆος, τοί ῥ' ἔσχατα νῆας εἵσας
εἵρυσαν, ἡγορέῃ πίσυνοι καὶ κάρτεϊ χειρῶν.

ἔνθα στᾶσ' ἥϋσε θεὰ μέγα τε δεινὸν τε
ὄρθι, Ἀχαιοῖσιν δὲ μέγα σθένος ἔμβαλ' ἐκάστῳ
καρδίῃ, ἄλληκτον πολεμίζειν ἡδὲ μάχεσθαι.
τοῖσι δ' ἄφαρ πόλεμος γλυκίων γένετ' ἢ ἐνέεσθαι
ἐν νηυσὶ γλαφυρῇσι φίλῃν ἐς πατρίδα γαῖαν.

Ἀτρεΐδης δ' ἐβόησεν ἰδὲ ζώνυνσθαι ἄνωγεν
Ἀργείους· ἐν δ' αὐτὸς ἐδύσετο νώροπα χαλκόν.

κνημίδας μὲν πρῶτα περὶ κνήμησιν ἔθηκε
καλάς, ἀργυρέοισιν ἐπισφυρίοις ἀραρυίας·
δεύτερον αὖ θώρηκα περὶ στήθεσσιν ἔδυνε,
τόν ποτέ οἱ Κινύρης δῶκε ξεινήϊον εἶναι.

πεύθετο γὰρ Κύπρονδε μέγα κλέος, οὔνεκ' Ἀχαιοὶ
ἐς Τροίην νήεσσιν ἀναπλεύσεσθαι ἔμελλον·
τοῦνεκά οἱ τὸν δῶκε χαριζόμενος βασιλῆϊ.

5

10

15

20

τοῦ δ' ἦ τοι δέκα οἴμοι ἔσαν μέλανος κῦάνοιο,
 δώδεκα δὲ χρυσοῖο καὶ εἴκοσι κασσιτέροιο· 25
 κῦάνοιο δὲ δράκοντες ὀρωρέχατο προτὶ δειρὴν
 τρεῖς ἐκάτερθ', ἱρισσιν ἐοικότες, ἄς τε Κρονίων
 ἐν νέφει στήριξε, τέρας μερόπων ἀνθρώπων.
 ἀμφὶ δ' ἄρ' ὥμοισιν βάλετε ξίφος· ἐν δέ οἱ ἦλοι
 χρύσειοι πάμφαινον, ἀτὰρ περὶ κουλεὸν ἦεν 30
 ἀργύρεον, χρυσέοισιν ἀορτήρεσσιν ἀρηρός.
 ἂν δ' ἔλετ' ἀμφιβρότην πολυδαίδαλον ἀσπίδα θοῦριν,
 καλήν, ἣν πέρι μὲν κύκλοι δέκα χάλκεοι ἦσαν,
 ἐν δέ οἱ ὀμφαλοὶ ἦσαν ἐείκοσι κασσιτέροιο
 λευκοί, ἐν δὲ μέσοισιν ἔην μέλανος κῦάνοιο. 35
 τῇ δ' ἐπὶ μὲν Γοργῶ βλοσυρῶπις ἔστεφάνωτο
 δεινὸν δερκομένη, περὶ δὲ Δεῖμός τε Φόβος τε.
 τῆς δ' ἐξ ἀργύρεος τελαμῶν ἦν· αὐτὰρ ἐπ' αὐτοῦ
 κῦάνεος ἐλέλικτο δράκων, κεφαλὰὶ δέ οἱ ἦσαν
 τρεῖς ἀμφιστρεφέες, ἐνὸς αὐχένος ἐκπεφυυῖαι. 40
 κρατὶ δ' ἐπ' ἀμφίφαλον κυνέην θέτο τετραφάληρον
 ἵππουριν· δεινὸν δὲ λόφος καθύπερθεν ἔνευεν.
 εἴλετο δ' ἄλκιμα δοῦρε δύω, κεκορυθμένα χαλκῷ,
 ὀξέα· τῇλε δὲ χαλκὸς ἀπ' αὐτόφιν οὐρανὸν εἴσω
 λάμπ'· ἐπὶ δ' ἐγδούπησαν Ἀθηναίη τε καὶ Ἥρη, 45
 τιμῶσαι βασιλῆα πολυχρῦσοιο Μυκῆνης.
 Ἕνιόχῳ μὲν ἔπειτα ἐῷ ἐπέτελλεν ἕκαστος
 ἵππους εὖ κατὰ κόσμον ἐρυκέμεν αὖθ' ἐπὶ τάφρῳ,
 αὐτοὶ δὲ πρυλέες σὺν τεύχεσι θωρηχθέντες
 ῥώοντ'· ἄσβεστος δὲ βοή γένητ' ἠῶτι πρό. 50
 φθὰν δὲ μέγ' ἱππήων ἐπὶ τάφρῳ κοσμηθέντες,
 ἱππῆες δ' ὀλίγον μετεκίαθον· ἐν δὲ κυδοιμὸν
 ὦρσε κακὸν Κρονίδης, κατὰ δ' ὑψόθεν ἦκεν ἐέρσας
 αἵματι μυδαλέας ἐξ αἰθέρος, οὔνεκ' ἔμελλε
 πολλὰς ἰφθίμους κεφαλὰς Ἀῖδι προΐάψειν. 55

Τρῶες δ' αὖθ' ἐτέρωθεν ἐπὶ θρωσμῷ πεδίλοι,
 Ἔκτορά τ' ἀμφὶ μέγαν καὶ ἀμύμονα Πουλυδάμαντα
 Αἰνείαν θ', ὃς Τρωσὶ θεὸς ὥς τίετο δῆμῳ,
 τρεῖς τ' Ἀντηνορίδας, Πόλυβον καὶ Ἀγήνορα δῖον
 ἡΐθεόν τ' Ἀκάμαντ', ἐπιείκελον ἀθανάτοισιν. 60
 Ἔκτωρ δ' ἐν πρώτοισι φέρ' ἀσπίδα πάντοσ' εἵσθη.
 οἷος δ' ἐκ νεφέων ἀναφαίνεται οὐλῖος ἀστὴρ
 παμφαίνων, τοτὲ δ' αὖτις ἔδν νέφεα σκιδόντα,
 ὥς Ἔκτωρ ὅτε μὲν τε μετὰ πρώτοισι φάνεσκεν,
 ἄλλοτε δ' ἐν πυμάτοισι κελεύων· πᾶς δ' ἄρα χαλκῷ 65
 λάμφ' ὥς τε στεροπὴ πατρὸς Διὸς αἰγιόχοιο.

Οἱ δ', ὥς τ' ἀμνητῆρες ἐναντίοι ἀλλήλοισιν
 ὄγμον ἐλαύνωσιν ἀνδρὸς μάκαρος κατ' ἄρουραν
 πυρῶν ἢ κριθέων· τὰ δὲ δράγματα ταρφέα πίπτει·
 ὥς Τρῶες καὶ Ἀχαιοὶ ἐπ' ἀλλήλοισι θορόντες 70
 δῆλουν, οὐδ' ἕτεροι μνώνοντ' ὀλοοῖο φόβοιο.
 Ἰσας δ' ὑσμίνη κεφαλὰς ἔχεν, οἱ δὲ λύκοι ὥς
 θῦνον· Ἔρις δ' ἄρ' ἔχαιρε πολύστονος εἰσορώσα·
 οἷη γάρ ῥα θεῶν παρετύγχανε μαρναμένοισιν,
 οἱ δ' ἄλλοι οὐ σφιν πάρεσαν θεοί, ἀλλὰ ἔκηλοι 75
 σφοῖσιν ἐνὶ μεγάροισι καθήατο, ἦχι ἐκάστῳ
 δώματα καλὰ τέτυκτο κατὰ πτύχας Οὐλύμποιο.
 πάντες δ' ἡτιόνωντο κελαινεφέε· Κρονίωνα,
 οὔνεκ' ἄρα Τρώεσσιν ἐβούλετο κῦδος ὀρέξαι.
 τῶν μὲν ἄρ' οὐκ ἀλέγιξε πατήρ· ὁ δὲ νόσφι λιασθεῖς 80
 τῶν ἄλλων ἀπάνευθε καθέζετο κύδεϊ γαίῳν,
 εἰσορώων Τρώων τε πόλιν καὶ νῆας Ἀχαιῶν
 χαλκοῦ τε στεροπὴν, ὀλλύντας τ' ὀλλυμένους τε.

Ὅφρα μὲν ἤως ἦν καὶ ἀέζετο ἱερὸν ἡμαρ,
 τόφρα μάλ' ἀμφοτέρων βέλε' ἥπτετο, πίπτε δὲ λαός· 85
 ἥμος δὲ δρυτόμος περ ἀνὴρ ὥπλίσσατο δειπνον
 οὔρεος ἐν βήσσησιν, ἐπεὶ τ' ἐκορέσσατο χεῖρας

τάμνων δένδρεα μάκρα, ἄδος τέ μιν ἵκετο θυμόν,
 σίτου τε γλυκεροῖο περὶ φρένας ἱμερος αἰρεῖ,
 τῆμος σφῇ ἀρετῇ Δαναοὶ ῥήξαντο φάλαγγας, 90
 κεκλόμενοι ἐτάροισι κατὰ στίχας· ἐν δ' Ἀγαμέμνων
 πρῶτος ὄρουσ', ἔλε δ' ἄνδρα Βιήνορα, ποιμένα λαῶν,
 αὐτόν, ἔπειτα δ' ἐταῖρον Ὀϊλῆα πλήξιππον.
 ἦ τοι ὃ γ' ἐξ ἵππων κατεπάλμενος ἀντίος ἔστη·
 τὸν δ' ἰθὺς μεμαῶτα μετώπιον ὀξέϊ δουρὶ 95
 ἰύξ', οὐδὲ στεφάνῃ δόρῳ οἱ σχέθε χαλκοβάρεια,
 ἀλλὰ δι' αὐτῆς ἦλθε καὶ ὀστέου, ἐγκέφαλος δὲ
 ἔνδον ἅπας πεπάλακτο· δάμασσε δέ μιν μεμαῶτα.
 καὶ τοὺς μὲν λίπεν αὖθι ἄναξ ἀνδρῶν Ἀγαμέμνων
 στήθεσι παμφαίνοντας, ἐπεὶ περὶδυσσε χιτῶνας· 100
 αὐτὰρ ὁ βῆ ῥ' Ἰσὸν τε καὶ Ἀντιφον ἐξεναρίζων,
 νῆε δύω Πριάμοιο, νόθον καὶ γνήσιον, ἄμφω
 εἷν ἐνὶ δίφρῳ ἐόντας· ὁ μὲν νόθος ἡνιόχευεν,
 Ἀντιφος αὖ παρέβασκε περικλυτός· ὦ ποτ' Ἀχιλλεύς
 Ἰδῆς ἐν κνημοῖσι δίδῃ μόσχοισι λύγοισι, 105
 ποιμαίνοντ' ἐπ' ὅεσσι λαβῶν, καὶ ἔλυσεν ἀποίνων.
 δὴ τότε γ' Ἀτρεΐδης εὐρυκρείων Ἀγαμέμνων
 τὸν μὲν ὑπὲρ μαζοῖο κατὰ στήθος βάλε δουρί,
 Ἀντιφον αὖ παρὰ οὗς ἔλασε ξίφει, ἐκ δ' ἔβαλ' ἵππων.
 σπερχόμενος δ' ἀπὸ τοῖιν ἐσύλα τεύχεα καλά, 110
 γιγνώσκων· καὶ γάρ σφε πάρος παρὰ νηυσὶ θοῇσιν
 εἶδεν, ὅτ' ἐξ Ἰδῆς ἄγαγεν πόδας ὠκὺς Ἀχιλλεύς.
 ὥς δὲ λέων ἐλάφοιο ταχείης νήπια τέκνα
 ῥῆϊδίως συνέαξε, λαβὼν κρατεροῖσιν ὁδοῦσιν,
 ἐλθὼν εἰς εὐνὴν, ἀπαλόν τέ σφ' ἦτορ ἀπηύρα· 115
 ἦ δ' εἴ πέρ τε τύχῃσι μάλα σχεδόν, οὐ δύναταί σφι
 χραισμεῖν· αὐτὴν γάρ μιν ὑπὸ τρόμος αἰνὸς ἰκάνει·
 καρπαλίμως δ' ἥϊξε διὰ δρυμὰ πυκνὰ καὶ ὕλην
 σπεύδουσ' ἰδρώουσα κραταιοῦ θηρὸς ὕφ' ὀρμῆς·

ὥς ἄρα τοῖς οὗ τις δύνάτο χραισμήσαι ὄλεθρον 120
Τρώων, ἀλλὰ καὶ αὐτοὶ ὑπ' Ἀργείοισι φέβοντο.

Αὐτὰρ ὁ Πείσανδρόν τε καὶ Ἴππόλοχον μενεχάρμην,
νιέας Ἀντιμάχοιο δαΐφρονος, ὅς ῥα μάλιστα
χρυσὸν Ἀλεξάνδροιο δεδεγμένος, ἀγλαὰ δῶρα,
οὐκ εἶασχ' Ἑλένην δόμεναι ξανθῷ Μενελάῳ, 125
τοῦ περ δὴ δύο παῖδε λάβε κρείων Ἀγαμέμνων
εἰν ἐνὶ δίδφρῳ ἐόντας, ὁμοῦ δ' ἔχον ὠκέας Ἴππους·
ἐκ γάρ σφεας χειρῶν φύγον ἥνια σιγαλόεντα,
τῷ δὲ κυκηθήτην· ὁ δ' ἐναντίον ὦρτο λέων ὥς
Ἀτρεΐδης· τῷ δ' αὖτ' ἐκ δίδφρου γονναζέσθην· 130
“ζῶγρει, Ἀτρέος νιέ, σὺ δ' ἄξια δέξαι ἄποινα·
πολλὰ δ' ἐν Ἀντιμάχοιο δόμοις κειμήλια κείται,
χαλκός τε χρυσός τε πολύκμητός τε σίδηρος,
τῶν κέν τοι χαρίσαιοτο πατὴρ ἀπερείσι' ἄποινα,
εἰ νῶϊ ζωὸς πεπύθοιτ' ἐπὶ νηυσὶν Ἀχαιῶν.” 135

Ὡς τῷ γε κλαίοντε προσαυδήτην βασιλῆα
μειλιχίοις ἐπέεσσιν· ἀμείλικτον δ' ὅπ' ἄκουσαν·
“εἰ μὲν δὴ Ἀντιμάχοιο δαΐφρονος νιέες ἐστόν,
ὅς ποτ' ἐνὶ Τρώων ἀγορῇ Μενέλαον ἄνωγεν,
ἀγγελίην ἐλθόντα σὺν ἀντιθέῳ Ὀδυσῇ, 140
αὐθι κατακτεῖναι μῆδ' ἐξέμεν ἄψ ἔς Ἀχαιοὺς,
νῦν μὲν δὴ τοῦ πατρὸς ἀεικέα τίσετε λῶβην.”

Ἦ, καὶ Πείσανδρον μὲν ἀφ' Ἴππων ὥσε χαμᾶζε
δουρὶ βαλὼν πρὸς στήθος· ὁ δ' ὕπτιος οὐδεὶ ἐρείσθη.
Ἴππόλοχος δ' ἀπόρουσε, τὸν αὖ χαμαὶ ἐξενάριξε, 145
χεῖρας ἀπὸ ξίφει τμήξας ἀπὸ τ' αὐχένα κόψας,
ὄλμον δ' ὥς ἔσσευε κυλίνδεσθαι δι' ὀμίλου.
τοὺς μὲν ἔασ'· ὁ δ' ὅθι πλείσται κλονέοντο φάλαγγες,
τῇ ῥ' ἐνόρουσ', ἅμα δ' ἄλλοι ἐϋκνήμιδες Ἀχαιοί,
πεζοὶ μὲν πεζοὺς ὄλεκον φεύγοντας ἀνάγκη, 150
ἱππεῖς δ' ἱππῆας—ὑπὸ δέ σφισιν ὦρτο κονίη

ἐκ πεδίου, τὴν ὤρσαν ἐρίγδουποι πόδες ἵππων—
χαλκῷ δηϊόωντες· ἀτὰρ κρείων Ἀγαμέμνων
αἶν ἀποκτείνων ἔπετ' Ἀργείοισι κελεύων.
ὥς δ' ὅτε πῦρ ἀτδήλον ἐν ἀξύλῳ ἐμπέσῃ ὕλῃ, 155
πάντῃ τ' εἰλυφύων ἄνεμος φέρει, οἱ δέ τε θάμνοι
πρόρριζοι πίπτουσιν ἐπειγόμενοι πυρὸς ὄρμῃ·
ὥς ἄρ' ὑπ' Ἀτρεΐδῃ Ἀγαμέμνονι πίπτε κάρηνα
Τρώων φευγόντων, πολλοὶ δ' ἐριαύχενες ἵπποι
κείν' ὄχεα κροτάλιζον ἀνὰ πτολέμοιο γεφύρας, 160
ἡνιόχους ποθέοντες ἀμύμονας· οἱ δ' ἐπὶ γαίῃ
κείατο, γύπεσσιν πολὺ φίλτεροι ἢ ἀλόχοισιν.

Ἐκτορα δ' ἐκ βελέων ὕπαγε Ζεὺς ἐκ τε κοίης
ἐκ τ' ἀνδροκτασίης ἐκ θ' αἵματος ἐκ τε κυδοιμοῦ·
Ἀτρεΐδης δ' ἔπετο σφεδανὸν Δαναοῖσι κελεύων. 165
οἱ δὲ παρ' Ἴλου σῆμα παλαιοῦ Δαρδανίδαο
μέσσον καὶ πεδίου παρ' ἐρινεὸν ἐσσεύοντο
ιέμενοι πόλιος· ὁ δὲ κεκληγὼς ἔπετ' αἰεὶ
Ἀτρεΐδης, λύθρῳ δὲ παλάσσετο χεῖρας ἀάπτους.
ἀλλ' ὅτε δὴ Σκαιάς τε πύλας καὶ φηγὸν ἵκοντο, 170
ἔνθ' ἄρα δὴ ἵσταντο καὶ ἀλλήλους ἀνέμιμνον.
οἱ δ' ἔτι καὶ μέσσον πεδίου φοβέοντο βόες ὥς,
ἅς τε λέων ἐφόβησε μολῶν ἐν νυκτὸς ἀμολγῷ
πάσας· τῇ δέ τ' ἰῆ ἀναφαίνεται αἰπὺς ὄλεθρος·
τῆς δ' ἐξ αὐχέν' ἔαξε λαβὼν κρατεροῖσιν ὁδοῦσι 175
πρῶτον, ἔπειτα δέ θ' αἶμα καὶ ἔγκατα πάντα λαφύσσει·
ὥς τοὺς Ἀτρεΐδης ἔφεπε κρείων Ἀγαμέμνων,
αἶν ἀποκτείνων τὸν ὀπίστατον· οἱ δ' ἐφέβοντο.
πολλοὶ δὲ πρηνεῖς τε καὶ ὕπτιοι ἔκπεσον ἵππων
Ἀτρεΐδεω ὑπὸ χερσὶ· περιπρὸ γὰρ ἔγχεϊ θύεν. 180
ἀλλ' ὅτε δὴ τάχ' ἐμελλεν ὑπὸ πτόλιν αἰπὺ τε τείχος
ἵξεσθαι, τότε δὴ ῥα πατὴρ ἀνδρῶν τε θεῶν τε
Ἰδης ἐν κορυφῇσι καθέζετο πιδησεως,

οὐρανόθεν καταβάς· ἔχε δ' ἀστεροπὴν μετὰ χερσίν.

Ἴριν δ' ὥτρυνε χρυσόπτερον ἀγγελεύουσαν·

185

“βάσκ' ἴθι, Ἴρι ταχεία, τὸν Ἑκτορι μῦθον ἐνίσπες·

ὄφρ' ἂν μὲν κεν ὄρῃ Ἀγαμέμνονα, ποιμένα λαῶν,

θύνοντ' ἐν προμάχοισιν, ἐναίροντα στίχας ἀνδρῶν,

τόφρ' ἀναχωρεῖτω, τὸν δ' ἄλλον λαὸν ἀνώχθω

μάρνασθαι δηῖοισι κατὰ κρατερὴν ὑσμίνην.

190

αὐτὰρ ἐπεὶ κ' ἦ δουρὶ τυπεὶς ἦ βλήμενος ἰῶ

εἰς ἵππους ἄλεται, τότε οἱ κράτος ἐγγυαλίξω

κτείνειν, εἰς ὃ κε νῆας ἐϋστέλμους ἀφίκηται

δύη τ' ἡέλιος καὶ ἐπὶ κνέφας ἱερὸν ἔλθῃ.”

ὦς ἔφατ', οὐδ' ἀπίθησε ποδὴν ὤκέα Ἴρις,

195

βῆ δὲ κατ' Ἰδαίων ὀρέων εἰς Ἴλιον ἱρήν.

εὖρ' υἱὸν Πριάμοιο δαΐφρονος, Ἑκτορα δῖον,

ἔσταότ' ἐν θ' ἵπποισι καὶ ἄρμασι κολλητοῖσιν·

ἀγχοῦ δ' ἵσταμένη προσέφη πόδας ὤκέα Ἴρις·

“Ἑκτορ, υἱὲ Πριάμοιο, Διὶ μῆτιν ἀτάλαντε,

200

Ζεὺς με πατὴρ προέηκε τέτν τάδε μυθήσασθαι.

ὄφρ' ἂν μὲν κεν ὄρῃς Ἀγαμέμνονα, ποιμένα λαῶν,

θύνοντ' ἐν προμάχοισιν, ἐναίροντα στίχας ἀνδρῶν,

τόφρ' ὑπόεικε μάχης, τὸν δ' ἄλλον λαὸν ἀνωχθεῖ

μάρνασθαι δηῖοισι κατὰ κρατερὴν ὑσμίνην.

205

αὐτὰρ ἐπεὶ κ' ἦ δουρὶ τυπεὶς ἦ βλήμενος ἰῶ

εἰς ἵππους ἄλεται, τότε τοι κράτος ἐγγυαλίξει

κτείνειν, εἰς ὃ κε νῆας ἐϋστέλμους ἀφίκηται

δύη τ' ἡέλιος καὶ ἐπὶ κνέφας ἱερὸν ἔλθῃ.”

Ἡ μὲν ἄρ' ὥς εἰποῦσ' ἀπέβη πόδας ὤκέα Ἴρις,

210

Ἐκτωρ δ' ἐξ ὀχέων σὺν τεύχεσιν αἶλτο χαμᾶζε,

πάλλων δ' ὀξέα δοῦρα κατὰ στρατὸν ὥχετο πάντη,

ὀτρύνων μαχέσασθαι, ἔγειρε δὲ φύλοπιν αἰνῆν.

οἱ δ' ἐλελίχθησαν καὶ ἐναντίοι ἔσταν Ἀχαιῶν,

Ἀργεῖοι δ' ἐτέρωθεν ἐκαρτύναντο φάλαγγας.

215

ἀρτύνθη δὲ μάχη, στὰν δ' ἀντίοι· ἐν δ' Ἀγαμέμνων
πρῶτος ὄρουσ', ἔθελεν δὲ πολὺν προμάχεσθαι ἀπάντων.

Ἔσπετε νῦν μοι, Μοῦσαι, Ὀλύμπια δώματ' ἔχουσαι,
ὅς τις δὴ πρῶτος Ἀγαμέμνονος ἀντίον ἦλθεν
ἢ αὐτῶν Τρώων ἢ ἐκλειτῶν ἐπικούρων. 220

Ἰφιδάμας Ἀντηνορίδης, ἡὕς τε μέγας τε,
ὃς τράφη ἐν Θρήκῃ ἐριβώλακι, μητέρι μήλων·
Κισσῆς τόν γ' ἔθρεψε δόμοις ἐνι τυτθὸν ἑόντα
μητροπάτωρ, ὃς τίκτε Θεανῶ καλλιπάρηον·
αὐτὰρ ἐπεὶ ῥ' ἦβης ἐρικυδέος ἵκετο μέτρον, 225

αὐτοῦ μιν κατέρυκε, δίδου δ' ὃ γε θυγατέρα ἦν·
γῆμας δ' ἐκ θαλάμοιο μετὰ κλέος ἵκετ' Ἀχαιῶν
σὺν δυοκαίδεκα νηυσὶ κορωνίσιν, αἷ οἱ ἔποντο.
τὰς μὲν ἔπειτ' ἐν Περκώτῃ λίπε νῆας εἵσας,
αὐτὰρ ὁ πεζὸς ἔων εἰς Ἴλιον εἰληλούθει· 230

ὅς ῥα τότ' Ἀτρεΐδew Ἀγαμέμνονος ἀντίον ἦλθεν.
οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
Ἀτρεΐδης μὲν ἄμαρτε, παραὶ δέ οἱ ἐτράπετ' ἔγχος,
Ἰφιδάμας δὲ κατὰ ζώνην θώρηκος ἔνερθε
νύξ', ἐπὶ δ' αὐτὸς ἔρεισε, βαρεῖν χειρὶ πιθήσας· 235
οὐδ' ἔτορε ζωστήρα παναίολον, ἀλλὰ πολὺν πρὶν
ἀργύρῳ ἀντομένη μόλιβος ὥς ἐτράπετ' αἰχμή.

καὶ τό γε χειρὶ λαβὼν εὐρυκρείων Ἀγαμέμνων
ἔλκ' ἐπὶ οἱ μεμαῶς ὥς τε λῖς, ἐκ δ' ἄρα χειρὸς
σπάσσατο· τὸν δ' ἄορι πληῆξ' αὐχένα, λῦσε δὲ γυνία. 240

ὥς ὁ μὲν αὖθι πεσὼν κοιμήσατο χάλκεον ὕπνον
οἰκτράς, ἀπὸ μνηστῆς ἀλόχου, ἀστοῖσιν ἀρήγων,
κουριδίης, ἧς οὐ τι χάριν ἶδε, πολλὰ δ' ἔδωκε·
πρῶθ' ἑκατὸν βοῦς δῶκεν, ἔπειτα δὲ χίλι' ὑπέστη,
αἶγας ὁμοῦ καὶ ὄϊς, τά οἱ ἄσπετα ποιμαίνοντο. 245

δὴ τότε γ' Ἀτρεΐδης Ἀγαμέμνων ἐξενάριξε,
βῆ δὲ φέρων ἀν' ὄμιλον Ἀχαιῶν τεύχεα καλά.

Τὸν δ' ὥς οὖν ἐνόησε Κόων, ἀριδείκετος ἀνδρῶν,
 πρεσβυγενὴς Ἀντηνορίδης, κρατερόν ῥά ἐ πένθος
 ὀφθαλμοὺς ἐκάλυψε κασιγνήτοιο πεσόντος. 250
 στῇ δ' εὐρὰξ σὺν δουρὶ λαθὼν Ἀγαμέμνονα δῖον,
 νύξε δέ μιν κατὰ χεῖρα μέσσην ἀγκῶνος ἔνευθε,
 ἀντικρὺ δὲ διέσχε φαεινοῦ δουρὸς ἀκωκή.
 ῥίγησέν τ' ἄρ' ἔπειτα ἄναξ ἀνδρῶν Ἀγαμέμνων·
 ἀλλ' οὐδ' ὥς ἀπέληγε μάχης ἡδὲ πτολέμοιο, 255
 ἀλλ' ἐπόρουσε Κόωνι ἔχων ἀνεμοτρεφὲς ἔγχος.
 ἦ τοι ὁ Ἰφιδάμαντα κασίγνητον καὶ ὄπατρον
 ἔλκε ποδὸς μεμαῶς, καὶ αὖτει πάντας ἀρίστους·
 τὸν δ' ἔλκοντ' ἀν' ὄμιλον ὑπ' ἀσπίδος ὀμφαλοέσσης
 οὔτῃσε ζυστῶ χαλκῆρεϊ, λῦσε δὲ γυῖα· 260
 τοῖο δ' ἐπ' Ἰφιδάμαντι κάρη ἀπέκοψε παραστάς.
 ἔνθ' Ἀντήνορος υἱὲς ὑπ' Ἀτρεΐδῃ βασιλῆϊ
 πότμον ἀναπλήσαντες ἔδυν δόμον Ἀΐδος εἴσω.

Αὐτὰρ ὁ τῶν ἄλλων ἐπεπωλεῖτο στίχας ἀνδρῶν
 ἔγχεϊ τ' ἄορί τε μεγάλοισί τε χερμαδίοισιν, 265
 ὄφρα οἱ αἰμ' ἔτι θερμὸν ἀνήνοθεν ἐξ ὠτειλῆς.
 αὐτὰρ ἐπεὶ τὸ μὲν ἔλκος ἐτέρσετο, παύσατο δ' αἶμα,
 ῥξείαι δ' ὀδύναι δύνον μένος Ἀτρεΐδαο.
 ὥς δ' ὅτ' ἂν ὠδίνουσαν ἔχη βέλος ὁξὺ γυναικα,
 δριμύ, τό τε προΐεισι μογοστόκοι Εἰλείθυιαι, 270
 Ἥρης θυγατέρες πικρὰς ὠδῖνας ἔχουσαι,
 ὥς ὁξεῖ ὀδύναι δύνον μένος Ἀτρεΐδαο.
 ἐς δίφρον δ' ἀνόρουσε, καὶ ἡνιόχῳ ἐπέτελλε
 νηυσὶν ἐπὶ γλαφυρῇσιν ἐλαυνέμεν· ἥχθετο γὰρ κῆρ.
 ἥϊσεν δὲ διαπρύσιον Δαναοῖσι γεγωνῶς· 275
 “ὦ φίλοι, Ἀργείων ἡγήτορες ἡδὲ μέδοντες,
 ὑμεῖς μὲν νῦν νηυσὶν ἀμύνετε ποντοπόροισι
 φύλοπιν ἀργαλήην, ἐπεὶ οὐκ ἐμὲ μητίετα Ζεὺς
 εἴασε Τρώεσσι πανημέριον πολεμίζειν.”

Ὡς ἔφαθ', ἥνολχος δ' ἵμασεν καλλίτριχας ἵππους 280
νῆας ἔπι γλαφυράς· τῷ δ' οὐκ ἀέκοντε πετέσθην·
ἄφρεον δὲ στήθεα, ραίνονται δὲ νέρθε κούρη,
τειρόμενον βασιλῆα μάχης ἀπάνευθε φέροντες.

Ἐκτωρ δ' ὥς ἐνόησ' Ἀγαμέμνονα νόσφι κιόντα,
Τρωσί τε καὶ Λυκίοισιν ἐκέκλετο μακρὸν αὔσας· 285
“Τρῶες καὶ Λύκιοι καὶ Δάρδανοι ἀγχιμαχηταί,
ἀνέρες ἔστε, φίλοι, μνήσασθε δὲ θούριδος ἀλκῆς.
οἷχετ' ἀνὴρ ὄριστος, ἐμοὶ δὲ μέγ' εὖχος ἔδωκε
Ζεὺς Κρονίδης· ἀλλ' ἰθὺς ἐλαύνετε μώνυχας ἵππους
ἰφθίμων Δαναῶν, ἵν' ὑπέρτερον εὖχος ἄρῃσθε.” 290

Ἦς εἰπὼν ὥτρυνε μένος καὶ θυμὸν ἐκάστου.
ὥς δ' ὅτε πού τις θηρητῆρ κύνας ἀργιόδοντας
σεύη ἐπ' ἀγροτέρῳ συτὲ καπρίῳ ἢ ἐλέοντι,
ὥς ἐπ' Ἀχαιοῖσιν σεῦε Τρῶας μεγαθύμους
Ἐκτωρ Πριαμίδης, βροτολοιγῷ ἴσος Ἀρηϊ. 295
αὐτὸς δ' ἐν πρῶτοισι μέγα φρονέων ἐβεβήκει,
ἐν δ' ἔπεισ' ὑσμίνῃ ὑπεραεῖ ἴσος ἀέλλῃ,
ἣ τε καθαλλομένη ἰοειδέα πόντον ὀρίνει.

Ἐνθα τίνα πρῶτον, τίνα δ' ὕστατον ἐξενάριξεν
Ἐκτωρ Πριαμίδης, ὅτε οἱ Ζεὺς κῦδος ἔδωκεν ; 300
Ἀσαῖον μὲν πρῶτα καὶ Αὐτόνοον καὶ Ὀπίτην,
καὶ Δόλοπα Κλυτίδην καὶ Ὀφέλτιον ἢ δ' Ἀγέλαον,
Αἴσυμνόν τ' Ὀρόν τε καὶ Ἰππόνοον μενεχάρμην.
τοὺς ἄρ' ὃ γ' ἠγεμόνας Δαναῶν ἔλεν, αὐτὰρ ἔπειτα
πληθύν, ὥς ὁπότε νέφεα Ζέφυρος στυφελίξῃ 305
ἀργεστᾶο Νότοιο, βαθεῖη λαίλαπι τύπτων·
πολλὸν δὲ τρόφι κῦμα κυλίνδεται, ὑψόσε δ' ἄχνη
σκιδναται ἐξ ἀνέμοιο πολυπλάγκτοιο ἰωῆς·
ὥς ἄρα πυκνὰ καρήαθ' ὑφ' Ἐκτορι δάμνατο λαῶν.

Ἐνθα κε λοιγὸς ἔην καὶ ἀμήχανα ἔργα γέγοντο, 310
καὶ νῦ κεν ἐν νήεσσι πέσον φεύγοντες Ἀχαιοί,

εἰ μὴ Τυδεΐδῃ Διομήδῃ κέκλετ' Ὀδυσσεύς·

“Τυδεΐδῃ, τί παθόντε λελάσμεθα θούριδος ἀλκῆς ;
ἀλλ' ἄγε δεῦρο, πέπον, παρ' ἔμ' ἵστασο· δὴ γὰρ ἔλεγχος
ἔσσεται εἰ κεν νῆας ἔλῃ κορυθαίολος Ἑκτωρ.” 315

Τὸν δ' ἀπαμειβόμενος προσέφη κρατερὸς Διομήδης·
“ἦ τοι ἐγὼ μενέω καὶ τλήσομαι· ἀλλὰ μίνυνθα
ἡμέων ἔσσεται ἦδος, ἐπεὶ νεφεληγερέτα Ζεὺς
Τρῳσὶν δὴ βόλεται δοῦναι κράτος ἢε περ ἡμῖν.”

Ἦ, καὶ Θυμβραῖον μὲν ἀφ' ἵππων ὥσε χαμᾶζε, 320
δουρὶ βαλὼν κατὰ μαζὸν ἀριστερόν· αὐτὰρ Ὀδυσσεὺς
ἀντίθεον θεράποντα Μολίονα τοῖο ἀνακτος.
τοὺς μὲν ἔπειτ' εἶασαν, ἐπεὶ πολέμον ἀπέπαυσαν·
τῷ δ' ἂν' ὄμιλον ἰόντε κυδοίμεον, ὥς ὅτε κάρῳ
ἐν κυσὶ θηρευτῇσι μέγα φρονέοντε πέσῃτον· 325
ὥς ὄλεκον Τρῶας πάλιν ὀρμένω· αὐτὰρ Ἀχαιοὶ
ἀσπασίως φεύγοντες ἀνέπνεον Ἑκτορα δῖον.

Ἐνθ' ἐλέτην δίφρῳ τε καὶ ἀνέρε δῆμον ἀρίστω,
νῖε δῶυ Μέροπος Περκωσίου, ὃς περὶ πάντων
ἦδδε μαντοσύνας, οὐδὲ οὐδ' παῖδας ἔασκε 330
στείχειν ἐς πόλεμον φθισήνορα· τῷ δέ οἱ οὖν τι
πειθέσθην· κῆρες γὰρ ἄγον μέλανος θανάτοιο.
τοὺς μὲν Τυδεΐδης δουρικλειτὸς Διομήδης
θυμοῦ καὶ ψυχῆς κεκαδὼν κλυτὰ τεύχε' ἀπηύρα·
Ἰππόδαμον δ' Ὀδυσσεὺς καὶ Ὑπείροχον ἐξενάριξεν. 335

Ἐνθα σφιν κατὰ ἴσα μάχην ἐτάνυσσε Κρονίων
ἐξ Ἰδης καθορῶν· τοὶ δ' ἀλλήλους ἐνάριζον.
ἦ τοι Τυδέος υἱὸς Ἀγαστροφον οὕτασε δουρὶ
Παιουίδην ἥρωα κατ' ἰσχίον· οὐ γὰρ οἱ ἵπποι
ἐγγὺς ἔσαν προφυγεῖν, ἀάσατο δὲ μέγα θυμῷ. 340
τοὺς μὲν γὰρ θεράπων ἀπάνευθ' ἔχεν, αὐτὰρ ὁ πεζὸς
θῦνε διὰ προμάχων, εἰς φίλον ὤλεσε θυμόν.
Ἑκτωρ δ' ὄξυ νόησε κατὰ στίχας, ὦρτο δ' ἐπ' αὐτοὺς

κεκληγώς· ἅμα δὲ Τρώων εἶποντο φάλαγγες.
 τὸν δὲ ἰδὼν ῥίγησε βοὴν ἀγαθὸς Διομήδης, 345
 αἶψα δ' Ὀδυσσῆα προσεφώνεεν ἐγγὺς ἑόντα·
 “ νῶϊν δὴ τόδε πῆμα κυλίνδεται, ὄβριμος Ἔκτωρ·
 ἀλλ' ἄγε δὴ στέωμεν καὶ ἀλεξώμεσθα μένοντες.”

Ἦ ῥα, καὶ ἀμπεπαλὼν προΐει δολιχόσκιον ἔγχος,
 καὶ βάλεν, οὐδ' ἀφάμαρτε, τιτυσκόμενος κεφαλῇφιν, 350
 ἄκρην κακ κόρυθα· πλάγχθη δ' ἀπὸ χαλκόφι χαλκός,
 οὐδ' ἴκετο χροά καλόν· ἐρύκακε γὰρ τρυφάλεια
 τρίπτυχος αὐλῶπις, τήν οἱ πόρε Φοῖβος Ἀπόλλων.
 Ἔκτωρ δ' ὦκ' ἀπέλεθρον ἀνέδραμε, μίκτο δ' ὀμίλῳ,
 στήν δὲ γυνὴ ἐριπὼν καὶ ἐρείσατο χειρὶ παχείῃ 355
 γαίης· ἀμφὶ δὲ ὅσσε κελαινὴ νύξ ἐκάλυψεν.
 ὄφρα δὲ Τυδεΐδης μετὰ δούρατος ὥχετ' ἐρωήν
 τῆλε διὰ προμάχων, ὅθι οἱ καταείσατο γαίης,
 τόφρ' Ἔκτωρ ἄμπνυτο, καὶ ἅψ ἐς δίφρον ὀρούσας
 ἐξέλασ' ἐς πληθύν, καὶ ἀλεύατο κῆρα μέλαιναν. 360
 δουρὶ δ' ἐπαΐσσων προσέφη κρατερὸς Διομήδης·
 “ ἐξ αὖ νῦν ἔφυγες θάνατον, κύον· ἦ τέ τοι ἄγχι
 ἦλθε κακόν· νῦν αὖτέ σ' ἐρύσατο Φοῖβος Ἀπόλλων,
 ᾧ μέλλεις εὐχεσθαι ἰὼν ἐς δοῦπον ἀκόντων.
 ἦ θήν σ' ἐξανύω γε καὶ ὕστερον ἀντιβολήσας, 365
 εἴ πού τις καὶ ἔμοιγε θεῶν ἐπιτάρροθός ἐστι.
 νῦν αὖ τοὺς ἄλλους ἐπιείσομαι, ὅν κε κιχέω.”

Ἦ, καὶ Παιονίδην δουρικλυτὸν ἐξενάριζεν.
 αὐτὰρ Ἀλέξανδρος, Ἑλένης πόσις ἡϋκόμοιο,
 Τυδεΐδῃ ἐπὶ τόξα τιταίνεται, ποιμένι λαῶν, 370
 στήλῃ κεκλιμένος ἀνδροκμήτῳ ἐπὶ τύμβῳ
 Ἴλου Δαρδανίδαο, παλαιοῦ δημογέροντος.
 ἦ τοι ὁ μὲν θώρηκα Ἀγαστρόφου ἰφθίμοιο
 αἶνυτ' ἀπὸ στήθεσφι παναίολον ἀσπίδα τ' ὦμων
 καὶ κόρυθα βριαρὴν· ὁ δὲ τόξου πῆχυν ἀνελκε 375

καὶ βάλεν, οὐδ' ἄρα μιν ἄλιον βέλος ἔκφυγε χειρός,
 ταρσὸν δεξιτεροῖο ποδός· διὰ δ' ἀμπερὲς ἰὸς
 ἐν γαίῃ κατέπηκτο· ὁ δὲ μάλα ἠδὺν γελάσσας
 ἐκ λόχου ἀμπήδησε καὶ εὐχόμενος ἔπος ἤυδα·
 “ βέβληται, οὐδ' ἄλιον βέλος ἔκφυγεν· ὥς ὄφελόν τοι 380
 νεύατον ἐς κενεῶνα βαλὼν ἐκ θυμὸν ἐλέσθαι.
 οὕτω κεν καὶ Τρῶες ἀνέπνευσαν κακότητος,
 οἳ τέ σε πεφρίκασιν λέονθ' ὥς μηκάδες αἶγες.”

Τὸν δ' οὐ ταρβήσας προσέφη κρατερὸς Διομήδης·
 “ τοξότα, λωβητῆρ, κέραι ἀγλαέ, παρθενοπίπα, 385
 εἰ μὲν δὴ ἀντίβιον σὸν τεύχεσι πειρηθείης,
 οὐκ ἄν τοι χραίσμησι βιδὸς καὶ ταρφέες ἰοί·
 νῦν δέ μ' ἐπιγράψας ταρσὸν ποδὸς εὔχεται αὐτως.
 οὐκ ἀλέγω, ὥς εἴ με γυνὴ βάλοι ἢ πάϊς ἄφρων·
 κωφὸν γὰρ βέλος ἀνδρὸς ἀνάλκιδος οὐτιδανοῖο. 390
 ἦ τ' ἄλλως ὑπ' ἐμεῖο, καὶ εἴ κ' ὀλίγον περ ἐπαύρη,
 ὅξυν βέλος πέλεται, καὶ ἀκήριον ἄνδρα τίθησι.
 τοῦ δὲ γυναικὸς μὲν τ' ἀμφίδρυφοί εἰσι παρειαί,
 παῖδές τ' ὀρφανικοί· ὁ δέ θ' αἵματι γαῖαν ἐρεύθων
 πύθεται, οἰωνοὶ δὲ περὶ πλέες ἦε γυναῖκες.” 395

Ὡς φάτο, τοῦ δ' Ὀδυσσεὺς δουρικλυτὸς ἐγγύθεν ἐλθὼν
 ἔστη πρόσθ'· ὁ δ' ὅπισθε καθεζόμενος βέλος ὦκν'
 ἐκ ποδὸς ἔλκ', ὀδύνη δὲ διὰ χροὸς ἦλθ' ἀλεγεινή·
 ἐς δίφρον δ' ἀνόρουσε, καὶ ἠνιόχῳ ἐπέτελλε
 νηυσὶν ἔπι γλαφυρήσιν ἐλαυνέμεν· ἥχθετο γὰρ κῆρ. 400

Οἰώθη δ' Ὀδυσσεὺς δουρικλυτός, οὐδέ τις αὐτῷ
 Ἀργείων παρέμεινεν, ἐπεὶ φόβος ἔλλαβε πάντας·
 ὀχθήσας δ' ἄρα εἶπε πρὸς ὃν μεγαλήτορα θυμόν·
 “ ὦ μοι ἐγώ, τί πάθω ; μέγα μὲν κακὸν αἶ κε φέβωμαι
 πληθύν ταρβήσας· τὸ δὲ ρίγιον αἶ κεν ἀλώω 405
 μῶνος· τοὺς δ' ἄλλους Δαναοὺς ἐφόβησε Κρονίων.
 ἀλλὰ τίη μοι ταῦτα φίλος διελέξατο θυμός ;

οἶδα γὰρ ὅττι κακοὶ μὲν ἀποίχονται πολέμοιο,
ὅς δέ κ' ἀριστεύησι μάχῃ ἔνι, τὸν δὲ μάλα χρεὼ
ἐστάμεναι κρατερῶς, ἢ τ' ἐβλητ' ἢ τ' ἐβαλ' ἄλλον.” 410

Εἶος ὁ ταυθ' ὥρμαινε κατὰ φρένα καὶ κατὰ θυμόν,
τόφρα δ' ἐπὶ Τρώων στίχες ἤλυθον ἀσπιστῶν,
ἔλσαν δ' ἐν μέσσοισι, μετὰ σφίσι πῆμα τιθέντες.
ὥς δ' ὅτε κάπριον ἀμφὶ κύνες θαλεροὶ τ' αἰζηοὶ
σεύωνται, ὁ δέ τ' εἴσι βαθείης ἐκ ξυλόχοιο 415

θήγων λευκὸν ὀδόντα μετὰ γναμπτῆσι γένυσσιν,
ἀμφὶ δέ τ' αἵσσονται, ὑπαὶ δέ τε κόμπος ὀδόντων
γίγνεται, οἱ δὲ μένουσιν ἄφαρ δεινόν περ ἔοντα,
ὥς ῥα τότε ἀμφ' Ὀδυσῆα διίφιλον ἐσσεύοντο
Τρῶες· ὁ δὲ πρῶτον μὲν ἀμύμονα Δηϊοπίτην 420

οὔτασεν ὦμον ὑπερθεν ἐπάλμενος ὀξείῃ δουρί,
αὐτὰρ ἔπειτα Θόωνα καὶ Ἐννομον ἐξενάριξε.
Χερσιδάμαντα δ' ἔπειτα, καθ' ἵππων αἰτξάντα,
δουρὶ κατὰ πρότμησιν ὑπ' ἀσπίδος ὀμφαλοέσσης
τύξεν· ὁ δ' ἐν κονίῃσι πεσὼν ἔλε γαῖαν ἀγοστῷ. 425

τοὺς μὲν ἔασ', ὁ δ' ἄρ' Ἴππασίδην Χάροπ' οὔτασε δουρί,
αὐτοκασίγνητον εὐηφενέος Σώκοιο.

τῷ δ' ἐπαλεξήσων Σῶκος κίεν, ἰσόθεος φῶς,
στῇ δὲ μάλ' ἐγγὺς ἰὼν καί μιν πρὸς μῦθον ἔειπεν·
“ὦ Ὀδυσσεῦ πολυάινε, δόλων αἷτ' ἠδὲ πόνοιο, 430
σήμερον ἢ δοιοῖσιν ἐπεύξεται Ἴππασίδησι,
τοῖώδ' ἄνδρε κατακτείνας καὶ τεύχε' ἀπούρας,
ἢ κεν ἐμῷ ὑπὸ δουρὶ τυπείς ἀπὸ θυμὸν ὀλέσσης.”

ἌΩς εἰπὼν οὔτησε κατ' ἀσπίδα πάντοσ' ἔϊσην.
διὰ μὲν ἀσπίδος ἦλθε φαεινῆς ὄβριμον ἔγχος, 435
καὶ διὰ θώρηκος πολυδαιδάλου ἠρήρειστο,
πάντα δ' ἀπὸ πλευρῶν χρόα ἔργαθεν, οὐδέ τ' ἔασε
Παλλὰς Ἀθηναίη μιχθήμεναι ἔγκασι φωτός.
γνῶ δ' Ὀδυσσεὺς ὃ οἱ οὔ τι τέλος κατακαίριον ἦλθεν,

ἀψ δ' ἀναχωρήσας Σῶκον πρὸς μῦθον ἔειπεν 440
 “ ἄ δεῖλ', ἣ μάλα δὴ σε κιχάνεται αἰπὺς ὄλεθρος.
 ἦ τοι μὲν ῥ' ἔμ' ἔπαυσας ἐπὶ Τρώεσσι μάχεσθαι·
 σοὶ δ' ἐγὼ ἐνθάδε φημὶ φόνον καὶ κῆρα μέλαιναν
 ἥματι τῷδ' ἔσσεσθαι, ἐμῷ δ' ὑπὸ δουρὶ δαμέντα
 εὖχος ἐμοὶ δώσειν, ψυχὴν δ' Ἀῖδι κλυτοπόλῳ.” 445

Ἡ, καὶ ὁ μὲν φύγαδ' αὖτις ὑποστρέψας ἐβεβήκει,
 τῷ δὲ μεταστρεφθέντι μεταφρένῳ ἐν δόρυ πῆξεν
 ὦμων μεσσηγύς, διὰ δὲ στήθεσφιν ἔλασσε,
 δούπησεν δὲ πεσών· ὁ δ' ἐπεύξατο δῖος Ὀδυσσεύς·
 “ ὦ Σῶχ', Ἰππάσου νιὲ δαΐφρονος ἵπποδάμοιο, 450
 φθῆ σε τέλος θανάτοιο κιχήμενον, οὐδ' ὑπάλυξας.
 ἄ δεῖλ', οὐ μὲν σοὶ γε πατὴρ καὶ πότνια μήτηρ
 ὅσσε καθαιρήσουσι θανόντι περ, ἀλλ' οἰωνοὶ
 ὤμησται ἐρύουσι, περὶ πτερὰ πυκνὰ βαλόντες.
 αὐτὰρ ἔμ', εἴ κε θάνω, κτεριοῦσί γε δῖοι Ἀχαιοί.” 455

Ὡς εἰπὼν Σώκοιο δαΐφρονος ὄβριμον ἔγχος
 ἔξω τε χροὸς ἔλκε καὶ ἀσπίδος ὀμφαλοέσσης·
 αἶμα δέ οἱ σπασθέντος ἀνέσσυτο, κῆδε δὲ θυμόν.
 Τρῶες δὲ μεγάθυμοι ὅπως ἴδον αἶμ' Ὀδυσῆος,
 κεκλόμενοι καθ' ὅμιλον ἐπ' αὐτῷ πάντες ἔβησαν. 460
 αὐτὰρ ὃ γ' ἐξοπίσω ἀνεχάζετο, αὖε δ' ἐταίρους.
 τρὶς μὲν ἔπειτ' ἥϋσεν ὅσον κεφαλὴ χάδε φωτός,
 τρὶς δ' αἶεν ἰάχοντος ἀρηϊφίλος Μενέλαος,
 αἶψα δ' ἄρ' Αἴαντα προσεφώνεεν ἐγγὺς ἑόντα·
 “ Αἴαν διογενὲς Τελαμώνιε, κοίρανε λαῶν, 465
 ἀμφὶ μ' Ὀδυσσῆος ταλασίφρονος ἵκετ' αὐτή,
 τῷ ἱκέλῃ ὥς εἴ ἐ βιβάτο μοῦνον ἑόντα
 Τρῶες ἀποτμήξαντες ἐνὶ κρατερῇ ὑσμίνῃ.
 ἀλλ' ἴομεν καθ' ὅμιλον· ἀλεξέμεναι γὰρ ἄμεινον.
 δεῖδω μή τι πάθῃσιν ἐνὶ Τρώεσσι μονωθεῖς, 470
 ἐσθλὸς ἔων, μεγάλη δὲ ποθὴ Δαναοῖσι γένηται.”

ὦς εἰπὼν ὁ μὲν ἦρχ', ὁ δ' ἄμ' ἔσπετο ἰσόθεος φῶς.
 εὖρον ἔπειτ' Ὀδυσῆα διίφιλον· ἀμφὶ δ' ἄρ' αὐτὸν
 Τρῶες ἔπονθ' ὥς εἴ τε δαφουιοὶ θῶες ὄρεσφιν
 ἀμφ' ἔλαφον κεραὸν βεβλημένον, ὅν τ' ἔβαλ' ἀνὴρ 475
 ἰὼ ἀπὸ νευρῆς· τὸν μὲν τ' ἥλυξε πόδεςσι
 φεύγων, ὅφρ' αἶμα λιαρὸν καὶ γούνατ' ὀρώρη·
 αὐτὰρ ἐπειδὴ τὸν γε δαμάσσεται ὦκὺς οἰστός,
 ὤμοφάγοι μιν θῶες ἐν οὔρεσι δαρδάπτουσιν
 ἐν νέμεϊ σκιερῷ· ἐπὶ τε λῖν ἤγαγε δαίμων 480
 σίντην· θῶες μὲν τε διέτρεσαν, αὐτὰρ ὁ δάπτει·
 ὥς ῥα τότε' ἀμφ' Ὀδυσῆα δαίφρονα ποικιλομήτην
 Τρῶες ἔπον πολλοί τε καὶ ἄλκιμοι, αὐτὰρ ὅ γ' ἥρως
 αἴσσων ᾧ ἔγχει ἀμύνετο νηλεὲς ἦμαρ.
 Αἴας δ' ἐγγύθεν ἦλθε φέρων σάκος ἡϋτε πύργον, 485
 στῇ δὲ παρέξ· Τρῶες δὲ διέτρεσαν ἄλλυδις ἄλλος.
 ἦ τοι τὸν Μενέλαος Ἀρήϊος ἔξαγ' ὀμίλου
 χειρὸς ἔχων, εἶος θεράπων σχεδὸν ἤλασεν ἵππους.
 Αἴας δὲ Τρῶεσσιν ἐπάλμενος εἶλε Δόρυκλον
 Πριαμίδην, νόθον υἱόν, ἔπειτα δὲ Πάνδοκον οὔτα, 490
 οὔτα δὲ Λύσανδρον καὶ Πύρασον ἠδὲ Πυλάρτην.
 ὥς δ' ὁπότε πλήθων ποταμὸς πεδίουνδε κάτεισι
 χειμάρρους κατ' ὄρεσφιν, ὀπαζόμενος Διὸς ὄμβρῳ,
 πολλὰς δὲ δρυὺς ἀζαλέας, πολλὰς δέ τε πεύκας
 ἔσφέρεται, πολλὸν δέ τ' ἀφυσγετὸν εἰς ἅλα βάλλει, 495
 ὥς ἔφεπε κλονέων πεδίουν τότε φαίδιμος Αἴας,
 δαίζων ἵππους τε καὶ ἀνέρας· οὐδέ πω Ἔκτωρ
 πεύθετ', ἐπεὶ ῥα μάχης ἐπ' ὀρίστερὰ μάρνατο πάσης,
 ὄχθας παρ ποταμοῖο Σκαμάνδρου, τῇ ῥα μάλιστα
 ἀνδρῶν πίπτε κάρηνα, βοῇ δ' ἄσβεστος ὀρώρει 500
 Νέστορά τ' ἀμφὶ μέγαν καὶ ἀρήϊον Ἰδομενῆα.
 Ἔκτωρ μὲν μετὰ τοῖσιν ὀμίλει μέρμερα ῥέζων
 ἔγχει θ' ἱπποσύνη τε, νέων δ' ἀλάπαζε φάλαγγας·

οὐδ' ἂν πω χάζοντο κελεύθου δίοι Ἀχαιοί,
 εἰ μὴ Ἀλέξανδρος, Ἑλένης πόσις ἠϋκόμοιο, 505
 παῦσεν ἀριστεύοντα Μαχάονα, ποιμένα λαῶν,
 ἰῶ τριγλώχινι βαλὼν κατὰ δεξιὸν ὦμον.

τῷ ῥα περίδεισαν μένεα πνείοντες Ἀχαιοί,
 μή πῶς μιν πολέμοιο μετακλιθέντος ἔλοιεν.
 αὐτίκα δ' Ἴδομενεὺς προσεφώνεε Νέστορα δῖον 510
 “ὦ Νέστορ Νηληϊάδῃ, μέγα κῦδος Ἀχαιῶν,
 ἄγρει, σὼν ὀχέων ἐπιβήσεο, πὰρ δὲ Μαχάων
 βαινέτω, ἐς νῆας δὲ τάχιστ' ἔχε μώνυχας ἵππους·
 ἱητρὸς γὰρ ἀνὴρ πολλῶν ἀντάξιος ἄλλων
 ἰοὺς τ' ἐκτάμνειν ἐπὶ τ' ἥπια φάρμακα πάσσειν.” 515

ἌΩς ἔφατ', οὐδ' ἀπίθησε Γερήνιος ἱππότα Νέστωρ.
 αὐτίκα δ' ὦν ὀχέων ἐπεβήσετο, πὰρ δὲ Μαχάων
 βαῖν', Ἀσκληπιοῦ υἱὸς ἀμύμονος ἱητῆρος·
 μάστιξεν δ' ἵππους, τὼ δ' οὐκ ἀέκοντε πετέσθην
 νῆας ἔπι γλαφυράς· τῇ γὰρ φίλον ἔπλετο θυμῷ. 520

Κεβριόνης δὲ Τρῶας ὀρινομένους ἐνόησεν
 Ἕκτορι παρβεβαῶς, καί μιν πρὸς μῦθον ἔειπεν·
 “Ἕκτορ, νῶϊ μὲν ἐνθάδ' ὀμιλέομεν Δαναοῖσιν
 ἐσχατιῇ πολέμοιο δυσηχέος· οἱ δὲ δὴ ἄλλοι
 Τρῶες ὀρίνονται ἐπιμίξ, ἵπποι τε καὶ αὐτοί. 525
 Αἴας δὲ κλονέει Τελαμώνιος· εὖ δέ μιν ἔγνω·
 εὐρὺ γὰρ ἀμφ' ὥμοισιν ἔχει σάκος· ἀλλὰ καὶ ἡμεῖς
 κείσ' ἵππους τε καὶ ἄρμ' ἰθύνομεν, ἔνθα μάλιστα
 ἱππῆες πεζοί τε, κακὴν ἔριδα προβαλόντες,
 ἀλλήλους ὀλέκουσι, βοῇ δ' ἄσβεστος ὄρωρεν.” 530

ἌΩς ἄρα φωνήσας ἵμασεν καλλίτριχας ἵππους
 μάστιγι λιγυρῇ· τοὶ δὲ πληγῆς αἶοντες
 ῥίμφ' ἔφερον θοδὸν ἄρμα μετὰ Τρῶας καὶ Ἀχαιοὺς,
 στείβοντες νέκνās τε καὶ ἀσπίδας· αἵματι δ' ἄξων
 νέρθεν ἅπας πεπάλακτο καὶ ἄντυγες αἶ περι δῖφρον, 535

ἄς ἄρ' ἀφ' ἱππείων ὀπλέων ραθάμιγγες ἔβαλλον
 αἶ τ' ἀπ' ἐπισσώτρων. ὁ δὲ ἴετο δῦναι ὄμιλον
 ἀνδρόμεον ῥῆξαι τε μετάλμενος· ἐν δὲ κυδοιμὸν
 ἦκε κακὸν Δαναοῖσι, μίνυνθα δὲ χάζετο δουρός.
 αὐτὰρ ὁ τῶν ἄλλων ἐπεπωλείτο στίχας ἀνδρῶν 540
 ἔγχετ' ἄορί τε μεγάλοισί τε χερμαδίοισιν,
 Αἶαντος δ' ἀλέεινε μάχην Τελαμωνιάδαο.
 [Ζεὺς γάρ οἱ νεμεσᾶθ', ὅτ' ἀμείνουσι φωτὶ μάχοιτο.]
 Ζεὺς δὲ πατὴρ Αἶανθ' ὑψίζυγος ἐν φόβον ὤρσε·
 στῇ δὲ ταφῶν, ὅπιθεν δὲ σάκος βάλεν ἐπταβόειον, 545
 τρέσσε δὲ παπτήνας ἐφ' ὀμίλου, θηρὶ ἐοικώς,
 ἐντροπαλιζόμενος, ὀλίγον γόνυ γουνὸς ἀμείβων.
 ὥς δ' αἰθῶνα λέοντα βοῶν ἀπὸ μεσσαύλοιο
 ἐσσεύαντο κύνες τε καὶ ἀνέρες ἀγροιώται,
 οἳ τέ μιν οὐκ εἰῶσι βοῶν ἐκ πίᾱρ ἐλέσθαι 550
 πάννυχοι ἐγρήσσοντες· ὁ δὲ κρειῶν ἐρατίζων
 ἰθύει, ἀλλ' οὐ τι πρήσσει· θαμέες γὰρ ἄκουτες
 ἀντίον ἀΐσσουνσι θρασειάων ἀπὸ χειρῶν,
 καιόμεναί τε δεταί, τὰς τε τρεῖ ἐσσύμενός περ·
 ἠῶθεν δ' ἀπονόσφιν ἔβη τετιηότι θυμῷ· 555
 ὥς Αἴας τότε' ἀπὸ Τρώων τετιημένος ἦτορ
 ἦϊε πόλλ' ἀέκων· περὶ γὰρ δῖε νηυσὶν Ἀχαιῶν.
 ὥς δ' ὅτ' ὄνος παρ' ἄρουραν ἰὼν ἐβιήσατο παῖδας
 νωθῆς, ᾧ δὴ πολλὰ περὶ ῥόπαλ' ἀμφὶς ἔαγη,
 κείρει τ' εἰσελθὼν βαθὺν λήϊον· οἱ δέ τε παῖδες 560
 τύπτουσιν ῥοπάλοισι· βίη δέ τε νηπὶή αὐτῶν·
 σπουδῇ τ' ἐξήλασαν, ἐπεὶ τ' ἐκορέσσατο φορβῆς·
 ὥς τότε' ἔπειτ' Αἶαντα μέγαν, Τελαμώνιον υἱόν,
 Τρῶες ὑπέρθυμοι πολυηγέρες τ' ἐπίκουροι 565
 νύσσουντες ξυστοῖσι μέσον σάκος αἰὲν ἔποντο.
 Αἴας δ' ἄλλοτε μὲν μνησάσκετο θοοῖδος ἀλκῆς
 αὐτὶς ὑποστρεφθεῖς, καὶ ἐρητύσασκε φύλαγγας

Τρώων ἱπποδάμων· ὅτε δὲ τρωπάσκετο φεύγειν.
 πάντας δὲ προέεργε θοὰς ἐπὶ νῆας ὁδεύειν,
 αὐτὸς δὲ Τρώων καὶ Ἀχαιῶν θῦνε μεσηγύ 570
 ἱστάμενος· τὰ δὲ δοῦρα θρασειάων ἀπὸ χειρῶν
 ἄλλα μὲν ἐν σάκεϊ μεγάλῳ πάγεν ὄρμενα πρόσσω,
 πολλὰ δὲ καὶ μεσσηγύ, πάρος χροὰ λευκὸν ἐπαυρεῖν,
 ἐν γαίῃ ἴσταντο, λιλαιόμενα χροὸς ἄσαι.

Τὸν δ' ὥς οὖν ἐνόησ' Εὐαίμονος ἀγλαὸς υἱὸς 575
 Εὐρύπυλος πυκινοῖσι βιαζόμενον βελέεσσι,
 στῆ ῥα παρ' αὐτὸν ἰὼν, καὶ ἀκόντισε δουρὶ φαεινῷ,
 καὶ βάλε Φανσιάδην Ἀπισάονα, ποιμένα λαῶν,
 ἥπαρ ὑπὸ πραπίδων, εἴθαρ δ' ὑπὸ γούνατ' ἔλυσεν·
 Εὐρύπυλος δ' ἐπόρουσε καὶ αἶνυτο τεύχε' ἀπ' ὤμων. 580
 τὸν δ' ὥς οὖν ἐνόησεν Ἀλέξανδρος θεοειδὴς
 τεύχε' ἀπαινύμενον Ἀπισάονος, αὐτίκα τόξον
 ἔλκετ' ἐπ' Εὐρυπύλῳ, καὶ μιν βάλε μηρὸν αἰστώ
 δεξιόν· ἐκλάσθη δὲ δόναξ, ἐβάρυνε δὲ μηρόν.
 ἄψ δ' ἐτάρων εἰς ἔθνος ἐχάζετο κῆρ' ἀλεείνων, 585
 ἥϋσεν δὲ διαπρύσιον Δαναοῖσι γεγωνώς·
 “ὦ φίλοι, Ἀργείων ἡγήτορες ἠδὲ μέδοντες,
 στῆτ' ἐλελιχθέντες καὶ ἀμύνετε νηλεὲς ἡμάρ
 Αἴανθ', ὃς βελέεσσι βιάζεται· οὐδέ ἔφημι
 φεύξεσθ' ἐκ πολέμοιο δυσηχέος, ἀλλὰ μάλ' ἄντην 590
 ἴστασθ' ἀμφ' Αἴαντα μέγαν, Τελαμώνιον υἱόν.”

ἌΩς ἔφατ' Εὐρύπυλος βεβλημένος· οἱ δὲ παρ' αὐτὸν
 πλησίοι ἔστησαν, σάκε' ὥμοισι κλίναντες,
 δούρατ' ἀνασχόμενοι· τῶν δ' ἀντίος ἦλυνθεν Αἴας.
 στῆ δὲ μεταστρεφθεῖς, ἐπεὶ ἴκετο ἔθνος ἐταίρων. 595

ἌΩς οἱ μὲν μάρναντο δέμας πυρὸς αἰθομένοιο·
 Νέστορα δ' ἐκ πολέμοιο φέρουν Νηληϊῆαι ἵπποι
 ἰδρῶσαι, ἥγον δὲ Μαχάονα, ποιμένα λαῶν.
 τὸν δὲ ἰδὼν ἐνόησε ποδάρκης δῖος Ἀχιλλεύς·

ἐσθήκει γὰρ ἐπὶ πρύμνῃ μεγακήτεϊ νηϊ,
 εἰσορόων πόνον αἰπὺν ἰώκᾳ τε δακρυνόεσσαν. 600
 αἶψα δ' ἑταῖρον ἐὼν Πατροκλῆα προσέειπε,
 φθεγξάμενος παρὰ νηός· ὁ δὲ κλισίηθεν ἀκούσας
 ἔκμολεν ἴσος Ἄρηϊ, κακοῦ δ' ἄρα οἱ πέλεν ἀρχή.
 τὸν πρότερος προσέειπε Μενoitίου ἄλκιμος υἱός· 605
 “τίπτε με κικλήσκεις, Ἀχιλεῦ; τί δέ σε χρεὼ ἐμείλο;”
 τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·
 “δῖε Μενoitιάδῃ, τῷ ἐμῷ κεχαρισμένε θυμῷ,
 νῦν ὅτῳ περὶ γούνατ' ἐμὰ στήσεσθαι Ἀχαιοὺς
 λισσομένους· χρεῖῳ γὰρ ἰκάνεται οὐκέτ' ἀνεκτός. 610
 ἀλλ' ἴθι νῦν, Πάτροκλε διίφιλε, Νέστορ' ἔρειο
 ὃν τινα τοῦτον ἄγει βεβλημένον ἐκ πολέμοιο
 ἧ τοι μὲν τά γ' ὄπισθε Μαχάονι πάντα ἔοικε
 τῷ Ἀσκληπιάδῃ, ἀτὰρ οὐκ ἴδον ὄμματα φωτός·
 ἵπποι γάρ με παρήϊξαν πρόσσω μεμανῖαι.” 615
 ὧς φάτο, Πάτροκλος δὲ φίλῳ ἐπεπέθειθ' ἑταίρῳ,
 βῆ δὲ θέειν παρά τε κλισίας καὶ νῆας Ἀχαιῶν.
 Οἱ δ' ὅτε δὴ κλισίην Νηληϊάδεω ἀφίκοντο,
 αὐτοὶ μὲν ῥ' ἀπέβησαν ἐπὶ χθόνα πουλυβότειραν,
 ἵππους δ' Εὐρυμέδων θεράπων λύε τοῖο γέροντος 620
 ἐξ ὀχέων· τοὶ δ' ἰδρῷ ἀπεψύχοντο χιτώνων,
 στάντε ποτὶ πνοιὴν παρὰ θῖν' ἁλός· αὐτὰρ ἔπειτα
 ἐς κλισίην ἐλθόντες ἐπὶ κλισμοῖσι καθίζον.
 τοῖσι δὲ τεῦχε κυκείῳ ἐϋπλόκαμος Ἑκαμήδῃ,
 τὴν ἄρετ' ἐκ Τενέδοιο γέρων, ὅτε πέρσεν Ἀχιλλεύς, 625
 θυγατέρ' Ἀρσινόου μεγαλήτορος, ἣν οἱ Ἀχαιοὶ
 ἔξελον, οὐνεκα βουλῇ ἀριστεύεσκεν ἀπάντων.
 ἧ σφωῖν πρῶτον μὲν ἐπιπροΐηλε τράπεζαν
 καλὴν κυανόπεζαν ἐϋξοον, αὐτὰρ ἐπ' αὐτῆς
 χάλκειον κάναρον, ἐπὶ δὲ κρόμνον ποτῷ ὄφον, 630
 ἠδὲ μέλι χλωρόν, παρὰ δ' ἀλφίτου ἱεροῦ ἀκτῆν,

πὰρ δὲ δέπας περικαλλές, ὃ οἴκοθεν ἦγ' ὁ γεραιός,
 χρυσείοις ἥλοισι πεπαρμένον· οὔατα δ' αὐτοῦ
 τέσσαρ' ἔσαν, δοιαὶ δὲ πελειάδες ἀμφὶς ἕκαστον
 χρύσειαι νεμέθοντο, δῶν δ' ὑπὸ πυθμένες ἦσαν. 635
 ἄλλος μὲν μογέων ἀποκινήσασκε τραπέζης
 πλείον ἐόν, Νέστωρ δ' ὁ γέρων ἀμογητὶ ἄειρεν.
 ἐν τῷ ῥά σφι κύκησε γυνὴ εἰκυῖα θεῇσιν
 οἴνῳ Πραμνείῳ, ἐπὶ δ' αἴγειον κνὴ τυρόν
 κνήστι χαλκείῃ, ἐπὶ δ' ἄλφιτα λευκὰ πάλυνε, 640
 πινέμεναι δ' ἐκέλευσεν, ἐπεὶ ῥ' ὥπλισσε κυκειῶ.
 τῷ δ' ἐπεὶ οὖν πίνοντ' ἀφέτην πολυκαγκέα δίψαν,
 μῦθοισιν τέρποντο πρὸς ἀλλήλους ἐνέποντες,
 Πάτροκλος δὲ θύρησιν ἐφίστατο, ἰσόθεος φῶς.
 τὸν δὲ ἰδὼν ὁ γεραιὸς ἀπὸ θρόνου ὦρτο φαεινοῦ, 645
 ἐς δ' ἄγε χειρὸς ἐλών, κατὰ δ' ἐδριάσθαι ἄνωγε.
 Πάτροκλος δ' ἐτέρωθεν ἀναίνετο εἰπέ τε μῦθον·
 “οὐχ ἔδος ἐστί, γεραιὲ διοτρεφές, οὐδέ με πείσεις.
 αἰδοῖος νεμεσητὸς ὃ με προέηκε πυθέσθαι
 ὃν τινα τοῦτον ἄγεις βεβλημένον· ἀλλὰ καὶ αὐτὸς 650
 γιγνώσκω, ὁρώ δὲ Μαχάονα, ποιμένα λαῶν.
 νῦν δὲ ἔπος ἐρέων πάλιν ἄγγελος εἶμ' Ἀχιλῆϊ.
 εὔδ' ἐσὺ οἶσθα, γεραιὲ διοτρεφές, οἷος ἐκείνος
 δεινὸς ἀνὴρ· τάχα κεν καὶ ἀναίτιον αἰτιόωτο.”
 Τὸν δ' ἡμέμβετ' ἔπειτα Γερήνιος ἱππότα Νέστωρ· 655
 “τίπτε τ' ἄρ' ᾧδ' Ἀχιλεὺς ὀλοφύρεται νῆας Ἀχαιῶν,
 ὅσσοι δὴ βέλεσιν βεβλήηται; οὐδέ τι οἶδε
 πένθεος, ὅσσον ὄρωρε κατὰ στρατόν· οἱ γὰρ ἄριστοι
 ἐν νησὶν κέεται βεβλημένοι οὐτάμενοί τε.
 βέβληται μὲν ὁ Τυδεΐδης κρατερὸς Διομήδης, 660
 οὐτασται δ' Ὀδυσσεὺς δουρικλυτὸς ἦδ' Ἀγαμέμνων·
 [βέβληται δὲ καὶ Εὐρύπυλος κατὰ μηρόν οἷστώ·]
 τοῦτον δ' ἄλλον ἐγὼ νέον ἦγαγον ἐκ πολέμοιο

ἰὼ ἀπὸ νευρῆς βεβλημένον. αὐτὰρ Ἀχιλλεὺς
 ἐσθλὸς ἐὼν Δαναῶν οὐ κήδεται οὐδ' ἐλεαίρει. 665
 ἣ μένει εἰς ὃ κε δὴ νῆες θαοὶ ἄγχι θαλάσσης
 Ἀργείων ἀέκητι πυρὸς δηΐοιο θέρωνται,
 αὐτοί τε κτεινόμεθ' ἐπισχερώ ;—οὐ γὰρ ἐμὴ ἴς
 ἔσθ' οἷη πάρος ἔσκεν ἐνὶ γναμπτοῖσι μέλεσσιν.
 εἴθ' ὥς ἡβώοιμι βίη δέ μοι ἔμπεδος εἴη, 670
 ὥς ὁπότε Ἥλείοισι καὶ ἡμῖν νεῖκος ἐτύχθη
 ἀμφὶ βοηλασίῃ, ὅτ' ἐγὼ κτάνεν Ἴτυμονῆα,
 ἐσθλὸν Ὑπειροχίδην, ὃς ἐν Ἥλιδι ναιετάασκε,
 ῥύσι' ἐλαυνόμενος· ὁ δ' ἀμύνων ἦσι βόεσσιν
 ἔβλητ' ἐν πρώτοισιν ἐμῆς ἀπὸ χειρὸς ἄκοντι, 675
 καὶ δ' ἔπεσεν, λαοὶ δὲ περίτρεσαν ἀγροιώται.
 ληΐδα δ' ἐκ πεδίου συνελάσσαμεν ἥλιθα πολλήν,
 πεντήκοντα βοῶν ἀγέλας, τόσα πώεα οἰῶν,
 τόσσα συῶν συβόσια, τόσ' αἰπόλια πλατέ' αἰγῶν,
 ἵππους δὲ ξανθὰς ἑκατὸν καὶ πεντήκοντα, 680
 πάσας θηλείας, πολλῇσι δὲ πῶλοι ὑπῆσαν.
 καὶ τὰ μὲν ἡλασάμεσθα Πύλον Νηληΐον εἴσω
 ἐννύχιοι προτὶ ἄστυ· γεγῆθει δὲ φρένα Νηλεὺς,
 οὔνεκά μοι τύχε πολλὰ νέφ' πόλεμόνδε κίοντι.
 κήρυκες δ' ἐλίγαινον ἄμ' ἡοῖ φαινομένηφι 685
 τοὺς ἵμεν οἷσι χρεῖος ὀφείλετ' ἐν Ἥλιδι δίη·
 οἱ δὲ συναγρόμενοι Πυλίων ἡγήτορες ἄνδρες
 δαίτρενον· πολέσιν γὰρ Ἑπειοὶ χρεῖος ὀφείλον,
 ὥς ἡμεῖς παῦροι κεκακωμένοι ἐν Πύλῳ ἦμεν·
 ἐλθὼν γάρ ῥ' ἐκάκωσε βίη Ἡρακλεΐη 690
 τῶν προτέρων ἐτέων, κατὰ δ' ἔκταθεν ὅσσοι ἄριστοι·
 δῶδεκα γὰρ Νηλῆος ἀμύμονος υἱέες ἦμεν·
 τῶν οἷος λιπόμην, οἱ δ' ἄλλοι πάντες ὄλοντο.
 ταῦθ' ὑπερφηφάνοντες Ἑπειοὶ χαλκοχίτωνες,
 ἡμέας ὑβρίζοντες, ἀτάσθαλα μηχανώοντο. 695

ἐκ δ' ὁ γέρων ἀγέλην τε βοῶν καὶ πῶϋ μέγ' οἰῶν
 εἶλετο, κρινάμενος τριηκόσι' ἠδὲ νομῆας.
 καὶ γὰρ τῷ χρεῖος μέγ' ὀφείλετ' ἐν Ἥλιδι δίῃ,
 τέσσαρες ἀθλοφόροι ἵπποι αὐτοῖσιν ὄχεσφιν,
 ἐλθόντες μετ' ἄεθλα· περὶ τρίποδος γὰρ ἔμελλον 700
 θεύσεσθαι· τοὺς δ' αὖθι ἄναξ ἀνδρῶν Αὐγείας
 κάσχεθε, τὸν δ' ἐλατῆρ' ἀφίει ἀκαχήμενον ἵππων.
 τῶν δ' ὁ γέρων ἐπέων κεχολωμένος ἠδὲ καὶ ἔργων
 ἐξέλετ' ἄσπετα πολλά· τὰ δ' ἄλλ' ἐς δῆμον ἔδωκε
 δαιτρεύειν, μή τις οἱ ἀτεμβόμενος κίοι ἴσης. 705
 ἡμεῖς μὲν τὰ ἕκαστα διείπομεν, ἀμφί τε ἄστν
 ἔρδομεν ἱρὰ θεοῖς· οἱ δὲ τρίτῳ ἡματι πάντες
 ἦλθον ὁμῶς αὐτοί τε πολεῖς καὶ μώνυχες ἵπποι
 πανσυδίῃ· μετὰ δέ σφι Μολίονε θωρήσσοντο
 παῖδ' ἔτ' ἐόντ', οὗ πω μάλα εἰδότε θούριδος ἀλκῆς. 710
 ἔστι δέ τις Θρυόεσσα πόλις, αἰπεία κολώνη,
 τηλοῦ ἐπ' Ἀλφειῷ, νεάτη Πύλου ἡμαθόεντος·
 τὴν ἀμφεστρατόωντο διαρραῖσαι μεμαῶτες.
 ἀλλ' ὅτε πᾶν πεδίου μετεκίαθον, ἄμμι δ' Ἀθήνη
 ἄγγελος ἦλθε θεοῦσ' ἀπ' Ὀλύμπου θωρήσσεσθαι 715
 ἔννυχος, οὐδ' ἀέκοντα Πύλον κάτα λαὸν ἄγειρεν,
 ἀλλὰ μάλ' ἐσσυμένους πολεμίζειν. οὐδέ με Νηλεὺς
 εἶα θωρήσσεσθαι, ἀπέκρυσεν δέ μοι ἵππους·
 οὐ γάρ πώ τί μ' ἔφη ἴδμεν πολεμήϊα ἔργα.
 ἀλλὰ καὶ ὥς ἱππεῦσι μετέπρεπον ἡμετέροισι 720
 καὶ πεζός περ ἐών, ἐπεὶ ὥς ἄγε νεῖκος Ἀθήνη.
 ἔστι δέ τις ποταμὸς Μινυήϊος εἰς ἄλα βάλλων
 ἐγγύθεν Ἀρήνης, ὅθι μείναμεν Ἡῶ διᾶν
 ἱππῆες Πυλίων, τὰ δ' ἐπέρρεον ἔθνεα πεζῶν.
 ἔνθεν πανσυδίῃ σὺν τεύχεσι θωρηχθέντες 725
 ἔνδιοι ἰκόμεσθ' ἱερὸν ῥόον Ἀλφειοῖο.
 ἔνθα Διὶ ῥέξαντες ὑπερμενεῖ ἱερὰ καλὰ,

ταῦρον δ' Ἀλφειῷ, ταῦρον δὲ Ποσειδάωνι,
 αὐτὰρ Ἀθηναίῃ γλαυκῶπιδι βοῦν ἀγελαίην,
 δόρπον ἔπειθ' ἐλόμεσθα κατὰ στρατὸν ἐν τελέεσσι, 730
 καὶ κατεκοιμήθημεν ἐν ἔντεσιν οἷσιν ἕκαστος
 ἀμφὶ ῥοὰς ποταμοῖο. ἀτὰρ μεγάθυμοι Ἐπειοὶ
 ἀμφίσταντο δὴ ἄστυ διαρραῖσαι μεμαῶτες·
 ἀλλὰ σφι προπάροιθε φάνη μέγα ἔργον Ἄρηος·
 εὔτε γὰρ ἥελιος φαέθων ὑπερέσχεθε γαίης, 735
 συμφερόμεσθα μάχῃ, Δίί τ' εὐχόμενοι καὶ Ἀθήνῃ.
 ἀλλ' ὅτε δὴ Πυλίων καὶ Ἐπειῶν ἔπλετο νεῖκος,
 πρῶτος ἐγὼν ἔλον ἄνδρα, κόμισσα δὲ μώνυχας ἵππους,
 Μούλιον αἰχμητὴν· γαμβρὸς δ' ἦν Αὐγείας,
 πρεσβυτάτην δὲ θύγατρ' εἶχε ξανθὴν Ἀγαμήδην, 740
 ἣ τόσα φάρμακα ἦδη ὅσα τρέφει εὐρεῖα χθών.
 τὸν μὲν ἐγὼ προσιόντα βάλον χαλκῆρεϊ δουρί,
 ἥριπε δ' ἐν κονίῃσιν· ἐγὼ δ' ἐς δίφρον ὀρούσας
 στήν ῥα μετὰ προμάχοισιν· ἀτὰρ μεγάθυμοι Ἐπειοὶ
 ἔτρεσαν ἄλλυδις ἄλλος, ἐπεὶ ἴδον ἄνδρα πεσόντα 745
 ἡγεμόν' ἱππῶν, ὃς ἀριστεύεσκε μάχεσθαι.
 αὐτὰρ ἐγὼν ἐπόρουσα κελαινῇ λαίλαπι ἴσος,
 πευτήκουτα δ' ἔλον δίφρους, δύο δ' ἀμφὶς ἕκαστον
 φῶτες ὁδὰξ ἔλον οὐδας ἐμῷ ὑπὸ δούρῳ δαμέντες.
 καὶ νῦ κεν Ἀκτορίωνε Μολίονε παῖδ' ἀλάπαξα, 750
 εἰ μὴ σφωε πατὴρ εὐρυκρείων ἐνοσίχθων
 ἐκ πολέμου ἐσάωσε, καλύψας ἡέρι πολλῇ.
 ἔνθα Ζεὺς Πυλίοισι μέγα κράτος ἐγγυάλιξε·
 τόφρα γὰρ οὖν ἐπόμεσθα διὰ σπιδέος πεδίοιο,
 κτείνοντές τ' αὐτοὺς ἀνά τ' ἔντεα καλὰ λέγοντες, 755
 ὄφρ' ἐπὶ Βουπρασίου πολυπύρου βήσαμεν ἵππους
 πέτρης τ' Ὠλενίης, καὶ Ἀλυσίου ἐνθα κολώνῃ
 κέκληται· ὅθεν αὖτις ἀπέτραπε λαὸν Ἀθήνῃ.
 ἔνθ' ἄνδρα κτείνας πύματον λίπον· αὐτὰρ Ἀχαιοὶ

ἄψ' ἀπὸ Βουπρασίοιο Πύλονδ' ἔχον ὠκέας ἵππους, 760
 πάντες δ' εὐχετόωντο θεῶν Διὶ Νέστορι τ' ἀνδρῶν.
 ὥς ἔον, εἴ ποτ' ἔον γε, μετ' ἀνδράσιν. αὐτὰρ Ἀχιλλεὺς
 οἷος τῆς ἀρετῆς ἀπονήσεται· ἦ τέ μιν οἶω
 πολλὰ μετακλαύσεσθαι, ἐπεὶ κ' ἀπὸ λαὸς ὄληται.
 ᾧ πέπον, ἦ μὲν σοί γε Μενοίτιος ᾧδ' ἐπέτελλεν 765
 ἡματι τῷ ὅτε σ' ἐκ Φθίης Ἀγαμέμνονι πέμπε.
 νῶϊ δὲ ἔνδον ἐόντες, ἐγὼ καὶ δῖος Ὀδυσσεύς,
 πάντα μάλ' ἔν μεγάροις ἠκούομεν ὥς ἐπέτελλε.
 Πηλῆος δ' ἰκόμεσθα δόμους εὖ ναιετάοντας
 λαὸν ἀγείροντες κατ' Ἀχαιίδα πουλυβότειραν. 770
 ἔνθα δ' ἔπειθ' ἦρωα Μενοίτιον εὖρομεν ἔνδον
 ἠδὲ σέ, παρ δ' Ἀχιλῆα· γέρων δ' ἱππηλάτα Πηλεὺς
 πίονα μηρί' ἔκαιε βοὸς Διὶ τερπικεραύνῳ
 αὐλῆς ἐν χόρτῳ· ἔχε δὲ χρύσειον ἄλεισον,
 σπένδων αἴθοπα οἶνον ἐπ' αἰθομένοις ἱεροῖσι. 775
 σφῶϊ μὲν ἀμφὶ βοὸς ἔπετον κρέα, νῶϊ δ' ἔπειτα
 στῆμεν ἐνὶ προθύροισι· ταφῶν δ' ἀνόρουσεν Ἀχιλλεύς,
 ἐς δ' ἄγε χειρὸς ἐλῶν, κατὰ δ' ἐδριάσθαι ἄνωγε,
 ξεινιά τ' εὖ παρέθηκεν, ἃ τε ξείνοισι θέμις ἐστίν.
 αὐτὰρ ἐπεὶ τάρπημεν ἐδητύος ἠδὲ ποτῆτος, 780
 ἦρχον ἐγὼ μύθοιο, κελεύων ὑμῖν ἅμ' ἔπεσθαι·
 σφῶ δὲ μάλ' ἠθέλετον, τὼ δ' ἅμφω πόλλ' ἐπέτελλον.
 Πηλεὺς μὲν ᾧ παιδὶ γέρων ἐπέτελλ' Ἀχιλῆϊ
 αἰὲν ἀριστεύειν καὶ ὑπείροχον ἔμμεναι ἄλλων·
 σοὶ δ' αὖθ' ᾧδ' ἐπέτελλε Μενοίτιος, Ἄκτορος υἱός· 785
 'τέκνον ἐμόν, γενεῇ μὲν ὑπέρτερός ἐστιν Ἀχιλλεύς,
 πρεσβύτερος δὲ σύ ἐσσι· βίῃ δ' ὅ γε πολλὸν ἀμείνων.
 ἀλλ' εὖ οἱ φάσθαι πυκινὸν ἔπος ἠδ' ὑποθέσθαι
 καὶ οἱ σημαίνειν· ὁ δὲ πείσεται εἰς ἀγαθὸν περ·
 ὥς ἐπέτελλ' ὁ γέρων, σὺ δὲ λήθεται· ἀλλ' ἔτι καὶ νῦν 790
 ταῦτ' εἵποις Ἀχιλῆϊ δαΐφρονι, αἶ κε πίθηται.

τίς δ' οἷδ' εἴ κέν οἱ σὺν δαίμονι θυμὸν ὀρίναις
 παρειπών ; ἀγαθὴ δὲ παραίφασίς ἐστιν ἑταίρου.
 εἰ δέ τινα φρεσὶν ᾗσι θεοπροπὴν ἀλεείνει
 καὶ τινά οἱ παρ Ζηνὸς ἐπέφραδε πότνια μήτηρ, 795
 ἀλλὰ σέ περ προέτω, ἅμα δ' ἄλλος λαὸς ἐπέσθω
 Μυρμιδόνων, αἳ κέν τι φόως Δαναοῖσι γένηαι·
 καὶ τοι τεύχεα καλὰ δότω πόλεμόνδε φέρεσθαι,
 αἳ κέ σε τῷ ἴσκοντες ἀπόσχωνται πολέμοιο
 Τρῶες, ἀναπνεύσωσι δ' ἀρήϊοι υἱες Ἀχαιῶν 800
 τειρόμενοι· ὀλίγη δέ τ' ἀνάπνευσις πολέμοιο.
 ῥεῖα δέ κ' ἀκμῆτες κεκμηότας ἄνδρας αὐτῇ
 ὤσαισθε προτὶ ἄστυ νεῶν ἄπο καὶ κλισιάων.”

ἌΩς φάτο, τῷ δ' ἄρα θυμὸν ἐνὶ στήθεσσιν ὄρινε,
 βῆ δὲ θέειν παρὰ νῆας ἐπ' Αἰακίδην Ἀχιλλῆα. 805
 ἀλλ' ὅτε δὴ κατὰ νῆας Ὀδυσσῆος θέλοιо
 ἴξε θεῶν Πάτροκλος, ἵνα σφ' ἀγορή τε θέμις τε
 ᾗην, τῇ δὴ καὶ σφι θεῶν ἐτετεύχατο βωμοί,
 ἔνθα οἱ Εὐρύπυλος βεβλημένος ἀντεβόλησε
 διογενὴς Εὐαιμονίδης κατὰ μηρὸν οἷστῳ, 810
 σκάζων ἐκ πολέμου· κατὰ δὲ νότιος ῥέεν ἰδρῶς
 ὤμων καὶ κεφαλῆς, ἀπὸ δ' ἔλκεος ἀργαλέοιο
 αἷμα μέλαν κελάρυζε· νόος γε μὲν ἔμπεδος ἦεν.
 τὸν δὲ ἰδὼν ὤκτειρε Μενoitίου ἄλκιμος υἱός,
 καὶ ῥ' ὀλοφυρόμενος ἔπεα πτερόεντα προσηύδα· 815
 “ ἂ δειλοί, Δαναῶν ἡγήτορες ἡδὲ μέδοντες,
 ὥς ἄρ' ἐμέλλετε τῇλε φίλων καὶ πατρίδος αἵης
 ἄσειν ἐν Τροίῃ ταχέας κύνας ἀργέτι δημῷ.
 ἀλλ' ἄγε μοι τόδε εἰπέ, διοτρεφεὲς Εὐρύπυλ' ἦρως,
 ἥ ῥ' ἔτι που σχήσουσι πελώριον Ἑκτορ' Ἀχαιοί, 820
 ἥ ἤδη φθίσονται ὑπ' αὐτοῦ δουρὶ δαμέντες.”

Τὸν δ' αὖτ' Εὐρύπυλος βεβλημένος ἀντίον ἦῤδα·
 “ οὐκέτι, διογενὲς Πατρόκλεις, ἄλκαρ Ἀχαιῶν

ἔσσεται, ἀλλ' ἐν νηυσὶ μελαίνησιν πεσέονται.
 οἱ μὲν γὰρ δὴ πάντες, ὅσοι πάρος ἦσαν ἄριστοι, 825
 ἐν νηυσὶν κέεται βεβλημένοι οὐτάμενοί τε
 χερσὶν ὑπο Τρώων· τῶν δὲ σθένος ὄρνυται αἰέν.
 ἀλλ' ἐμὲ μὲν σὺ σάωσον ἄγων ἐπὶ νῆα μέλαιναν,
 μηροῦ δ' ἔκταμ' οὔιστόν, ἀπ' αὐτοῦ δ' αἶμα κελαινὸν
 νίξ' ὕδατι λιαρῶ, ἐπὶ δ' ἥπια φάρμακα πάσσε, 830
 ἐσθλά, τά σε προτί φασιν Ἀχιλλῆος δεδιδάχθαι,
 ὃν Χείρων ἐδίδαξε, δικαιοτάτος Κενταύρων.
 ἱητροὶ μὲν γὰρ Ποδαλείριος ἠδὲ Μαχάων,
 τὸν μὲν ἐνὶ κλισίησιν οἶομαι ἔλκος ἔχοντα,
 χρητίζοντα καὶ αὐτὸν ἀμύμονος ἱητῆρος, 835
 κείσθαι· ὁ δ' ἐν πεδίῳ Τρώων μένει ὄξυν Ἀρηα."

Τὸν δ' αὖτε προσέειπε Μενoitίου ἄλκιμος υἱός·
 "πῶς τ' ἄρ' ἔοι τάδε ἔργα; τί ρέξομεν, Εὐρύπυλ' ἥρως;
 ἔρχομαι, ὄφρ' Ἀχιλῆϊ δαΐφρονι μῦθον ἐνίσπω,
 ὃν Νέστωρ ἐπέτελλε Γερήνιος, οὔρος Ἀχαιῶν· 840
 ἀλλ' οὐδ' ὥς περ σεῖο μεθήσω τειρομένοιο."

Ἦ, καὶ ὑπὸ στέρνοιο λαβὼν ἄγε ποιμένα λαῶν
 ἐς κλισίην· θεράπων δὲ ἰδὼν ὑπέχευε βοείας.
 ἔνθα μιν ἐκτανύσας ἐκ μηροῦ τάμνε μαχαίρῃ
 ὄξυν βέλος περιπευκές, ἀπ' αὐτοῦ δ' αἶμα κελαινὸν 845
 νίξ' ὕδατι λιαρῶ, ἐπὶ δὲ ρίζαν βάλε πικρὴν
 χερσὶ διατρίψας, ὀδυνήφατον, ἣ οἱ ἀπάσας
 ἔσχ' ὀδύνας· τὸ μὲν ἔλκος ἐτέρσετο, παύσατο δ' αἶμα.

ΙΛΙΑΔΟΣ Μ.

Τειχομαχία.

ᾧ Ως ὁ μὲν ἐν κλισίῃσι Μενoitίου ἄλκιμος υἱὸς
ἰᾶτ' Εὐρύπυλον βεβλημένον· οἱ δ' ἐμάχοντο
'Αργεῖοι καὶ Τρῶες ὁμιλαδόν· οὐδ' ἄρ' ἔμελλε
τάφρος ἔτι σχήσειν Δαναῶν καὶ τείχος ὑπερθευ
εὐρύ, τὸ ποιήσαντο νεῶν ὕπερ, ἀμφὶ δὲ τάφρον
ἤλασαν, οὐδὲ θεοῖσι δόσαν κλειτὰς ἐκατόμβας,
ὄφρα σφιν νῆας τε θοὰς καὶ ληΐδα πολλήν
ἐντὸς ἔχον ῥύοιτο· θεῶν δ' ἀέκητι τέτυκτο
ἀθανάτων· τὸ καὶ οὗ τι πολὺν χρόνον ἔμπεδον ἦεν.
ὄφρα μὲν Ἑκτωρ ζῶδς ἔην καὶ μήνι' Ἀχιλλεὺς
καὶ Πριάμοιο ἄνακτος ἀπόρθητος πόλις ἔπλε,
τόφρα δὲ καὶ μέγα τείχος Ἀχαιῶν ἔμπεδον ἦεν.
αὐτὰρ ἐπεὶ κατὰ μὲν Τρώων θάνον ὅσσοι ἄριστοι,
πολλοὶ δ' Ἀργείων οἱ μὲν δάμεν, οἱ δ' ἐλίποντο,
πέρθετο δὲ Πριάμοιο πόλις δεκάτῳ ἐνιαυτῷ,
'Αργεῖοι δ' ἐν νηυσὶ φίλῃν ἐς πατρίδ' ἔβησαν,
δὴ τότε μητιόωντο Ποσειδάων καὶ Ἀπόλλων
τείχος ἀμαλδῦναι, ποταμῶν μένος εἰσαγαγόντες.
ὅσσοι ἀπ' Ἰδαίων ὀρέων ἄλαδε προρέουσι,
'Ρῆσός θ' Ἑπτάπορός τε Κάρησός τε Ῥοδῖος τε
Γρήνικός τε καὶ Αἴσηπος διῶς τε Σκάμανδρος
καὶ Σιμόεις, ὅθι πολλὰ βοάγρια καὶ τρυφάλειαι
κάππεσον ἐν κονίῃσι καὶ ἡμιθέων γένος ἀνδρῶν·

τῶν πάντων ὁμόσε στόματ' ἔτραπε Φοῖβος Ἀπόλλων,
 ἐννήμαρ δ' ἔς τεῖχος ἵει ῥόον· ὕε δ' ἄρα Ζεὺς 25
 συνεχές, ὄφρα κε θάσσον ἀλίπλοα τείχεα θείη.
 αὐτὸς δ' ἐννοσίγαιος ἔχων χεῖρεςσι τρίαῖναν
 ἡγεῖτ', ἐκ δ' ἄρα πάντα θεμέλια κύμασι πέμπε
 φιτρῶν καὶ λάων, τὰ θέσαν μογέοντες Ἀχαιοί,
 λεία δ' ἐποίησεν παρ' ἀγάρροον Ἑλλήσποντον, 30
 αὐτὶς δ' ἡϊόνα μεγάλην ψαμάθοισι κάλυψε,
 τεῖχος ἀμαλδύνας· ποταμοὺς δ' ἔτρεψε νέεσθαι
 καὶ ῥόον, ἧ περ πρόσθεν ἔεν καλλίρροον ὕδωρ.
 ὦς ἄρ' ἔμελλον ὅπισθε Ποσειδάων καὶ Ἀπόλλων
 θησέμεναι· τότε δ' ἀμφὶ μάχῃ ἐνοπή τε δεδήει 35
 τεῖχος ἐϋδμητον, κανάχιζε δὲ δούρατα πύργων
 βαλλόμεν'. Ἀργεῖοι δὲ Διὸς μᾶστιγι δαμέντες
 νηυσὶν ἐπὶ γλαφυρῇσιν ἐελμένοι ἰσχανόωντο,
 Ἕκτορα δειδιότες, κρατερὸν μῆστωρα φόβοιο·
 αὐτὰρ ὃ γ' ὥς τὸ πρόσθεν ἐμάρνατο ἴσος ἀέλλη· 40
 ὥς δ' ὅτ' ἂν ἔν τε κύνεσσι καὶ ἀνδράσι θηρευτῇσι
 κάπριος ἢ ἐλέων στρέφεται σθένει βλεμεαίνων·
 οἱ δέ τε πυργηδὸν σφέας αὐτοὺς ἀρτύναντες
 ἀντίον ἵστανται καὶ ἀκοντίζουσι θαμειὰς
 αἰχμὰς ἐκ χειρῶν· τοῦ δ' οὐ ποτε κυδάλιμον κῆρ 45
 ταρβεί οὐδὲ φοβεῖται, ἀγνηορίῃ δέ μιν ἔκτα·
 ταρφέα τε στρέφεται στίχας ἀνδρῶν πειρητίζων·
 ὅππῃ τ' ἰθύσῃ, τῇ τ' εἴκουσι στίχες ἀνδρῶν·
 ὥς Ἕκτωρ ἂν ὅμιλον ἰὼν εἰλίσσεθ' ἐταίρους
 τάφρον ἐποτρύνων διαβαινέμεν· οὐδέ οἱ ἵπποι 50
 τόλμων ὠκύποδες, μάλα δὲ χρεμέτιζον ἐπ' ἄκρῳ
 χεῖλει ἐφεσταότες· ἀπὸ γὰρ δειδίσσετο τάφρος
 εὐρεῖ, οὗτ' ἄρ' ὑπερθορέειν σχεδὸν οὔτε περῆσαι
 ῥῆϊδίη· κρημνοὶ γὰρ ἐπηρεφές περὶ πᾶσαν
 ἕστασαν ἀμφοτέρωθεν, ὕπερθεν δὲ σκολόπεσσιν 55

ὀξέειν ἡρήρει, τοὺς ἴστασαν υἱες Ἀχαιῶν
 πυκνοὺς καὶ μεγάλους, δηῖων ἀνδρῶν ἀλεωρήν.
 ἔνθ' οὗ κεν ῥέα ἵππος ἐϋτροχον ἄρμα τιταίνων
 ἐσβαίῃ, πεζοὶ δὲ μενοίνεον εἰ τελέουσι.
 δὴ τότε Πουλυδάμας θρασὺν Ἑκτορα εἶπε παραστάς· 60
 “Ἑκτορ τ' ἡδ' ἄλλοι Τρώων ἀγοὶ ἡδ' ἐπικούρων,
 ἀφραδέως διὰ τάφρον ἐλαύνομεν ὠκέας ἵππους·
 ἦ δὲ μάλ' ἀργαλήν περάαν· σκόλοπες γὰρ ἐν αὐτῇ
 ὀξέες ἐστᾶσιν, ποτὶ δ' αὐτοὺς τεῖχος Ἀχαιῶν.
 ἔνθ' οὗ πως ἔστιν καταβήμεναι οὐδὲ μάχεσθαι 65
 ἱππεῦσι· στεῖνος γάρ, ὅθι τρώσεσθαι οἴω.
 εἰ μὲν γὰρ τοὺς πάγχυ κακὰ φρονέων ἀλαπάξει
 Ζεὺς ὑψιβρεμέτης, Τρώεσσι δὲ ἕτ' ἀρήγειν,
 ἦ τ' ἂν ἔγωγ' ἐθέλοιμι καὶ αὐτίκα τοῦτο γενέσθαι,
 νωνύμνους ἀπολέσθαι ἀπ' Ἀργεος ἐνθάδ' Ἀχαιούς· 70
 εἰ δέ χ' ὑποστρέψωσι, παλίσυς δὲ γένηται
 ἐκ νηῶν καὶ τάφρῳ ἐνιπλήξωμεν ὀρυκτῇ,
 οὐκέτ' ἔπειτ' οἴω οὐδ' ἄγγελον ἀπονέεσθαι
 ἄψορρον προτὶ ἄστυ ἐλιχθέντων ὑπ' Ἀχαιῶν.
 ἀλλ' ἄγεθ', ὥς ἂν ἐγὼ εἶπω, πειθώμεθα πάντες· 75
 ἵππους μὲν θεράποντες ἐρυκόντων ἐπὶ τάφρῳ,
 αὐτοὶ δὲ πρυλέες σὺν τεύχεσι θωρηχθέντες
 Ἑκτορι πάντες ἐπώμεθ' ἀολλέες· αὐτὰρ Ἀχαιοὶ
 οὐ μενέουσ', εἰ δὴ σφιν ὀλέθρου πείρατ' ἐφήπται.”
 ὣς φάτο Πουλυδάμας, ἅδε δ' Ἑκτορι μῦθος ἀπήμων, 80
 αὐτίκα δ' ἐξ ὀχέων σὺν τεύχεσιν ἄλτο χαμᾶζε.
 οὐδὲ μὲν ἄλλοι Τρώες ἐφ' ἵππων ἡγερέθοντο,
 ἀλλ' ἀπὸ πάντες ὄρουσαν, ἐπεὶ ἴδον Ἑκτορα δῖον.
 ἡνιοχῷ μὲν ἔπειτα ἐῷ ἐπέτελλεν ἕκαστος
 ἵππους εὖ κατὰ κόσμον ἐρυκέμεν αὐθ' ἐπὶ τάφρῳ· 85
 οἱ δὲ διαστάντες, σφέας αὐτοὺς ἀρτύναντες,
 πένταχα κοσμηθέντες ἅμ' ἡγεμόνεσσιν ἔποντο.

Οἱ μὲν ἄμ' Ἑκτορ' ἴσαν καὶ ἀμύμονι Πουλυδάμαντι,
 οἳ πλεῖστοι καὶ ἄριστοι ἔσαν, μέμασαν δὲ μάλιστα
 τείχος ῥηξάμενοι κόλλης ἐπὶ νηυσὶ μάχεσθαι. 90
 καὶ σφιν Κεβριόνης τρίτος εἶπετο· πᾶρ δ' ἄρ' ὄχεσφιν
 ἄλλον Κεβριόναο χερεῖονα κάλλιπεν Ἑκτωρ.
 τῶν δ' ἐτέρων Πάρις ἦρχε καὶ Ἀλκάθοος καὶ Ἀγήνωρ,
 τῶν δὲ τρίτων Ἑλενος καὶ Δηΐφοβος θεοειδής,
 υἷε δὴ Πριάμοιο· τρίτος δ' ἦν Ἄσιος ἥρως, 95
 Ἄσιος Ὑρτακίδης, ὃν Ἀρίσβηθεν φέρον ἵπποι
 αἰθωνες μεγάλοι, ποταμοῦ ἀπο Σελλήεντος.
 τῶν δὲ τετάρτων ἦρχεν ἐὺς πάϊς Ἀγχίσαιο,
 Αἰνείας, ἅμα τῷ γε δὴ Ἀντήνορος υἷε,
 Ἀρχέλοχός τ' Ἀκάμας τε, μάχης εὖ εἰδότε πάσης. 100
 Σαρπηδὼν δ' ἠγήσατ' ἀγακλειτῶν ἐπικούρων,
 πρὸς δ' ἔλετο Γλαῦκον καὶ ἀρήϊον Ἀστεροπαῖον·
 οἱ γάρ οἱ εἴσαντο διακριδὼν εἶναι ἄριστοι
 τῶν ἄλλων μετὰ γ' αὐτόν· ὁ δ' ἔπρεπε καὶ διὰ πάντων.
 οἱ δ' ἐπεὶ ἀλλήλους ἄραρον τυκτῆσι βόεσσι, 105
 βάν ῥ' ἰθὺς Δαναῶν λεληγμένοι, οὐδ' ἔτ' ἔφαντο
 σχήσεσθ', ἀλλ' ἐν νηυσὶ μελαίνησιν πεσέεσθαι.
 Ἐνθ' ἄλλοι Τρῶες τηλεκλειτοὶ τ' ἐπίκουροι
 βουλῇ Πουλυδάμαντος ἀμωμήτοιο πίθοντο·
 ἀλλ' οὐχ Ὑρτακίδης ἔθελ' Ἄσιος, ὄρχαμος ἀνδρῶν, 110
 αὖθι λιπεῖν ἵππους τε καὶ ἡνίοχον θεράποντα,
 ἀλλὰ σὺν αὐτοῖσιν πέλασεν νήεσσι θοῇσι,
 νήπιος, οὐδ' ἄρ' ἔμελλε κακὰς ὑπὸ κῆρας ἀλύξας
 ἵπποισιν καὶ ὄχεσφιν ἀγαλλόμενος παρὰ νηῶν
 ἀψ' ἀπονοστήσειν προτὶ Ἴλιον ἠνεμόεσσαν· 115
 πρόσθεν γάρ μιν μοῖρα δυσώνυμος ἀμφεκάλυψεν
 ἔγχεϊ Ἰδομενῆος, ἀγαυοῦ Δευκαλίδαι.
 εἶσατο γὰρ νηῶν ἐπ' ἀριστερά, τῇ περ Ἀχαιοὶ
 ἐκ πεδίου νίσσοντο σὺν ἵπποισιν καὶ ὄχεσφι·

τῇ ῥ' ἵππους τε καὶ ἄρμα διήλασεν, οὐδὲ πύλῃσιν 120
 εὖρ' ἐπικεκλιμένας σανίδας καὶ μακρὸν ὄχηα,
 ἀλλ' ἀναπεπταμένας ἔχον ἄνδρες, εἴ τιν' ἐταίρων
 ἐκ πολέμου φεύγοντα σαώσειαν μετὰ νῆας.
 τῇ ῥ' ἰθὺς φρονέων ἵππους ἔχε, τοὶ δ' ἅμ' ἔποντο
 ὀξέα κεκλήγοντες· ἔφαντο γὰρ οὐκέτ' Ἀχαιοὺς 125
 σχήσεσθ', ἀλλ' ἐν νηυσὶ μελαίνῃσιν πεσέεσθαι·
 νῆπιοι, ἐν δὲ πύλῃσι δὴ ἄνδρας εὖρον ἀρίστους,
 υἱας ὑπερθύμους Λαπιθῶν αἰχμητῶν,
 τὸν μὲν Πειριθοῦ υἱά, κρατερὸν Πολυποίτην,
 τὸν δὲ Λεοντῆα, βροτολοιγῶ Ἴσον Ἄρηϊ. 130
 τὼ μὲν ἄρα προπάροιθε πυλάων ὑψηλῶν
 ἕστασαν ὥς ὅτε τε δρύες οὔρεσιν ὑψικάρηνοι,
 αἳ τ' ἄνεμον μίμνουσι καὶ ὑετὸν ἡματα πάντα,
 ῥίξῃσιν μεγάλῃσι διηνεκέεσσ' ἀραρυῖαι·
 ὥς ἄρα τὼ χεῖρεσσι πεποιθότες ἠδὲ βίλῃφι 135
 μίμνον ἐπερχόμενον μέγαν Ἀσιον οὐδὲ φέβοντο.
 οἱ δ' ἰθὺς πρὸς τεῖχος ἐϋδμητον βόας αὔας
 ὑψόσ' ἀνασχόμενοι ἔκιον μεγάλῳ ἀλαλητῷ
 Ἀσιον ἀμφὶ ἄνακτα καὶ Ἰαμενὸν καὶ Ὀρέστην
 Ἀσιάδην τ' Ἀδάμαντα Θόωνά τε Οἰνόμαόν τε. 140
 οἱ δ' ἦ τοι εἶος μὲν ἐϋκνήμιδας Ἀχαιοὺς
 ὄρνυον ἔνδον ἐόντες ἀμύνεσθαι περὶ νηῶν·
 αὐτὰρ ἐπεὶ δὴ τεῖχος ἐπεσσυμένους ἐνόησαν
 Τρῶας, αὐτὰρ Δαναῶν γένετο ἰαχὴ τε φόβος τε,
 ἐκ δὲ τὼ ἀτίξαντε πυλάων πρόσθε μαχέσθην, 145
 ἀγροτέροισι σύεσσι ἐοικότε, τῷ τ' ἐν ὄρεσσι
 ἀνδρῶν ἠδὲ κυνῶν δέχεται κολοσυρτὸν ἰόντα,
 δοχμῷ τ' αἵσσοντε περὶ σφίσιν ἄγνυτον ὕλην
 πρυμνῇν ἐκτάμνοντες, ὑπαὶ δέ τε κόμπος ὁδόντων
 γίγνεται, εἰς ὃ κέ τις τε βαλὼν ἐκ θυμὸν ἔλῃται· 150
 ὥς τῶν κόμπει χαλκὸς ἐπὶ στήθεσσι φαεινὸς

αὐτην βαλλομένων· μάλα γὰρ κρατερῶς ἐμάχοντο,
λαοῖσιν καθύπερθε πεποιθότες ἡδὲ βίηφιν.

οἱ δ' ἄρα χερμαδίοισιν ἐϋδμήτων ἀπὸ πύργων
βάλλον, ἀμυνόμενοι σφῶν τ' αὐτῶν καὶ κλισιάων 155

νηῶν τ' ὠκυπόρων· νιφάδες δ' ὥς πίπτον ἔραζε,
ἄς τ' ἄνεμος ζαῆς, νέφεα σκιόεντα δονήσας,

ταρφείας κατέχευεν ἐπὶ χθονὶ πουλυβοτείρῃ·
ὥς τῶν ἐκ χειρῶν βέλεα ρέον, ἡμὲν Ἀχαιῶν 160

ἡδὲ καὶ ἐκ Τρώων· κόρυθες δ' ἄμφ' αὔον αὐτέυν
βαλλόμεναι μυλάκεσσι καὶ ἀσπίδες ὀμφαλόεσσαι.

δὴ ῥα τότε ὤμωξέν τε καὶ ὦ πεπλήγετο μηρῷ

Ἄσιος Ὑρτακίδης, καὶ ἀλαστήσας ἔπος ἤϋδα·

“Ζεῦ πάτερ, ἥ ῥά νυ καὶ σὺ φιλοψευδῆς ἐτέτυξο
πάγχυ μάλ'· οὐ γὰρ ἔγωγ' ἐφάμην ἥρωας Ἀχαιοὺς 165

σχήσειν ἡμέτερόν γε μένος καὶ χεῖρας ἀάπτους.

οἱ δ', ὥς τε σφῆκες μέσον αἰόλοι ἢ μέλισσαι

οἰκία ποιήσωνται ὁδῷ ἔπι παιπαλοέσση,

οὐδ' ἀπολείπουσιν κοῖλον δόμον, ἀλλὰ μένοντες

ἄνδρας θηρητῆρας ἀμύνονται περὶ τέκνων, 170

ὥς οἳ γ' οὐκ ἐθέλουσι πυλάων καὶ δυ' ἐόντε

χάσσασθαι πρίν γ' ἢ κατακτάμεν ἢ ἄλῶναι.”

ᾧς ἔφατ', οὐδὲ Διὸς πείθε φρένα ταῦτ' ἀγορεύων·

Ἐκτορι γάρ οἱ θυμὸς ἐβούλετο κῦδος ὀρέξαι.

Ἄλλοι δ' ἄμφ' ἄλλησι μάχην ἐμάχοντο πύλησιν· 175

ἀργαλέον δέ με ταῦτα θεὸν ὥς πάντ' ἀγορεῦσαι·

πάντη γὰρ περὶ τείχος ὀρώρει θεσπιδαῆς πῦρ

λαῖνον· Ἀργεῖοι δὲ καὶ ἀχρύνενοι περ ἀνάγκη

νηῶν ἡμύνοντο· θεοὶ δ' ἀκαχήατο θυμὸν

πάντες, ὅσοι Δαναοῖσι μάχης ἐπιτάρροθοι ἦσαν. 180

σὺν δ' ἔβαλον Λαπίθαι πόλεμον καὶ δηϊοτῆτα.

Ἐνθ' αὖ Πειριθόου υἱός, κρατερὸς Πολυποίτης,

δουρὶ βάλεν Δάμασον κυνέης διὰ χαλκοπαρήου·

οὐδ' ἄρα χαλκείῃ κόρυς ἔσχεθεν, ἀλλὰ διαπρὸ
αἰχμῇ χαλκείῃ ῥήξ' ὀστέον, ἐγκέφαλος δὲ 185

ἔνδον ἅπας πεπάλακτο· δάμασσε δέ μιν μεμαῶτα·
αὐτὰρ ἔπειτα Πύλωνα καὶ Ὀρμενον ἐξενάριξεν.

υἱὸν δ' Ἀντιμάχοιο Λεοντεύς, ὄζος Ἄρηος,
Ἱππόμαχον βάλε δουρὶ κατὰ ζωστήρα τυχήσας.
αὐτίς δ' ἐκ κολεοῖο ἐρυσσάμενος ξίφος ὄξυ 190

Ἀντιφάτην μὲν πρῶτον, ἐπαΐξας δι' ὁμίλου,
πλῆξ' αὐτοσχεδίην· ὃ δ' ἄρ' ὕπτιος οὐδὲ ἐρείσθη·
αὐτὰρ ἔπειτα Μένωνα καὶ Ἰαμενὸν καὶ Ὀρέστην
πάντας ἐπασσυτέρους πέλασε χθονὶ πουλυβοτείρῃ.

Ὅφρ' οἱ τοὺς ἐνάριζον ἀπ' ἔντεα μαρμαίροντα, 195
τόφρ' οἱ Πουλυδάμαντι καὶ Ἑκτορι κοῦροι ἔποντο,
οἳ πλείστοι καὶ ἄριστοι ἔσαν, μέμασαν δὲ μάλιστα
τείχός τε ῥήξειν καὶ ἐνιπρήσειν πυρὶ νῆας,
οἳ ῥ' ἔτι μερμήριζον ἐφεσταότες παρὰ τάφρῳ.

ὄρνις γάρ σφιν ἐπῆλθε περησέμεναι μεμαῶσιν, 200
αἰετὸς ὑψιπέτης ἐπ' ἀριστερὰ λαὸν ἑέργων,

φοινήεντα δράκοντα φέρων ὀνύχεσσι πέλῳρων
ζῶν ἔτ' ἀσπαίροντα· καὶ οὐ πω λήθετο χάρμης·
κόψε γὰρ αὐτὸν ἔχοντα κατὰ στήθος παρὰ δειρὴν
ἰδνωθεὶς ὀπίσω· ὃ δ' ἀπὸ ἔθεν ἦκε χαμᾶζε 205

ἀλγῆσας ὀδύνῃσι, μέσῳ δ' ἐνὶ κάββαλ' ὁμίλῳ,
αὐτὸς δὲ κλάγξας πέτετο πνοιῆς ἀνέμοιο.

Τρῶες δ' ἐρρίγησαν ὅπως ἴδον αἰόλον ὄφιν
κείμενον ἐν μέσσοισι, Διὸς τέρας αἰγιόχοιο.

δὴ τότε Πουλυδάμας θρασὺν Ἑκτορα εἶπε παραστάς· 210
“Ἑκτορ, αἰὲν μὲν πῶς μοι ἐπιπλήσσεις ἀγορήσιν

ἔσθλα φραζομένῳ, ἐπεὶ οὐδὲ μὲν οὐδὲ ἔοικε
δῆμον ἔοντα παρὲξ ἀγορευέμεν, οὔτ' ἐνὶ βουλῇ

οὔτε ποτ' ἐν πολέμῳ, σὸν δὲ κράτος αἰὲν ἀέξειν·
νῦν αὖτ' ἐξερέω ὥς μοι δοκεῖ εἶναι ἄριστα. 215

μὴ ἴομεν Δαναοῖσι μαχησόμενοι περὶ νηῶν.
 ὦδε γὰρ ἐκτελέεσθαι ὀίομαι, εἰ ἐτεόν γε
 Τρωσὶν ὅδ' ὄρνις ἦλθε περησέμεναι μεμαῶσιν,
 αἰετὸς ὑψιπέτης ἐπ' ἀριστερὰ λαὸν ἔέργων,
 φοινήεντα δράκοντα φέρων ὀνύχεσσι πέλωρον 220
 ζών· ἄφαρ δ' ἀφέηκε πάρος φίλα οἰκί' ἰκέσθαι,
 οὐδ' ἐτέλεσσε φέρων δόμεναι τεκέεσσιν ἐοῖσιν.
 ὥς ἡμεῖς, εἴ πέρ τε πύλας καὶ τεῖχος Ἀχαιῶν
 ῥηξόμεθα σθένει μεγάλῳ, εἴζωσι δ' Ἀχαιοί,
 οὐ κόσμῳ παρὰ ναῦφιν ἐλευσόμεθ' αὐτὰ κέλευθα· 225
 πολλοὺς γὰρ Τρώων καταλείψομεν, οὓς κεν Ἀχαιοὶ
 χαλκῷ δηρώσωσιν ἀμυνόμενοι περὶ νηῶν.
 ὦδέ χ' ὑποκρίναιτο θεοπρόπος, ὃς σάφα θυμῷ
 εἶδεῖν τεράων καὶ οἱ πειθοίατο λαοί."

Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη κορυθαίολος Ἔκτωρ· 230
 " Πουλυδάμα, σὺ μὲν οὐκέτ' ἐμοὶ φίλα ταῦτ' ἀγορεύεις·
 οἴσθα καὶ ἄλλον μῦθον ἀμείνονα τοῦδε νοῆσαι.
 εἰ δ' ἐτεὸν δὴ τοῦτον ἀπὸ σπουδῆς ἀγορεύεις,
 ἐξ ἅρα δὴ τοι ἔπειτα θεοὶ φρένας ὤλεσαν αὐτοί,
 ὃς κέλεαι Ζηνὸς μὲν ἐριγδούποιο λαθέσθαι 235
 βουλέων, ἃς τέ μοι αὐτὸς ὑπέσχετο καὶ κατένευσε·
 τύνη δ' οἴωνοῖσι τανυπτερύγεσσι κελεύεις
 πείθεσθαι, τῶν οὗ τι μετατρέπομ' οὐδ' ἀλεγίζω,
 εἴτ' ἐπὶ δεξι' ἴωσι πρὸς ἧῶ τ' ἡέλιόν τε,
 εἴτ' ἐπ' ἀριστερὰ τοί γε ποτὶ ζόφον ἡερόεντα. 240
 ἡμεῖς δὲ μέγαλοιο Διὸς πειθόμεθα βουλῇ,
 ὃς πᾶσι θνητοῖσι καὶ ἀθανάτοισιν ἀνάσσει.
 εἰς οἴωνος ἄριστος ἀμύνεσθαι περὶ πάτρης.
 τίπτε σὺ δειδοικας πόλεμον καὶ δηϊοτήτα;
 εἴ περ γάρ τ' ἄλλοι γε περὶ κτεινόμεθα πάντες 245
 νηυσὶν ἐπ' Ἀργείων, σοὶ δ' οὐ δέος ἔστ' ἀπολέσθαι·
 οὐ γάρ τοι κραδίη μενεδήϊος οὐδὲ μαχήμων.

εἰ δὲ σὺ δηϊοτῆτος ἀφέξεις, ἢέ τιν' ἄλλον
 παρφάμενος ἐπέεσσιν ἀποτρέψεις πολέμοιο,
 αὐτὶκ' ἐμῷ ὑπὸ δουρὶ τυπεῖς ἀπὸ θυμὸν ὀλέσσεις.” 250

ἌΩς ἄρα φωνήσας ἠγήσατο, τοὶ δ' ἅμ' ἔποντο
 ἠχῇ θεσπεσίῃ· ἐπὶ δὲ Ζεὺς τερπικέραυνος
 ὤρσεν ἀπ' Ἰδαίων ὀρέων ἀνέμοιο θύελλαν,
 ἥ ῥ' ἰθὺς νηῶν κονίην φέρειν· αὐτὰρ Ἀχαιῶν
 θέλγε νόον, Τρωσὶν δὲ καὶ Ἔκτορι κῦδος ὄπαζε. 255

τοῦ περ δὴ τεράεσσι πεποιθότες ἠδὲ βίῃφι
 ῥήγνυσθαι μέγα τεῖχος Ἀχαιῶν πειρήτιζον.
 κρόσσας μὲν πύργων ἔρνον, καὶ ἔρειπον ἐπάλξεις,
 στήλας τε προβλήτας ἐμόχλεον, ἅς ἄρ' Ἀχαιοὶ
 πρώτας ἐν γαίῃ θέσαν ἔμμεναι ἔχματα πύργων. 260
 τὰς οἷ γ' αὐέρνον, ἔλποντο δὲ τεῖχος Ἀχαιῶν
 ῥήξειν· οὐδέ νύ πω Δαναοὶ χάζοντο κελεύθου,
 ἀλλ' οἷ γε ῥινοῖσι βοῶν φράξαντες ἐπάλξεις
 βάλλον ἀπ' αὐτῶν δηῖους ὑπὸ τεῖχος ἰόντας.

Ἀμφοτέρω δ' Αἴαντε κελευτιόωντ' ἐπὶ πύργων 265
 πάντοσε φοιτήτην, μένος ὀτρύνοντες Ἀχαιῶν.
 ἄλλον μειλιχίοις, ἄλλον στερεοῖς ἐπέεσσι
 νείκεον, ὃν τινα πάγχυ μάχης μεθιέντα ἴδοιεν·
 “ὦ φίλοι, Ἀργείων ὅς τ' ἔξοχος ὅς τε μεσῆεις
 ὅς τε χερείοτερος, ἐπεὶ οὗ πω πάντες ὁμοῖοι 270
 ἄνδρες ἐν πολέμῳ, νῦν ἔπλετο ἔργον ἅπασι·
 καὶ δ' αὐτοὶ τόδε πού γινώσκετε. μή τις ὀπίσσω
 τετράφθω ποτὶ νῆας ὁμοκλητῆρος ἀκούσας,
 ἀλλὰ πρόσω ἴεσθε καὶ ἀλλήλοισι κέλεσθε,
 αἱ κε Ζεὺς δώησιν Ὀλύμπιος ἀστεροπητῆς 275
 νεῖκος ἀπωσαμένους δηῖους προτὶ ἄστν διέσθαι.”

ἌΩς τῷ γε προβοῶντε μάχην ὤτρυνον Ἀχαιῶν.
 τῶν δ', ὥς τε νιφάδες χιόνος πίπτωσι θαμειαὶ
 ἡματι χειμερίῳ, ὅτε τ' ὤρετο μητίετα Ζεὺς

νιφέμεν, ἀνθρώποισι πιφανσκόμενος τὰ ἂ κῆλα· 280
 κοιμήσας δ' ἀνέμους χέει ἔμπεδον, ὄφρα καλύψῃ
 ὑψηλῶν ὀρέων κορυφὰς καὶ πρόοντας ἄκρους
 καὶ πεδία λωτεῦντα καὶ ἀνδρῶν πύονα ἔργα,
 καὶ τ' ἐφ' ἄλods πολιῆς κέχυται λιμέσιν τε καὶ ἀκταῖς,
 κῦμα δέ μιν προσπλάζον ἐρύκεται· ἄλλα τε πάντα 285
 εἴλυται καθύπερθ', ὅτ' ἐπιβρίσῃ Διὸς ὄμβρος·
 ὥς τῶν ἀμφοτέρωσε λίθοι πωτῶντο θαμειαί,
 αἱ μὲν ἄρ' ἐς Τρώας, αἱ δ' ἐκ Τρώων ἐς Ἀχαιοὺς,
 βαλλομένων· τὸ δὲ τεῖχος ὕπερ πᾶν δοῦπος ὀρώρει.

Οὐδ' ἂν πω τότε γε Τρώες καὶ φαίδιμος Ἔκτωρ 290
 τείχεος ἐρρήξαντο πύλας καὶ μακρὸν ὄχῆα,
 εἰ μὴ ἄρ' υἷδν ἐδν Σαρπηδόνα μητίετα Ζεὺς
 ὤρσεν ἐπ' Ἀργείοισι, λέονθ' ὥς βουσὶν ἔλιξιν.
 αὐτίκα δ' ἀσπίδα μὲν πρόσθ' ἔσχετο πάντοσ' εἴσῃν,
 καλὴν χαλκείην ἐξήλατον, ἣν ἄρα χαλκεὺς 295
 ἤλασεν, ἔντοσθεν δὲ βοείας ῥάψε θαμειαῖς
 χρυσεῖης ῥάβδοισι διηνεκέσιν περὶ κύκλον.
 τὴν ἄρ' ὃ γε πρόσθε σχόμενος, δύο δοῦρε τιναῖσων,
 βῆ ῥ' ἵμεν ὥς τε λέων ὀρεσίτροφος, ὅς τ' ἐπιδευῆς
 δηρὸν ἔη κρειῶν, κέλεται δέ ἐ θυμὸς ἀγῆνωρ 300
 μῆλων πειρήσοντα καὶ ἐς πυκινὸν δόμον ἐλθεῖν·
 εἰ περ γάρ χ' εὖρησι παρ' αὐτόφι βώτορας ἄνδρας
 σὺν κυσὶ καὶ δούρεσσι φυλάσσοντας περὶ μῆλα,
 οὐ ῥά τ' ἀπείρητος μέμονε σταθμοῖο δῖεσθαι,
 ἀλλ' ὃ γ' ἄρ' ἠ ἥρπαξε μετάλμενος, ἥε καὶ αὐτὸς 305
 ἔβλητ' ἐν πρώτοισι θοῆς ἀπὸ χειρὸς ἄκοντι·
 ὥς ῥα τότε ἀντίθεον Σαρπηδόνα θυμὸς ἀνῆκε
 τεῖχος ἐπαῖξαι διὰ τε ῥήξασθαι ἐπάλξεις.
 αὐτίκα δὲ Γλαῦκον προσέφη, παῖδ' Ἴππολόχοιο·
 “Γλαῦκε, τίη δὴ νῶϊ τετιμήμεσθα μάλιστα 310
 ἔδρη τε κρέασιν τε ἰδὲ πλείοις δεπάεσσιν

ἐν Λυκίῃ, πάντες δὲ θεοὺς ὥς εἰσορόωσι,
 καὶ τέμενος νεμόμεσθα μέγα Ξάνθοιο παρ' ὄχθας,
 καλὸν φυταλιῆς καὶ ἀρούρης πυροφόροιο;
 τῷ νῦν χρὴ Λυκίοισι μέτα πρώτοισιν ἐόντας 315
 ἐστάμεν ἡδὲ μάχης καυστείρης ἀντιβολῆσαι,
 ὄφρα τις ᾧδ' εἴπῃ Λυκίων πύκα θωρηκτάων·
 'οὐ μὰν ἀκληεῖς Λυκίην κάτα κοιρανέουσιν
 ἡμέτεροι βασιλῆες, ἔδουσί τε πίονα μῆλα
 οἴνόν τ' ἕξαιτον μελιθεά· ἀλλ' ἄρα καὶ ἰς 320
 ἐσθλή, ἐπεὶ Λυκίοισι μέτα πρώτοισι μάχονται.'
 ᾧ πέπον, εἰ μὲν γὰρ πόλεμον περὶ τόνδε φυγόντε
 αἰεὶ δὴ μέλλοιμεν ἀγήρω τ' ἀθανάτω τε
 ἔσσεσθ', οὔτε κεν αὐτὸς ἐνὶ πρώτοισι μαχοίμην
 οὔτε κε σὲ στέλλοιμι μάχην ἐς κυδιάνειραν· 325
 νῦν δ' ἔμπης γὰρ κῆρες ἐφeskτᾶσιν θανάτοιο
 μυρῖαι, ἅς οὐκ ἔστι φυγεῖν βροτὸν οὔδ' ὑπαλύξαι,
 ἴομεν, ἢ τῷ εὖχος ὀρέζομεν, ἢ τίς ἡμῖν."

ἄΩς ἔφατ', οὐδὲ Γλαῦκος ἀπετράπετ' οὔδ' ἀπίθησε·
 τῷ δ' ἰθὺς βήτην Λυκίων μέγα ἔθνος ἄγοντε. 330
 τοὺς δὲ ἰδὼν ῥίγησ' υἱὸς Πετεῳό Μενεσθεύς·
 τοῦ γὰρ δὴ πρὸς πύργον ἴσαν κακότητα φέροντες.
 πάπτηνεν δ' ἀνὰ πύργον Ἀχαιῶν, εἴ τιν' ἴδοιτο
 ἡγεμόνων, ὃς τίς οἱ ἀρῆν ἐτάροισιν ἀμύναι·
 ἐς δ' ἐνόησ' Αἴαντε δύω, πολέμου ἀκορήτω, 335
 ἐσταότας, Τεῦκρόν τε νέον κλισίῃθην ἰόντα,
 ἐγγύθεν· ἀλλ' οὔ πῶς οἱ ἔην βώσαντι γεγωνεῖν·
 τόσσος γὰρ κτύπος ἦεν, αὐτὴ δ' οὐρανὸν ἴκε,
 βαλλομένων σακέων τε καὶ ἵπποκόμων τρυφαλειῶν
 καὶ πυλέων· πᾶσαι γὰρ ἐπώχατο, τοὶ δὲ κατ' αὐτὰς 340
 ἰστάμενοι πειρῶντο βίῃ ῥήξαντες ἐσελθεῖν.
 αἰψα δ' ἐπ' Αἴαντα προῖει κήρυκα Θοώτην·
 "ἔρχεο, δῖε Θοῶτα, θέων Αἴαντα κάλεσσον,

ἀμφοτέρω μὲν μᾶλλον· ὃ γάρ κ' ὄχ' ἄριστον ἀπάντων
εἶη, ἐπεὶ τάχα τῇδε τετεύχεται αἰπὺς ὄλεθρος. 345

ᾧδε γὰρ ἔβρισαν Λυκίων ἀγοί, οἳ τὸ πάρος περ
ζαχρηεῖς τελέθουσι κατὰ κρατερὰς ὑσμίνας.
εἰ δέ σφιν καὶ κείθι πόνος καὶ νεῖκος ὄρωρεν,
ἀλλὰ περ οἷος ἵτω Τελαμώνιος ἄλκιμος Αἴας,
καὶ οἳ Τεῦκρος ἄμ' ἐσπέσθω τόξων εὖ εἰδώς." 350

ἌΩς ἔφατ', οὐδ' ἄρα οἳ κῆρυξ ἀπίθησεν ἀκούσας,
βῆ δὲ θέειν παρὰ τεῖχος Ἀχαιῶν χαλκοχιτώνων,
στῇ δὲ παρ' Αἰάντεσσι κιών, εἴθαρ δὲ προσηύδα·
"Αἶαντ', Ἀργείων ἡγήτορε χαλκοχιτώνων,
ἠνώγει Πετewο διοτρεφέος φίλος υἱὸς 355

κεῖσ' ἵμεν, ὅφρα πόνοιο μίνυνθά περ ἀντιάσῃτον,
ἀμφοτέρω μὲν μᾶλλον· ὃ γάρ κ' ὄχ' ἄριστον ἀπάντων
εἶη, ἐπεὶ τάχα κείθι τετεύχεται αἰπὺς ὄλεθρος·
ᾧδε γὰρ ἔβρισαν Λυκίων ἀγοί, οἳ τὸ πάρος περ
ζαχρηεῖς τελέθουσι κατὰ κρατερὰς ὑσμίνας. 360

εἰ δὲ καὶ ἐνθάδε περ πόλεμος καὶ νεῖκος ὄρωρεν,
ἀλλὰ περ οἷος ἵτω Τελαμώνιος ἄλκιμος Αἴας,
καὶ οἳ Τεῦκρος ἄμ' ἐσπέσθω τόξων εὖ εἰδώς."

ἌΩς ἔφατ', οὐδ' ἀπίθησε μέγας Τελαμώνιος Αἴας.
αὐτίκ' Ὀϊλιάδην ἔπεα πτερόεντα προσηύδα· 365

"Αἴαν, σφῶϊ μὲν αὖθι, σὺ καὶ κρατερὸς Λυκομήδης,
ἔσταότες Δαναοὺς δρύνετον ἱφί-μάχεσθαι·
αὐτὰρ ἐγὼ κείσ' εἵμι καὶ ἀντιὼ πολέμοιο·
αἶψα δ' ἐλεύσομαι αὖτις, ἐπὴν εὖ τοῖς ἐπαμύνω."

ἌΩς ἄρα φωνήσας ἀπέβη Τελαμώνιος Αἴας, 370
καὶ οἳ Τεῦκρος ἄμ' ἦε κασίγνητος καὶ ὄπατρος·
τοῖς δ' ἅμα Πανδίων Τεύκρου φέρε καμπύλα τόξα·
εὖτε Μενεσθῆος μεγαθύμου πύργον ἵκοντο
τείχεος ἐντὸς ἰόντες, ἐπειγομένοισι δ' ἵκοντο,
οἳ δ' ἐπ' ἐπάλξεις βαῖνον ἐρεμνῇ λαίλαπι ἴσοι 375

ἴφθιμοι Λυκίων ἡγήτορες ἠδὲ μέδοντες·
σὺν δ' ἐβάλοντο μάχεσθαι ἐναντίον, ὦρτο δ' αὐτή.

Αἴας δὲ πρῶτος Τελαμώνιος ἄνδρα κατέκτα,
Σαρπήδοντος ἑταῖρον, Ἐπικλῆα μεγάθυμον,
μαρμάρῳ ὀκρίοντι βαλὼν, ὃ ρὰ τείχεος ἐντὸς 380

κεῖτο μέγας παρ' ἑπαλξιν ὑπέρτατος· οὐδὲ κέ μιν ρέα
χείρεσσ' ἀμφοτέρῃς ἔχοι ἀνὴρ οὐδὲ μάλ' ἡβῶν,
οἷοι νῦν βροτοὶ εἰς· ὁ δ' ἄρ' ὑψόθεν ἔμβαλ' αἰείρας,
θλάσσε δὲ τετράφαλον κυνέην, σὺν δ' ὅστέ' ἄραξε
πάντ' ἄμυδις κεφαλῆς· ὁ δ' ἄρ' ἀρνευτῆρι ἔοικώς 385
κάππεσ' ἀφ' ὑψηλοῦ πύργου, λίπε δ' ὅστέα θυμός.

Τεῦκρος δὲ Γλαῦκον, κρατερὸν παῖδ' Ἴππολόχοιο,
ἰὼ ἐπεσσύμενον βάλε τείχεος ὑψηλοῖο,
ἦ ῥ' ἴδε γυμνωθέντα βραχίονα, παῦσε δὲ χάρμης.
ἄψ δ' ἀπὸ τείχεος ἄλτο λαθών, ἵνα μή τις Ἀχαιῶν 390
βλήμενον ἀθρήσειε καὶ εὐχετόφτ' ἐπέεσσι.

Σαρπήδοντι δ' ἄχος γένετο Γλαῦκον ἀπιόντος,
αὐτίκ' ἐπεὶ τ' ἐνόησεν· ὅμως δ' οὐ λήθετο χάρμης,
ἀλλ' ὃ γε Θεστορίδην Ἀλκμάονα δουρὶ τυχῆσας
νύξ', ἐκ δ' ἔσπασεν ἔγχος· ὁ δ' ἐσπόμενος πέσε δουρὶ 395
πρηνής, ἀμφὶ δέ οἱ βράχε τεύχεα ποικίλα χαλκῷ.
Σαρπηδὼν δ' ἄρ' ἑπαλξιν ἐλὼν χερσὶ στιβαρῆσιν
ἔλχ', ἣ δ' ἔσπετο πᾶσα διαμπερές, αὐτὰρ ὕπερθε
τείχος ἐγυμνώθη, πολέεσσι δὲ θῆκε κέλευθον.

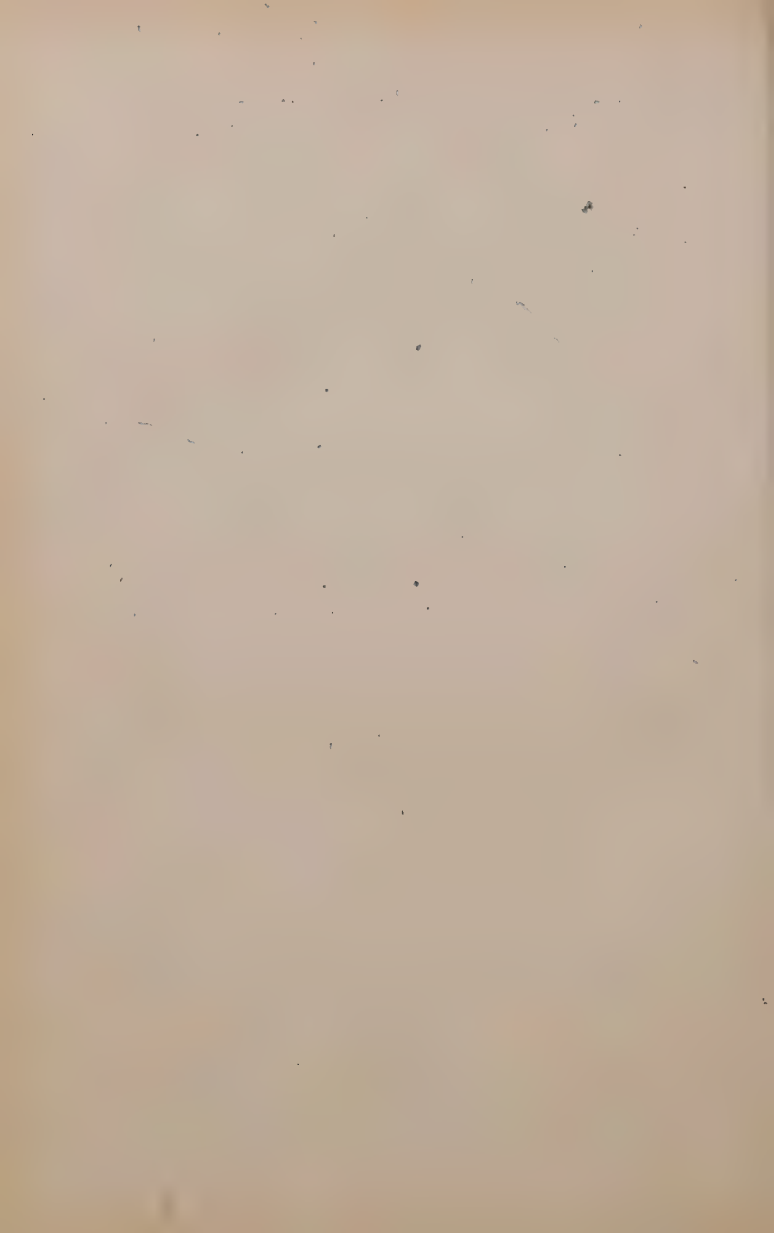
Τὸν δ' Αἴας καὶ Τεῦκρος ὁμαρτήσανθ' ὁ μὲν ἰὼ 400
βεβλήκει τελαμῶνα περὶ στήθεσσι φαεινὸν
ἀσπίδος ἀμφιβρότης· ἀλλὰ Ζεὺς κῆρας ἄμυνε
παιδὸς ἐοῦ, μὴ νηυσὶν ἔπι πρύμνησι δαμείη·
Αἴας δ' ἀσπίδα νύξεν ἐπάλμενος, οὐδὲ διαπρὸ
ἤλυθεν ἐγχείῃ, στυφέλιξε δέ μιν μεμαῶτα. 405
χώρησεν δ' ἄρα τυτθὸν ἐπάλξιος· οὐδ' ὃ γε πάμπαν
χάζετ', ἐπεὶ οἱ θυμὸς ἐέλεπετο κῶδος ἀρέσθαι.

κέκλετο δ' ἀντιθέοισιν ἐλιζάμενος Λυκίοισιν·
 “ὦ Λύκιοι, τί τ' ἄρ' ὦδε μεθίετε θούριδος ἀλκῆς;
 ἀργαλέον δέ μοι ἔστι καὶ ἰφθίμῳ περ ἔοντι
 μούνῳ ῥηξάμενῳ θέσθαι παρὰ νηυσὶ κέλευθον·
 ἀλλ' ἐφομαρτεῖτε· πλεόνων δέ τοι ἔργον ἄμεινον.”

ὣς ἔφαθ', οἱ δὲ ἄνακτος ὑποδείσαντες ὁμοκλήν
 μᾶλλον ἐπέβρισαν βουληφόρον ἀμφὶ ἄνακτα.
 Ἄργεῖοι δ' ἐτέρωθεν ἐκαρτύνναντο φάλαγγας
 τείχεος ἔντοσθεν, μέγα δέ σφισι φαίνεται ἔργον·
 οὔτε γὰρ ἰφθιμοὶ Λύκιοι Δαναῶν ἐδύναντο
 τεῖχος ῥηξάμενοι θέσθαι παρὰ νηυσὶ κέλευθον,
 οὔτε ποτ' αἰχμηταὶ Δαναοὶ Λυκίους ἐδύναντο
 τείχεος ἄψ ὥσασθαι, ἐπεὶ τὰ πρῶτα πέλασθεν.
 ἀλλ' ὥς τ' ἀμφ' οὔροισι δὴ ἀνέρε δηριάσθων,
 μέτρ' ἐν χερσὶν ἔχοντες, ἐπιξύνῳ ἐν ἀρούρῃ,
 ὦ τ' ὀλίγῳ ἐνὶ χώρῳ ἐρίζητον περὶ ἴσης,
 ὥς ἄρα τοὺς διέεργον ἐπάλξιες· οἱ δ' ὑπὲρ αὐτέων
 δῆρουν ἀλλήλων ἀμφὶ στήθεσσι βοείας
 ἀσπίδας εὐκύκλους λαισήϊά τε πετερόεντα.
 πολλοὶ δ' οὐτάζοντο κατὰ χροῖα νηλεῖ χαλκῷ,
 ἡμὲν ὅτεφ στρεφθέντι μετάφρενα γυμνωθείη
 μαρναμένων, πολλοὶ δὲ διαμπερὲς ἀσπίδος αὐτῆς.
 πάντῃ δὴ πύργοι καὶ ἐπάλξιες αἵματι φωτῶν
 ἐρράδατ' ἀμφοτέρωθεν ἀπὸ Τρώων καὶ Ἀχαιῶν.
 ἀλλ' οὐδ' ὥς ἐδύναντο φόβον ποιῆσαι Ἀχαιῶν,
 ἀλλ' ἔχον ὥς τε τάλαντα γυνὴ χερυνήτις ἀληθῆς,
 ἣ τε σταθμὸν ἔχουσα καὶ εἴριον ἀμφὶς ἀνέλκει
 ἰσάζουσ', ἵνα παισὶν ἀεικέα μισθὸν ἄρῃται·
 ὥς μὲν τῶν ἐπὶ ἴσα μάχῃ τέτατο πτόλεμός τε,
 πρὶν γ' ὅτε δὴ Ζεὺς κῦδος ὑπέρτερον Ἑκτορι δῶκε
 Πριαμίδῃ, ὃς πρῶτος ἐσήλατο τεῖχος Ἀχαιῶν.
 ἥϋσεν δὲ διαπρύσιον Τρώεσσι γεγωνώς·

“ ὄρνυσθ', ἱππόδαμοι Τρῶες, ῥήγνυσθε δὲ τεῖχος 440
 Ἀργείων καὶ νηυσὶν ἐνίετε θεσπιδαῆς πῦρ.”

Ὡς φάτ' ἐποτρύνων, οἱ δ' οὔασι πάντες ἅκουον,
 ἴθυσαν δ' ἐπὶ τεῖχος ἀολλέες· οἱ μὲν ἔπειτα
 κροσσάων ἐπέβαινον ἀκαχμένα δούρατ' ἔχοντες,
 Ἔκτωρ δ' ἀρπάξας λᾶαν φέρειν, ὅς ῥα πυλάων 445
 ἐστήκει πρόσθε, πρυμνὸς παχύς, αὐτὰρ ὕπερθευ
 ὄξυς ἔην· τὸν δ' οὐ κε δύ' ἀνέρε δῆμον ἀρίστω
 ῥήϊδίως ἐπ' ἄμαξαν ἀπ' οὔδεος ὀχλίσσειαν,
 οἷοι νῦν βροτοὶ εἶσ'· ὁ δέ μιν ῥέα πάλλε καὶ οἷος.
 τὸν οἱ ἐλαφρὸν ἔθηκε Κρόνου παῖς ἀγκυλομήτεω. 450
 ὥς δ' ὅτε ποιμὴν ῥεῖα φέρει πόκον ἄρσενος οἶδς
 χειρὶ λαβὼν ἐτέρῃ, ὀλίγον δέ μιν ἄχθος ἐπείγει,
 ὥς Ἐκτωρ ἰθὺς σανίδων φέρε λᾶαν αἰείρας,
 αἷ ῥα πύλας εἵρυντο πύκα στιβαρῶς ἀραρυίας,
 δικλίδας ὑψηλάς· δοιοὶ δ' ἔντοσθεν ὀχῆες 455
 εἶχον ἐπημοιβοί, μία δὲ κληῖς ἐπαρήρει.
 στῇ δὲ μάλ' ἐγγὺς ἰών, καὶ ἐρεισάμενος βάλε μέσσας,
 εὖ διαβάς, ἵνα μή οἱ ἀφαιρότερον βέλος εἴη,
 ῥῆξε δ' ἀπ' ἀμφοτέρους θαιρούς· πέσε δὲ λίθος εἷσω
 βριθοσύνῃ, μέγα δ' ἀμφὶ πύλαι μύκον, οὐδ' ἄρ' ὀχῆες 460
 ἐσχεθέτην, σανίδες δὲ διέτμαγεν ἄλλυδις ἄλλη
 λᾶος ὑπὸ ρίπῃς· ὁ δ' ἄρ' ἔσθορε φαίδιμος Ἐκτωρ
 νυκτὶ θεῇ ἀτάλαντος ὑπώπια· λάμπε δὲ χαλκῷ
 σμερδαλέῳ, τὸν ἔεστο περὶ χροῖ, δοιὰ δὲ χερσὶ
 δοῦρ' ἔχεν· οὐκ ἄν τις μιν ἐρυκάκοι ἀντιβολήσας 465
 νόσφι θεῶν, ὅτ' ἐσᾶλτο πύλας· πυρὶ δ' ὅσσε δεδήει.
 κέκλετο δὲ Τρῶεσσιν ἐλιξάμενος καθ' ὄμιλον
 τεῖχος ὑπερβαίνειν· τοὶ δ' ὀτρύνοντι πίθοντο.
 αὐτίκα δ' οἱ μὲν τεῖχος ὑπέρβασαν, οἱ δὲ κατ' αὐτὰς
 ποιητὰς ἐσέχυντο πύλας· Δαναοὶ δ' ἐφόβηθεν 470
 νῆας ἀνὰ γλαφυράς, ὄμαδος δ' ἀλίσστος ἐτύχθη.



NOTES.

BOOK I.

The numbers with the mark § refer to the 'Homeric Grammar.'

The subject of the *Iliad* is an episode of the siege of Troy—a quarrel between Agamemnon, the supreme king of the Greek army, and Achilles, their greatest warrior. When the poem opens, the Greeks are encamped on the coast near Troy: nine years have passed, and many Trojan towns have been taken and plundered, but the city itself still holds out.

The poet begins by announcing his subject (ll. 1-7), and then relates shortly the events which led to the fatal quarrel (ll. 8-53). The remainder of the first book may be divided into four parts, according to the changes of scene:—

1. The debate in the Assembly and quarrel (ll. 54-317).
2. In the camp of Achilles—the taking of Briseis, and complaint of Achilles to Thetis (ll. 318-430).
3. Interval of twelve days—restoration of Chryseis (ll. 430-492).
4. On Olympus—the prayer of Thetis for the defeat of the Greeks, and the scene between Zeus, Here, and Hephaestus (ll. 493-611).

1. *Θεά*, the Muse, who sings by the mouth of the poet.

Πηληϊάδεω. The two Patronymic Endings *-ϊδη-s* and *-ϊάδη-s*, with the doubtful vowel of the Stem (*Πηλεῖς*, Gen. *Πηλῆ-os* and *Πηλέ-os*), give the forms *Πηλη-ϊάδη-s* and *Πηλε-ϊδη-s*. *-δεω* is scanned as one syllable, by 'Synizesis,' § 51, 7.

2. *οὐλόμενος* is an Epic variety of the Part. *δλόμενος*, meaning 'miserable,' 'accursed'; as *ὄλοιο* is a form of curse. Cp. *ὀνήμενος*, 'blessed' (Od. 2. 33), and *ὄναιο*, a form of blessing.

ἔθηκε, 'made,' 'brought about'; cp. ll. 3. 321 *τάδε ἔργα . . ἔθηκε*.

3. *Ἀϊδι*, heteroclitc Dat. of *Ἀΐδης*, § 22, 2. *Ἀΐδης* is usually a person

in Homer; but cp. Il. 23. 244 Ἀἶδι κεύθωμαι, 'I shall be hid in Hades.' Here the sense of place is required, 'hurled forth to Hades.'

4. τεύχε (for ἔ-τενχε, § 11, 5). The Impf. shows that this Clause is really subordinate, 'while it made,' &c., § 27.

κύν-εσσιν, Dat. Plur., § 20, 4. αὐτούς, i.e. their bodies, § 46.

5. πᾶσι, 'of all kinds'; cp. 5. 52 ἄγρια πάντα, 'all kinds of game.' Here vultures are especially meant. ἐτελείετο, § 8, B, 1.

6. ἐξ οὗ goes with αἶδε (l. 1), the poet wishing to mark exactly the part of the Trojan story which he has taken for his subject, viz. the quarrel of Achilles and Agamemnon. So Demodocus in the Odyssey (8. 500) sings ἐνθεν ἑλὼν ὥς κ.τ.λ. 'taking up the story from the point where' &c. And the Odyssey itself opens in the same way, with a prayer to the Muse to begin 'from some point' (ἀμόθεν, Od. 1. 20).

The parenthesis (ll. 2-5) explains how the 'wrath' yielded matter for an Epic poem. Διὸς δ' ἐτελείετο βουλὴ does not refer to any particular purpose of Zeus, but is a general recognition of his providence; compare Διὸς μεγάλου διὰ βουλὰς in the sketch of Demodocus' song, Od. 8. 82.

διαστήτην, 'parted': στήναι (2 Aor.) generally implies motion.

8. τίς τ' ἄρ . . θεῶν, 'which then of the gods,' &c.: on τ' ἄρ(α) see § 49, 3. σφώε, § 23.

ἔριδι, with ξυνέηκε, 'brought together in strife.' ξυν-έηκε, § 5, 2.

μάχεσθαι, 'for fighting,' 'so that they fought'; § 36, 1.

9. δ, 'he,' the common meaning of the Art. in Homer, § 47, 1.

10. νοῦσος, Ionic for νόσος. ὀλέκοντο δὲ λαοί is subordinate in sense (see on l. 4); the next line is construed with νοῦσον—ᾤρσε. A prose writer would have said νόσον κακὴν καὶ τοῖς λαοῖς ὀλεθρίαν, or the like.

11. τὸν Χρῦσην. This use of the Article is scarcely to be paralleled in Homer. In other examples with a Proper Name it is used with an adversative Particle (αὐτάρ, μέν, δέ), and only of a person already mentioned: e.g. 2. 105 αὐτὰρ ὁ αἶτε Πέλοψ. It may be meant to introduce a new person on the scene, § 47, 2, b.

13. λυσόμενος. The Act. means simply 'to release': the Mid. means 'to obtain the release for oneself,' 'to ransom.' The notion of 'getting a thing done,' as opposed to doing it oneself, is not the essential one; see Riddell's Digest, § 87.

ἀπερείσια, 'boundless': πέρ-as, 'end.'

14. στέμματα (from στέφω), 'a chaplet' of wool, his symbol as priest of Apollo, which as a suppliant he does not wear, but carries on his staff (Ameis). Note that στέμματα and στέμμα (l. 28) are used without distinction: so τόξον and τόξα, &c. On the α of Ἀπόλλωνος, § 53, 2.

18. = 'May the gods grant you victory, &c., if you release my daughter.' θεοί is scanned as one syllable.

19. πόλιν. On the scanning of the second syllable, § 53, 3.

20. λύσαιτε. The Opt. is a gentle form of Imperative, § 30, 2

τὰ δ' ἄποινα. The Art. points the contrast: not 'take this ransom,' but 'take the other, the ransom,' = 'take instead the ransom,' § 47, 2, b.

δέχεσθαι, Inf. used as an Imperative, § 36, 3.

The Pres. δέχεσθαι brings the act into connexion with λύσαιτε ('release her, while you receive ransom for so doing'), see on l. 10. Conversely in l. 23 the Aor. δέχθαι is the main verb, αἰδεῖσθαι subordinate.

22. ἐπευφήμησαν, 'gave their voices in favour': ἐπί expresses the direction of the assent given: so ἐπινεύω, 'nod in assent.'

23. αἰδεῖσθαι. The word αἰδώς in Homer includes all shrinking from complaint or disapproval—shame, respect, pity, &c. δέχθαι, § 3, A.

24. θυμῷ, a locative Dat., 'in his soul.'

25. ἐπί, in Tmesis, § 41, 2. μῦθον, cognate Acc., § 37, 2, 'enjoined a hard speech,' i.e. 'gave him an injunction in hard words.'

26. κιχείω, Subj., § 13, A. μὴ κιχείω is virtually an Imperative, 'see that I do not find you,' § 29, 5.

28. μῆ, 'lest.' οὐ χραίσμη, 'avail not.' τοι, encl. Dat. of σύ.

31. ἐποικομένην. The ἱστός or beam was upright, and the worker moved backwards and forwards; cp. Lat. *obire telam*.

ἀντιώσαν, 'presenting herself for,' 'coming to,' Part. (with Assimilation, § 8, B. 2) of ἀντιάω. Elsewhere ἀντιάω and ἀντιάζω take a Gen. with the notion of 'coming to take part in' (μάχης, ἔργων, &c.).

32. νέηαι, Subj., § 13, B.

33. ἔδεισεν, commonly written ἔδδεισεν, § 55, 3. The original form was ἔ-δφεισα (Curt. Stud. viii. 466); as to *F*, see § 54.

35. ὁ γεραιός, on the Art. see § 37, 2, e.

37. κλῦθι, 2 Aor. Imperative, § 3.

ἀμφιβέβηκας, lit. 'dost stand over'; the metaphor is from bestriding for protection, cp. Il. 17. 4 ἀμφὶ δ' ἄρ' αὐτῷ βαῖν' ὥς τις περὶ πόρτακι μῆτηρ. Note that Apollo in the Iliad is especially a Trojan deity. The Apollo of Delos and Delphi belongs to later Dorian times.

38. Τενέδοιο, Gen. with ἀνάσσω: so with ἡγέομαι (see on l. 71), κρατέω (l. 79). Ἴφι, 'mightily,' Neut. of *ἴφι-s, 'strong'; on the Hiatus, which is probably due to loss of *F*, see § 54.

39. Σμινθεύ, epithet, said to be from a town Σμίνθη; or = 'killer of mice,' from σμίνθος, a mouse. But see Lang, *Custom and Myth*, p. 103.

ἐπὶ . . ἔρεψα, 'roofed in,' i.e. 'built.' It seems strange to couple the building of a temple with the every-day service. Possibly, however, the temples here meant were mere temporary structures of branches (Pausan. x. 5. 5). Others explain 'decked with boughs' (Virg. *Æn.* 2. 248 *delubra deum . . festa velamus fronde*).

40. μηρία, see the sacrifice, l. 460 ff. κατὰ . . ἔκηα, Tmesis, § 41, 2.

41. ἥδέ, 'and,' see § 49. κρήνην, 1 Aor. Imper. (κραίνω).

44. κατὰ is here 'down from,' § 42, 2.

47. αὐτοῦ, 'he,' as opposed to the arrows.

κινηθέντος, Aor., 'when he moved' (not 'while he moved').

νυκτὶ εὐκίως: so 12. 463 νυκτὶ θεῶν ἀτάλαντος ὑπώπια, 'his brows the image of swiftly coming night.' ἦϊε (εἶμι), § 8, A., 3.

48. μετά, 'into their midst,' used adverbially.

50. ἐπ-ώχετο. ἐπί = the English 'over' in *go over*, *tell over*, &c.

51. αὐτάρ, § 49. αὐτοῖσι, the men, § 46, 1. ἔχε-πευκές, 'holding sharpness,' hence 'painful.'

52. θαμνίαί goes with the Verb, 'burned thick,' i. e. thickly.

54. On the Art. see § 47, 2, d. On the -δε of ἀγορήνδε, see § 24.

καλέσσατο, 'had them summoned,' by heralds: but see 1. 13.

56. ὅτι ῥα, § 49, 3.

57. ἦγερθεν, 3. Plur., § 2.

58. τοῖσι δ'. This δέ is not to be translated; it marks the 'apodosis,' i. e. the Clause completing the sentence introduced by ἐπεί.

59. ἄμμε, = ἡμᾶς, § 23. παλιμπλαγχθέντας, 'driven back'; πλάζω is 'to send-adrift.' πάλιν, 'back' (never 'a second time').

60. εἴ κεν . . φύγοιμεν, 'supposing always that we escape death'; γε marks the contrast of θάνατος to flight.

61. εἰ δὴ, 'if it has come to this that . . .' δαμᾶ, Fut., § 12, 3.

62. ἐρείομεν, a Subj., in form like κίχίω (v. 26).

63. ὄνειροπόλον, one who is 'conversant with dreams,' who gets divine direction in dreams.

γε serves to indicate that the statement is a *general* one, § 49, 9.

64. ὅς κ' εἵποι, Opt. of the End, explained in § 34, 2, α.

ὅ τι τόσσον ἐχώσατο, 'wherefore he has taken such offence,' § 37, 1.

65. εὐχολῆς, 'whether his complaint is about a vow (unperformed),' § 39, 5. Ὁν εἴτ' ἄρ', § 49, 3.

66, 67. αἶ κέν πως κ.τ.λ. (let us ask) 'in the hope that it will be his pleasure' &c. βούλεται, however, cannot be a Subj., since the short vowel is not found in the Pres. Subj. of Verbs in -ω. Probably the true reading is βούλητ' ἀντιάσας (Curt. *Verb.* ii. 72): see § 51, 5.

70. The μάντις does not merely predict: he understands the whole case, and knows the mind of heaven regarding it. A θεοπρόπιον (1. 85) is a revelation of the mind or temper of a god, given either directly or by signs. ἦδη, Plpf., § 7, 2. On the Art., § 47, 2, d.

71. νήεσσι, § 20, 4. ἡγέομαι with the Dat. means 'to guide,' with the Gen. 'to command.' εἴσω is here = εἰς; not 'within,' as in Attic.

72. ἦν, from ὅς = *sums*. πῆν, Art. = Rel., § 47, 3.

74. κέλεαί με. Calchas has not been named, but understands Achilles to appeal to him as μάντις of the army.

76. σύνθεο, 'give heed.'

77. ἦ μὲν, § 49, 4. πρόφρων, with ἀρήξειν (= *προφρονέως*), 'that thou wilt be forward in succouring me.'

78. *χολωσέμεν*, 'that I shall enrage.'

79. *καὶ οἱ κ.τ.λ.* 'and whom the Greeks obey.' The second member of the sentence is independent of the Relative; § 58.

80, 81. *χώσεται*, Subj. with short vowel, § 13, A. *χέρηϊ*, a shorter form for *χερείονι*, 'inferior.' *χώσεται* and *καταπέψη* are instances of Subj. without *ἄν* in a general reflexion, § 33, 1, a.

χόλον γε, 'his fit of rage,' *γε* shows that it is opposed to *κότος*, 'resentment,' 'spite.'

82. *ἀλλά* marks the apodosis, = 'yet.' The correspondence of the two Clauses *εἰ περ—ἀλλά*, is further marked by *τε—τε*, § 49, 9.

88. *ζώντος καὶ . . δερκομένοιο*, a pleonasm, used for the sake of solemnity: cp. *ζώντων καὶ ὄντων Ἀθηναίων*; cp. also l. 99 *ἀπριάτην ἀνάποινον* = 'without money and without price.'

89. *κοίλης*, for *κοίλησι*, § 20, 6. *ἐποίσει* (*ἐπιφέρει*).

90. *συμπάντων Δαναῶν*, Gen. with *οὗ τις* in l. 88.

92. *θάρσῃσε*, 'took courage.'

98. *ἐλικώπιδα*, probably 'with well-rounded face.' The Masc. occurs at v. 389 *ἐλίκωπες Ἀχαιοί*. *ἔλιξ* always implies a bent or twisted form: thus, *νέες ἀμφιέλισσαι*, 'ships rounded at both ends.'

99. *ἀπριάτην* is an Adv. in Od. 14. 317, and so perhaps here.

100. *πεπίθοιμεν*, a Reduplicated Aor., § 4.

103. *ἀμφὶ μέλαιναί*, to be so written, (not *ἀμφιμέλαιναί*), and both the words to be taken with the Verb *πίμπλαντο*,—'were filled (so as to be) black (with rage) on both sides.' *ἀμφὶ* is used in this way of various feelings, e.g. Il. 3. 442 *ἔρως φρένας ἀμφεκάλυψεν*, 6. 355 *πόντος φρένας ἀμφιβέβηκεν*, Od. 8. 541 *ἄχος φρένας ἀμφιβέβηκεν*. Similarly *περί* in Il. 11. 89 *περὶ φρένας ἴμερος αἰρεῖ*. Also of sound heard, Il. 2. 41 *θείη δέ μιν ἀμφέχυντ' ὀμφή*, Od. 1. 352 *δοιδὴν . . ἧ τις ἀκούοντεσσι νεωτάτῃ ἀμφιπέληται*. The Preposition expresses the complete sway of the feeling over the mind.

This interpretation, which comes in substance from the Alexandrian Grammarians, is defended at length by Autenrieth, in his edition of Nägelsbach's commentary.

104. *λαμπετόωντι*, § 8, B. 2. *ἔκ-την*, Plpf. of *ἐοικα*, § 7.

105. *πρώτ-ιστα*, a double Superlative.

κάκ' ὀσόμενος, 'with mischief in his look.'

107. 'Evil is dear to you to prophesy,' i.e. it is your pleasure to prophesy evil, § 36, 2. On the Art. see § 47, 2, d.

110. *δή* gives a shade of irony, like our 'really.'

112, 113. *πολύ βούλομαι*, 'I greatly prefer'; cp. l. 117. *αὐτήν*, 'herself' (rather than any ransom). On the Pf. *προβέβουλα*, 'I prefer,' § 26.

114. *ἐθέν*, § 23, 1, and (for the Hiatus) § 54.

116. *ῶς*, Demonstr., § 48, 1. *δό-μεναι*, Inf., § 15, A.

119. *ῶ*, Subj., § 13, A.

120. *λεύσσετε* is emphatic, 'it is in full view of all that my prize

is going from me.' δ = 'that' (used as a Conj., not in agreement with γέρας), see § 48, 2.

123. γάρ. The speech begins (somewhat abruptly) with the reason for the proposal which is already in the speaker's mind.

124. ξυνήϊον is 'a piece of common property,' from ξυνός, 'common' (like ξεινήϊον, the gift of a ξείνος).

ἴδμεν κείμενα = ἴδμεν ὅτι κείται, § 37, 7.

125. τὰ μὲν. The Art. has the force of a Rel.; but see § 47, 3.

ἔξεπράθομεν, 'have taken by sack from.'

126. παλίλλογα goes closely with ἐπαγείρειν, 'to collect back.' The notion of 'collecting' is given both in παλίλ-λογα and ἐπ-αγείρειν, Achilles dwelling on it with rhetorical variety of phrase. λαούς in this position is emphatic: 'it is not seemly that the whole people should have to bring back their shares again' into the common stock. It might also be taken (as Mr. Paley suggests) after ἐπαγείρειν, which on this view is to be construed as a Verb of 'asking' or 'taking from,' with a double Acc.

128. On the force of κεν, see § 33, 1, e.

129. δῶσι, 3 Sing. Subj., § 2.

131. μὴ δὴ οὕτως, § 51, 6.

132. κλέπτε νόφ, 'do not seek to trick by scheming,' = do not try to contrive a trick. παρελεύσεαι, 'will get beyond,' 'get the better': so παρεξελεῖν Διὸς νόον (Od. 5. 104), 'to outwit Jove.'

133, 134. 'Do you mean, in order that you may have a prize for yourself, that I should sit down tamely in want of one—and accordingly tell me to give back this maiden'? αὐτάρ marks the apodosis (as Il. 3. 290): κέλει δέ κ.τ.λ. would be in Prose κελύων or ὅτι κελύεις: ' (is this what you want) when you bid me'; § 57. On αὐτῶς see § 46, 2.

135. εἰ μὲν κ.τ.λ. The apodosis is left unexpressed because it is only on the second of the two alternatives ('if they do not give'), that anything is to follow.

136. ἄρσαντες, 'making it fitting,' pleasing, to my mind; cp. the Adj. θυμήρης, 'pleasant.' ἀντάξιον, 'an equivalent,' for Chryseis.

137. δώ-ωσιν, § 13. On the second δέ, see on l. 58. The Subj. ἔλωμαι gives a peremptory tone (= I am resolved to take), § 29, 1.

139. κεν with the Fut. κεχολώσεται, § 35; so ll. 175, 523.

ὃν κεν ἴκωμαι, 'whom (in the case supposed) I shall come to,' § 33, 1.

140. ἦ τοι (also written ἦτοι) is a strong affirmative, § 49, 1; distinct from ἦτοι, 'either.'

141. ἐρύσσομεν, Aor. Subj., § 13, A: so ἀγείρομεν, θέλομεν, βήσομεν.

144. The order is, εἰς τις, ἀνὴρ βουλευφύρος, ἔστω ἀρχός.

148. ὑπόδρα ἰδών, 'with a scowl'; properly 'looking from beneath' (his eye-brows).

149. ἐπιειμένε, 'that dost wear' as a coat of armour; ἔννυμ, § 11, 4.

150. *πρόφρων*, cp. l. 77. *πείθεται*, Subj., § 29, 3, 'how shall any one obey words for thee,' = obey thy words.

152. *αἰχμητάων*, Gen., § 19, 5.

154. *οὐδὲ μέν*, 'nor yet,' = Attic *οὐ μὴν οὐδέ, ἀλλ' οὐδέ*.

155. *Φθίῃ*, in Thessaly, the home of Achilles.

157. *ἡχῆεσσα*. Hiatus from *φ*, § 54.

158. *μέγα*, 'very.' *χαίρης*, for the sequence of Tenses see § 34, 2, *c*.

159. *τιμὴν*, 'vengeance,' lit. payment; cp. ll. 3. 286-288.

160. *τῶν*, Neut.; Gen. with Verbs of emotion, as in ll. 180, 429.

162. *δόσαν δέ*, 'and which they gave,' cp. l. 79. *υἷες*, § 22, 2.

163. *μέν*, = *μὴν*, § 49, 4. *ἴσον*, for *φῖσον*, § 54.

164. *Τρώων πτολίεθρον*, not Troy itself, but any Trojan town (such as Chryse, Thebe); hence the Subj. without *ἀν*, § 33, 1, *c*.

165. *πολυαῖκος*, i.e. full of rapid movement, onset, flight, &c. (*αἰσσω*).

167. *τό*, Art. of contrast, § 47, 2.

168. *κάμω*. The Aor. expresses the *access* of weariness.

170. *ἴμεν*, Inf., § 15, A. *κορωνίσιν*, 'curved.'

170, 171. *οὐδέ σ' ὅτω*, *σ'* is for *σοι*; *ὅτω* is ironical, 'I do not fancy,' 'I have no notion,' cp. l. 296. *ἀφύξειν*, Act., of drawing for another's benefit. Achilles declines to be the humble minister to Agamemnon's avarice.

173. *ἐπ-έσσυν-ται*, Pres. *ἐπι-σσεύω*: Reduplication, § 11, 2.

174. *ἐμεῖο*, § 23. *πάρα*, = *πάρεσι*, § 41, 1.

175. *κε*, as l. 139, 'will honour me' (if you do not). *μητίετα*, § 17.

180. *Μυρμιδόνες*, the Thessalian people of whom Achilles was chief.

184. *πέμψω*, Fut. Ind., of what he is obliged to do: *ἄγω*, Subj., of what he does of his own will; *κε* shows that the latter depends on the former, 'I in that case will' &c., § 31, 1.

186. *στυγέω* is the usual word in Homer for the *feeling* of fear: *φοβέομαι* and *τρέω* properly express *flight*.

187. Literally, 'to think (of himself) alike with me': *ἴσον* is a Neut. used adverbially, cp. *ἴσα* in Od. 15. 520 *τὸν νῦν ἴσα θεῷ Ἰθακήσιοι εἰσ-ρόωσι*, 'look upon him equally with a god,' i.e. as equal to a god.

ὁμοιωθήμεναι ἄντην, 'to put himself in comparison with me face to face.' The Aor. in *-θην* is here Reflexive, like the Middle.

188, 189. *ἐν* is adverbial, *στήθεσσι* a locative Dat., 'his heart within debated in his breast.'

190-192. *ὃ γε* gives point to the alternatives, *ἦ—ἦε*, see § 47, 1. Similarly in l. 191 *ὃ (δέ)* marks the contrast with *τοὺς μέν κ.τ.λ.*

191. *ἀναστήσειεν*, 'make them rise,' i.e. break up the assembly. *τοὺς* means 'the others,' the rest of the assembly.

194. *ἦλθε δ'* is the apodosis to *εἰὸς ὃ κ.τ.λ.*; see on l. 58. The change from the Impf. to the Aor. makes this clear.

197. *στῆ*, 'came and stood,' cp. l. 6. *κόμης*, 'by the hair.'

200. *οἶ*, Athene, 'her eyes looked terrible.'

201. πτερύοντα. Words are imagined to fly from the speaker to the hearer. μιν, with προσήυδα. φωνήσας, Aor. 'raising his voice.'

203. ἴδῃ, Mid.: cp. ὄρατο, l. 56. Some ancient critics read ἴδῃς.

205. τάχ' ἄν . . ὀλέσση, a solemn threat, § 29, 4. τάχα, 'quickly.'

206. γλαυκῶπις, probably 'gleaming-eyed,' cp. l. 200.

211. ὀνείδισον ὥς ἔσεται περ, 'revile him (by telling him) how it will be'; ὥς ἔσεται περ standing as object to ὀνείδισον: cp. Od. 21. 212 σφῶιν δ' ὥς ἔσεται περ ἀληθεῖν καταλέξω, 'I will tell you the truth as to how it will be.' ἦ τοι, see l. 140.

216. σφωίτερον, Dual, including Here. εἰρύσασθαι, 'to uphold,' 'save': Aor. of the act which kept the command from failing.

217. καὶ . . περ, § 49, 8. ὥς, 'so,' § 48, 1.

218. ἔκλυον, Gnostic Aor., § 25, 2. τε as in l. 63. αὐτοῦ is emphatic, 'he who listens to the gods is heard himself in return.'

219. ἦ, 'spoke,' § 8, A, 2: the I Sing. ἡμί, 'I say,' occurs in Aristoph.

221. βεβήκει, 'took her way': the Pf. βέβηκα expresses the attitude of walking, the step or stride, § 26, 2; hence βεβήκει, 'was in act to go,' comes to mean 'started to go' (not 'had gone'). The intervention of Athene was evidently suggested by the difficulty of understanding why Achilles should have given way to Agamemnon so much as he did. The difficulty is inherent in the subject of the Iliad: the anger of Achilles is made as fierce and calamitous as possible, but it must not bring on a catastrophe at this point of the story.

226, 227. πόλεμος, the ordinary battles in which the whole army (λαός) took part, is opposed to λόχος, ambush, which was the work of chosen champions (ἄριστῆς). πόλεμόν, § 53, 3.

228. τέτληκας, 'hast the heart,' § 26, 2. κήρ, 'destruction.'

230. ὅστις κ.τ.λ. 'from any one who speaks in opposition to you,' the Clause standing as object to ἀποαιρεῖσθαι.

231. δημοβόρος βασιλεύς! is an exclamation (not Nom. for Voc.).

Note that the charges of cowardice and avarice are merely rhetorical, and are not intended as part of Homer's character of Agamemnon.

232. ἦ γὰρ ἂν κ.τ.λ. 'else this had been the last outrage,' § 30, 6.

234 ff. The sceptre does not belong to Achilles. It is borne by the Achaean δικασπόλοι, i.e. it is held by each speaker in turn, to show that he is 'in possession of the house.' Achilles casts it down when he has done speaking, l. 245: cp. the scene, Il. 18. 505.

236. περί . . ἔλεψε takes a double Acc., as a Verb of 'taking from.'

238. θέμιστας, 'judgments,' the usages which in a primitive society make up what we should call 'the course of justice.'

239. εἰρύσται, 'have in their keeping,' 'uphold,' § 26.

πρὸς Διός, 'at the hands of Jove,' i.e. by his authority.

ὅρκος, here in its strict sense, the object sworn by.

244. ὃ τ', 'that,' § 48, 2.

245. **ποτί**; in *Tmesis*; = *πρόσέβαλε γαίῃ*.
250. **τῷ**, Dat., § 38, 1. **μερόπων**, a conventional Epic word, the meaning of which is unknown. [*ηιστα 45*]
251. **τράφεν ἦδ' ἐγένοντο**. The more important word is put first.
256. **κεχαροίατο**; Reduplicated Aor., § 4.
257. Lit. 'If they were to hear all this about you fighting,' = of your fighting; *πυθέσθαι τι τινός*, to hear a thing of a person.
258. **περὶ . . ἔστέ**, 'are beyond,' 'excel.'
- βουλὴν**, 'in counsel.' Acc., § 37, 4. **μάχεσθαι**, § 36, 2.
262. **ἰδωμαι**, Subj., § 29, 6: on the Hiatus owing to *F*, § 54.
263. **οἶον Πειρίθοον** = *οἶος ἦν Πειρίθοος*, by 'Attraction.'
265. This line is not in any good MS., but is quoted by Pausanias x. 29, 10. It was probably interpolated (from Hes. Scut. 182), in order to bring in the Athenian hero, Theseus.
268. **Φηρσίν**, the Centaurs; *φήρ* is Æolic for *θήρ* (the dialect of Thessaly being Æolic). The reference is to the war of the Centaurs and Lapithae.
270. **ἀπίης**, possibly 'distant'; if so *ἐξ ἀπίης γαίης* is a repetition of *τηλόθεν*. Or, *Ἀπὶ γαίῃ* may be an old name for the Peloponnesus.
271. **κατ' ἑμ' αὐτόν**, 'by myself,' i.e. as an independent *πρόμαχος*.
273. **καὶ μὲν** = *καὶ μήν*, § 49. **ξύνιεν** = *ξυνίεσαν*, § 2.
274. **ὕμμες** (= *ὕμεῖς*), § 23.
275. **ἀποαίρεο**, for *ἀπο-αἰρέ-εο*.
277. **ἔθελ'**. The *εἰ* forms one syllable with the final *η* of *Πηλεΐδῃ*. The choice is between this unusual Synzesis (§ 51, 6) and the reading *θελ'* from the post-Homeric form *θέλω*.
278. **οὐ ποθ' ὁμοίης κ.τ.λ.** 'has a right to no common measure of honour': *ὅμοιος* is often = 'common to all.'
283. **Ἀχιλλῆϊ μεθέμεν χόλον**, 'to let go your anger in favour of Achilles': constr. as in Hor. Od. 3. 3, 33 *iras . . Marti redonabo*.
284. **ἔρκος πολέμοιο**, 'a bulwark against war.'
289. **ἃ τιν' οὐ κ.τ.λ.** 'in which (Acc., § 37, 1) I deem that some one [meaning himself] will not obey him.'
291. 'Therefore do his revilings dash forward to be spoken'? i.e. 'is that a reason for this outburst of abuse'? The *ὀνείδεα* are half personified (like *ἔπεα πτερόεντα*, l. 201); as in Hdt. 7. 160 *ὀνείδεα κατιόντα ἀνθρώπῳ φιλέει ἐπανάγειν τὸν θυμόν*, 'hard words when they go down into a man are apt to stir up his wrath': cp. also Hdt. 1. 112 *ὥστε κατιόντος τοῦ οἴνου ἐς τὸ σῶμα ἐπαναπλῶειν ὑμῖν ἔπεα κακά*, 'when the wine goes down evil words are floated up.' With *προθέω* cp. Od. 24. 319 *δριμὺ μένος προὔτυψε*, 'rage charged forward' (like *Τρῶες δὲ προὔτυψαν* in the Il.). On the Inf. *μυθήσασθαι* see § 36, 1.
292. **ὑποβλήδην**, 'taking up,' 'interrupting': accordingly there is no form of address in this last speech of Achilles.

294. ἔργον, Acc., § 37, 1. ὑπέξομαι, Fut. with εἰ δὴ, cp. l. 61.
296. ὅτω, cp. l. 170. Achilles echoes l. 289, mockingly.
299. γε points the contrast between ἀφέλεσθε and δόντες, 'since you have but taken away what you gave.'
302. εἰ δέ has generally been explained by supposing an Ellipse (εἰ δὲ βούλει ἄγε, &c.), but this is unlikely. Probably εἰ was originally a kind of interjection, and the use has survived in this group of phrases: cp. Lat. *eia* age. γνώ-ωσι, § 13.
306. εἶσας, an Epic variety for ἴσας, used in certain phrases only.
307. ἦϊε, Impf. of εἶμι, § 11, 3. Μενoitιάδῃ, Patroclus.
311. ἐν is adverbial, 'went among,' i.e. with them.
314. λύματα, = Attic καθάρματα, 'off-scourings.'
317. ἐλίσσομένη περὶ καπνῷ, 'eddying round the smoke,' i.e. borne up in the smoke-wreaths. So in Il. 22. 95 ἐλίσσόμενος περὶ χειῇ, of a serpent 'coiling himself round (the inside of) his nest.'
320. Ταλθύβιον. A family of heralds claiming descent from him existed in historical times in Sparta. Hdt. 7. 134.
322. κλισίην, Acc. with a Verb of motion, § 37, 6.
323. ἀγέμεν, Inf. = Imperative, § 36, 3.
324. δώησιν, more usually δώ-η, § 2. ἔλωμαι, l. 137.
326. ἐπὶ μῦθον ἔτελλε, l. 25.
331. ταρβήσαντε, 'struck with awe'; cp. θαρσήσας, l. 85.
338. τῷ δ' αὐτῷ κ.τ.λ. 'they themselves.'
340. καὶ πρὸς τοῦ, not 'the king,' but 'him too, the king,' § 47, 2, b. δὴ αὐτε, § 51, 6.
341. γένηται, Subj. with εἰ, § 33, 1, c.
342. ὀλοῦῃσι, ὀλοός, § 51, 3, c.
343. πρόσσω καὶ ὀπίσσω, i.e. 'backwards as well as forwards': he sees only πρόσσω, does not look round and consider the whole case.
344. μαχέοιντο should probably be μαχεοίαντ', § 2: Opt. because the case contemplated in ὅπως . . is imaginary, § 34.
349. ἑτάρων, join with νόσφι λιασθεῖς.
350. ἐπ' ἀπείρονα. So Aristarchus: the MSS. have ἐπὶ οὔνοπα.
352. περ, in its simplest use, 'very.'
353. τιμὴν περ, 'honour, surely, he ought to have bestowed on me.' ὄφελλεν, Homeric form for ὄφειλεν.
356. αὐτός, by his own act, § 46, 1. ἀπούρας, Part. of ἀπηύρων.
362. σε φρένας, Acc. of 'whole and part,' § 37, 5.
363. εἶδομεν, for φείδομεν, § 54. Besides the long and short Stems in οἶδ-(α), ἰδ-(μεν), this Pf. uses two others—
εἶδ-, in the 1 and 2 Plur. Subj. εἶδ-ομεν, εἶδ-ετε, and the Part. Masc. εἶδ-ώς (but Fem. ἰδ-υῖα): also in the Fut. εἶσομαι (for εἶδ-σομαι).
εἶδε-, in the Subj. εἶδέ-ω (or εἶδῶ), εἶδῆς, εἶδῆ, 3 Plur. εἶδῶσι; also Opt. εἶδε-ίη-ν, and Fut. εἶδή-σειν.

365. πάντα is governed by ἀγορεύω, 'why do I tell you this (telling it) all to one who knows it'? On ἰδυίη see the last note.

368, 369. The division of the spoil, according to the constitutional usage of the time, was made by the army. Each 'king' was given a separate 'prize' (γέρας), a piece of spoil taken out (ἐξαιρετόν) before the general division, which was no doubt made by lot.

382. On the Art. see § 47, 2.

388. μῦθον, Acc. of cognate meaning, § 37, 2.

393. περί-σχεο, 'protect,' same metaphor as in ἀμφιβέβηκας, l. 37.

ἐῆος, Gen. of εὖς, 'good,' with peculiar rough breathing.

394. λίσαι, Imper. of the 1 Aor. ἐλλισά-μην. The λ of this Verb almost always has the value of a double letter: see § 55, 2.

396. σεο with ἀκουσα. πατρός, 'my father,' Peleus; but cp. l. 358. The ancient critics were perplexed by the question where Thetis lived—in her new or her old home; see Ar. Nub. 1067-8.

399. ὅππότε, 'whenever the time was that.'

403. Βριάρεων—Αἰγαίωνα. Where two names are given, one is said to be used by the gods, the other only by men, it will be found that the divine name is the one which has the clearer meaning. Βριάρεως is of course from βριαρός, 'strong.' The Greeks liked proper names to convey some meaning of good omen.

408. ἐπί with ἀρῆξαι, Tmesis, § 41, 2.

409. τοὺς δὲ . . Ἀχαιοὺς, § 47, 2. ἀμφ' ἄλα, the camp being in the bay between the two promontories, Rhoeteum and Sigeum. ἔλσαι is 'to pen,' to drive into a corner (root *fel*).

412. ὃ τ', 'in that,' § 48, 2.

414. αἰνὰ τεκοῦσα, 'miserable in my child-bearing': the idea is repeated in l. 418 τῷ σε κακῇ αἴσῃ τέκον. αἰνά, Adv., § 37, 1.

416. 'Thou hast thy portion (of life) for a little while indeed.' δὴν lengthens the preceding syllable, § 55, 2.

418. ἔπλεο, 'hast come to be' (2 Aor., formed like ἐ-σχε-το, ἐ-σπε-το).

αἴσῃ, Instrumental Dat., § 38, 3.

419. τοῦτο, = 'this matter of yours,' like Lat. *iste*, § 45.

424. κατὰ δαῖτα, 'about a feast,' 'on the business of a feast.'

428. ἀπεβήσετο, § 9, 3. αὐτοῦ, 'where he was.'

430. ἀέκοντος, with βίῃ, 'doing violence to his unwillingness.'

434. προτόνοισιν, 'by (slackening) the forestays,' i.e. ropes from mast to prow.

436. In this mode of mooring ships the stern faced the shore, and was made fast by stern-hawsers (πρυμνήσια), while the bows were prevented from swinging by blocks of stone (εὐναί) thrown out with ropes attached to them: see Riddell and Merry's *Odyssey*, Appendix I, § 18.

449 ff. οὐλοχύτας, 'meal of sprinkling.' οὐλαί (not οὔλαι) meant barley-meal, prepared in a primitive fashion that survived in ritual.

The sacrifice began by washing of hands and the lifting up of the οὐλαί (οὐλοχύτας ἀνέλοντο) ready for sprinkling. The prayer followed, accompanied by the act of sprinkling (οὐλοχύτας προβάλλοντο, l. 458), and also by the cutting off and burning of the forelock of the victim, which is not mentioned here; cp. Od. 3. 446. After these preliminary rites (κατάρχεσθαι) the attendants raised the victim's head—a symbolical way of offering it to one of the 'upper' gods—and the chief officiating person—king or head of the family—killed and flayed it. The thigh-bones were cut out (μηρούς τ' ἐξέταμον) and covered up between two layers of fat (κνίσση); slices of meat from other parts of the carcase were laid upon the fat (ἐπ' αὐτῶν ὠμοθέτησαν), and the whole was burned, with libations of wine, as the portion of the gods. Cp. Od. 3. 440-460, with Riddell and Merry's notes.

There is some difficulty about the forms μῆρα (l. 464) and μηρία (l. 40, &c.)—both used only in speaking of sacrificial rites. Probably they are old synonyms of μηροί, and are applied to the parts offered (viz. the bones and fat), because these parts were supposed to be accepted by the gods as equivalent to the whole thigh. This is indicated by the story of the trick played by Prometheus (Hes. Theog. 535 ff.).

454. ἵψαο, 'didst bear hardly on,' 'punish': cp. ἐν-ιπή, 'rebuke.'

461. δίπτυχα, Acc. Fem.; the ordinary Nom. is δίπτυχο-s: § 22, 2.

462. ἐπί, with λείβε, 'poured over them.'

466. ἐρύσαντο, 'drew off' (from the spits).

467. τετύκοντο, redupl. Aor., § 4.

468. ἔτιση, 'even,' fair to all; cp. l. 306.

469. ἐξ . . ἔ-ντο (ἤμη), 'let away,' 'satisfied': cp. μεθέμεν χόλον l. 283.

470. ἐπεστέψαντο, 'filled up.' ποτοῖο, Gen. of Material, § 39, 4.

471. ἐπαρξάμενοι δεπάεσσιν, 'having given first drops all round into the cups' (to be poured out as libations before the cups were filled). The Verb ἄρχεσθαι may be applied to any preliminary ritual, and ἐπί gives the notion of going 'over' or round the company, as in ἐπώχετο (l. 50), ἐπαγείρειν (l. 126); see Merry and Riddell on Od. 3. 340.

473. καλόν, used as an Adv. = Attic καλῶς, § 37, 1. παιήονα, the song of rejoicing.

474. φρένα, Acc. of the seat of feeling, § 37, 4.

475. ἐπί, in Tmesis, = κνέφας ἐπῆλθε.

478. καί, here used to mark the apodosis: so in l. 494.

479. ἱκ-μενον, 'favouring,' Lat. *secundus*; 2 Aor. Part., § 3, A.

482. πρήσεν. πρήθω has the meanings 'blow' and 'burn.'

κῦμα is the broken surface of the sea; cp. l. 483 'the ship coursed through the κῦμα'; also l. 496.

481, 482. ἀμφί is used adverbially, στείρη is a locative Dat.; cp.

αἰγιαλῷ βρέμεται (Il. 2. 210), also the note on l. 188 (above). νηός, with στεῖρην, 'on the stem of a ship as it sped along.' πορφύρεον expresses a dark and turbid quality of colour.

484. ἐπεὶ ῥα, § 40, 3. κατὰ στρατόν, 'off the camp.'

486. ἔρματα, 'stays,' 'props.' ὑπό, Adv., 'under it.'

490 ff. πωλέσκετο, φθινύθεσκε, ποθέσκε are Iterative forms, § 10.

492. πτόλεμος is an Epic form for πόλεμος: so πτόλις for πόλις.

493. ἐκ τοῖο, i.e. from the meeting with Thetis. δωδεκάτη, l. 425. Note the dramatic skill with which the blank caused by the twelve days' delay is filled by the episode of the restoration of Chryseis, so that there is no sense of pause in the action.

495. οὐ λήθεται, Impf. 'did not meanwhile forget,' § 27.

496. ἀλλ' ἦ γ', Art. as in l. 320, § 47, 1. ἀνεδύσετο, § 9, 3.

497. ἡερίην, 'in the early morning,' cp. ἥρι, 'early,' also αὐριον. For the use of the Adj. of time, cp. l. 424 χθιζὸς ἔβην, l. 472 πανημέριοι ἰλάσκοντο, &c.

498. εὐρύοπα, 'looking far and wide,' here an Acc., as if from εὐρύοψ: more commonly it is a Nom., § 17.

509. ἐπὶ . . τίθει, Tmesis, 'bestow on'; τίθημι as in l. 2.

510. ὀφέλλωσιν, 'increase,' 'glorify.'

513. ὥς, 'so,' § 48, 1. ἐμπεφυῖα, 'clinging close'; on the form, see § 6, 2.

515. ἀποίειπε, 'refuse.' ἐπι=ἔπεισι, § 41, 1. ἐπὶ δέος, § 55, 2.

518. λοίγια ἔργ', sc. ἔσται. ὃ τε, 'in that'; the usual reading is ὅτε, 'when,' but ὃ τε (see § 48, 2) gives a better sense. ἐχθοδοπήσαι ἐφήσεις, 'wilt set me on to get into a quarrel.'

520. αὐτως, 'as it is,' i.e. without fresh provocation, § 46.

523. κε with the Fut., § 35: cp. l. 139.

524. εἰ δ' ἄγε, l. 302. πεποιθήης, Pf. Subj., § 13, A.

526. οὐ γὰρ ἐμόν, 'for nought that comes from me,' 'no word of mine'; cp. ἐξ ἐμέθεν in l. 525. παλινάγρετον, 'to be taken back.'

528. ἐπ' . . νεύσε, Tmesis, ὀφρύσι being an Instrumental Dat., § 38, 3.

529. ἐπερρώσαντο. The Verb ῥώομαι is used of quick, springing movement: here of the hair tossing forward with the nod.

531. διέτμαγεν, 'parted,' § 2; τμήγω=τέμνω (Il. 16. 390).

536, 537. μιν, with ἡγνοήσεν, 'she was not unaware (about him) that he,' &c., Acc., § 37, 7. ἰδοῦσα, 'when she saw him': on seeing him she divined what had happened.

540. τίς . . θεῶν, 'which of the gods.' δὴ αὖ, § 51, 6.

546. εἰδήσειν, see on l. 363. χαλεποί κ.τ.λ.= 'it will be difficult for you to know them,' § 36, 2: cp. l. 589.

550. ταῦτα ἔκαστα, 'all these questions of yours,' § 45.

552. ποῖον τὸν μῦθον, Art., § 47, f, 'what is the word which,' &c.

553. καὶ λίην, 'assuredly': λίην (like μάλα, Il. 85, 173) is used to

strengthen the affirmation. πάρος, with a Pres., 'I have not hitherto been in the habit of asking you.'

555. μή σε παρείπη, 'lest she have gained thee over,' i.e. lest she prove to have done so. παρείπειν, like παράφημι in l. 577 (Attic παραγορεύω), 'to talk over.'

558, 559. ὥς . . τιμήσης, 'that thou wilt honour.' The Subj. (not Opt.) after κατανεύσαι because the event is still future, § 34, 2, c.

561. δαιμονίη, 'unaccountable,' 'infatuated,' implying a blindness or perversity caused by a god: as we say 'what possesses you'?

οἶται, 'art foreboding, suspecting.'

562. ἀπὸ θυμοῦ, 'away from my heart,' i.e. out of favour.

567, 568. ἄσσον ἰόνθ', i.e. ἰόντα, Acc. after χραίσμωσι, 'avail not against the assault.' χραισμεῖν usually takes an Acc. of the thing kept off; here ἄσσον ἰόντα (με) = 'my coming on,' § 37, 7. ἄάπτους, 'not to be touched,' 'irresistible.' ἐφείω, 'put forth,' 2 Aor. Subj., § 13, A.

572. ἐπὶ ἦρα φέρων, by Tmesis for ἐπιφέρων ἦρα, 'offering pleasing service,' = 'making himself agreeable.' The ancient reading was ἐπίηρα: see Mr. Merry's note on Od. 3. 164.

575. κολφόν, 'noise,' 'a wrangle': hence κολφάω, 2. 212.

ἐλαύνετον, 'carry on,' 'keep going.'

579. σὺν . . τaráξη, Tmesis; cp. con- in confundo.

580. εἴ περ κ.τ.λ., 'for suppose he chooses,' &c. No apodosis is expressed, but the sort of clause to be supplied is suggested by the words ὁ γὰρ πολὺ φέρτατός ἐστι.

582. καθάπτεσθαι, 'take him in hand': Inf., § 36, 3.

584. δέπας ἀμφικύπελλον, 'a two-handled cup'; cp. the ἄλεισον ἀμφωτον, 'two-eared goblet,' Od. 22. 10 (Helbig, *Das homerische Epos*, p. 260).

586. τέτλαθι, Pf. Imperative, 6, 2. ἀνάσχεο, 'bear up,' 'endure.'

589. ἀργαλέος . . ἀντιφέρεσθαι, i.e. 'hard to set oneself against,' § 36, 2.

591. τεταγών, a Reduplicated Aor., § 4, § 28, 2: cp. Lat. *tango*.

593. κάππεσον, for κατ-έ-πεσον, § 24 *sub fin*.

596. παιδὸς ἐδέξατο, 'took from her son,' as 24. 305 κόπελλον ἐδέξατο ἥς ἀλόχοιο. χειρί, 'in her hand.'

598. οἶνοχόει is applied to 'nectar,' by a slight extension of use.

600. διά with the Acc. of motion 'through,' § 42, 3. ποιπνύω is an Intensive, formed by reduplication from πνέω (root πνυ-).

603. οὐ μέν, 'nor yet,' § 49, 4.

606. κακκέλοντες. The form κείω is probably a Desiderative of κεί-μαι.

ἐκαστος. Note the Sing.; 'they went—each one.'

610. ἰκάνοι, Opt. of indefinite frequency, § 34, 1, c.

BOOK II.

THE second book begins with an apparent contradiction of the last line of the first book. Zeus, according to I. 611, went to bed and slept: we are now told that 'sleep held him not.' This may mean that sleep did not *keep* its hold of him—that while others slept all night (εὔδον παννύχιοι) Zeus presently awoke. Compare Soph. Aj. 676 ὕπνος | λύει πεδήσας οὐδ' αἰὲ λαβῶν ἔχει. More probably, however, the contradiction arises from the inartificial way in which the story is told. The poet ends his scene on Olympus by all the gods going home to sleep, Zeus with the rest: then, after a pause, he takes up the story again by correcting himself, and explaining that Zeus did not sleep. There is a similar inaccuracy in Odys. 15. 4-8:

εὔρε δὲ Τηλέμαχον καὶ Νέστορος ἀγλαὸν υἱὸν
εὔδοντ' ἐν προδόμῳ Μενελάου κυδαλίμοιο·
ἦ τοι Νεστορίδην μαλακῶ δεδμημένον ὕπνω,
Τηλέμαχον δ' οὐχ ὕπνος ἔχε γλυκὺς, ἀλλ' ἐνὶ θυμῷ
νύκτα δι' ἀμβροσίην μελεδήματα πατρὸς ἔγειρε.

Here it is first said that Telemachus and Nestor's son were both sleeping (εὔδοντε), then that Telemachus could not sleep. In the present instance the contradiction is more direct; but on the other hand the pause between the statements is longer. Cp. also I. 25 (with the note).

In any case it is clear that the second book of the Iliad takes up the story at the exact time and place where the first book left it, viz. night-fall on Olympus. And the incident of the Dream makes an excellent transition to the renewal of the war, after the lull caused by the Plague and the quarrel of the chiefs.

The value of the second book, as an integral part of the Iliad, consists mainly in the picture which it gives of the Greek ἀγορή, or assembly of all the fighting men. In the first book the only actors are the gods and a few of the chiefs. The poet now lets us see the temper and spirit of the army as it was affected by the long siege (the ten years are now mentioned for the first time), and by the events of the first book.

1. ἵπποκορυσταί, lit. 'horse-helmeted,' i.e. wearers of helmets with horse-hair plumes: cp. χαλκοκορυσταί, 'brazen-helmeted.'

2. νήδυμος. The ancient grammarians doubted, in this and similar places, between the forms νήδυμος and ἥδυμος, Aristarchus deciding for νήδυμος. His authority has banished ἥδυμος from our texts of Homer, though it was used by Hesiod, Simonides, Alcman, &c. Buttmann conjectured with great probability that νήδυμος is only an old mistake for ἥδυμος. In seven out of the twelve places where it occurs the preceding

word ends with *v*, and this *v* Buttmann supposed to have been attached to the following word (*τῶν ἡδυμος* thus passing into *τῶν νήδυμος*, ἔχεν ἡδυμος into ἔχε νήδυμος, &c.). The fictitious *νήδυμος* was then put for *ἡδυμος* everywhere, probably by the Alexandrian critics.

4. *τιμήσει' ὀλέσαι δέ*. The MSS., except Ven. A, have *τιμήσῃ ὀλέσῃ δέ*. The form *τιμήσει'* is supported by the scholia, and by the reading *τιμήσῃ* in Ven. A. For the Optative cp. 24. 680 *ὀρμαίνοντ' ἀνὰ θυμὸν ὅπως... ἐκπέμψειε*. The Subj. after a past Tense is rare in Homer: see § 34, 2, *δ*.

6. *οὐλον*, 'destructive,' i.e. misleading. On the two kinds of dreams, true and false, see Od. 19. 562 ff.

10. *πάντα μάλ'*, to be taken together, = 'quite all.'

ἀγορευμέν, Inf. for the Imperative, § 36, 3.

12. *πανσυδίῃ*, 'in full muster,' (lit. 'with urging forth of all'), Zenodotus wrote *πασσυδίῃ*, perhaps rightly.

13. *ἀμφὶς... φράζονται*, 'are of opposite minds': so 15. 345 *ἀμφὶς φρονέοντε*. But in 18. 254 *ἀμφὶ μάλα φράζεσθε* means 'consider looking both ways,' i.e. carefully.

15. *ἐφήπται*, 'are fastened upon,' made sure to.

19. *ἀμβρόσιος*, 'divine.' So l. 57 *ἀμβροσίην διὰ νύκτα*.

20. *Νηληϊῶ υἱ*, 'son of Neleus': so 4. 237 *Καпанήϊος υἱός*, &c.

21. *γερόντων*, 'of the chiefs,' who were not necessarily old men.

22. Join *μιν προσεφώνεε*.

27. *σεῦ*, to be taken with *κήδεται*.

36. *ἔμελλον*, so Aristarchus; most MSS. have *ἔμελλε*. With a Neut. Plur. the Verb is more commonly Singular in Homer: but exceptions are numerous.

37. *φῆ*, 'he thought'; cp. 5. 473 *φῆς... πόλιν ἐξέμεν*.

39. *ἐπ'*, to be taken with *θήσειν*, by 'Tmesis,' § 41.

40. *διὰ κρατερὰς ὕσμινας*, 'through' in the literal sense, i.e. in the course of (the war).

41. *ἀμφέχυντ' ὀμφή*, see the note on 1. 103. The word *ὀμφή* always implies a *divine* utterance.

43. *νηγάτεον*. The old derivation from *νέο-s* and *γίγνομαι* (root *γεν*, γᾶ) is untenable. The word is probably an adjective of *material*, like *δουράτεος*, 'wooden' (see the *Journal of Philology*, vol. xi. p. 61).

49. *φῶς ἐρέουσα*. Cp. Od. 13. 94 *ἔρχεται ἀγγέλλον φάος*—said of the morning star.

53. *βουλήν* was read here by Zenodotus, *βουλή* by Aristophanes and Aristarchus. The former is easier, since it involves less change of Subject. *ἴω* is more commonly intransitive, but it may be transitive, as in 24. 553.

54. *Νεστορέη... βασιλῆος*. The adjective is equivalent to a Gen., as in l. 20; so 5. 741 *Γοργείη κεφαλὴ δεινοῖο πελῶρου*.

56. ἐνύπνιον, an adverb qualifying ἦλθεν, 'came in sleep.'

57. διὰ νύκτα, 'through the night,' thought of as a space, cp. 1. 40.

73. ἡ θέμις ἐστί, 'which is right,' i.e. proper, regular. In the word θέμις the notions of *custom* and *right* are blended. The Fem. ἡ is due to the 'attraction' of θέμις.

75. ἐρητύειν, 'restrain,' viz. the flight that I shall propose.

81. ψεῦδος κεν φαίμεν, 'we should have thought;' the Opt. with κεν used of an unfulfilled condition in the past, see § 30, 6.

μᾶλλον, 'rather' (than attend to it).

76-83 are perhaps an interpolation. If they stand, the next two lines ὡς ἄρα φωνήσας κ.τ.λ. must refer to Nestor, whereas Agamemnon would be the person to lead the way, and the words πείθοντό τε ποιμένι λαῶν naturally refer to him. The Article τόν (l. 80) and the neglect of the Digamma (§ 54) in νῦν δ' ἶδεν (l. 82) are also suspicious. Some scholars, again, have doubted the whole passage about the βουλὴ γερόντων (53-86), which consists chiefly of a repetition (for the third time) of the passage about the Dream.

89. βοτρυδόν, 'in clusters.' The comparison to a bunch of grapes applies best to bees *swarming*, and so Virgil uses it in his imitation, Georg. 4. 558 (lentis *uvam* demittere ramis). In Homer, however, the bees are streaming out in their ordinary quest of honey.

90. πεποτῆται, 'are on the wing,' § 26.

92. βαθείης, 'flat,' 'low-lying.'

95. τετρήχει, 'was in disorder,' Plupf. of ταρασσώ.

96. λαῶν, governed by ὑπό in the preceding line.

101. κάμε τεύχων, = ἐτενξε κάμνων, 'made by his labour.'

103. διάκτορος is a word of uncertain meaning; it is generally thought to be a collateral form of δι-άκτωρ, 'conductor' (διάγω).

111. ἄτῃ, in the simple sense of 'mischief,' 'calamity;' or perhaps 'deception,' 'blindness.' Agamemnon does not refer to the affair of Briseïs, but to the command of Zeus to return (l. 114).

113. ἐκπέρσαντ', i.e. ἐκπέρσαντα, cp. 1. 542. The general rule in Homer is that a Participle which is subordinate to an Inf. is in the Acc. (*not* attracted): hence ἐκπέρσαντα ἀπονέεσθαι = 'that after destroying I should return.' With ἐκπέρσαντι the meaning would be, 'promised to me when (since, if, &c.) I had destroyed that,' &c. Cp. 4. 341., 6. 529.

115. δυσκλέα, for δυσκλεέα, cp. 1. 275.

122. τέλος δ' οὐ πώ τι πέφανται. The clause is subordinate in sense, 'with no end yet in sight;' § 57, 4.

125. Τρῶας, governed by λέξασθαι, 'to muster the Trojans.' ἐφέσσιοι 'at home' in Troy, native Trojans.

127. ἕκαστον. The ancient variant ἕκαστοι gives a rather better sense: 'if each company of us were to choose;' cp. 3. 1.

129. *πλέας*, = *πλέοντας*, a collateral shorter form, like *χέρεια* beside *χερείονα*.

132. *πλάζουσι*, 'baffle,' cp. *παλιμπαλγχθέντας*, I. 59,

138. *αὐτως*, 'as ever,' with no progress made.

144. *φή*, 'as,' a word read by Zenodotus here and in I. 429.

145. *πόντος*, lit. 'way' (cp. Lat. *pons*), is used when a particular tract of sea is meant. *θάλασσα* is the sea generally.

148. *ἐπὶ τ' ἡμύει*, sc. *λήϊον*, 'bends *with* the wind.'

153. *οὐρούς*, the channels by which the ships were drawn up and launched again.

154. *ἔρματα*, props or stays for keeping the ships upright when drawn up on shore.

165. *ἀμφιελίσσας* (*ἔλιξ*, Fem. *ἔλισσα*) probably means 'rounded on both sides,' evenly built at the bows.

179. *μηδὲ τ' ἐρώει*, i.e. do not give way, fail in your efforts. *ἐρωέω* is especially used of a recoil or reaction, from the strain of war, &c. Probably the true reading is *μήδ' ἔτ' ἐρώει*, for *τε* is out of place here (§ 49, 9).

182. *ὄπα*, with *ξυνέηκε*, not *φωνησάσης*.

189. *δέ* here marks the Apodosis to *ὄν τινα μὲν κ.τ.λ.*

190. *δαιμόνι*, see I. 561. *οὐ σε ἔοικε κακὸν ὥς δειδίσσεσθαι*, 'it is not fitting to threaten you as one might a churl;' cp. I. 196 *χερσὶ δὲ μή τί με πάγχυ κακὸν ὥς δειδισσέσθω*. With this form of address, conveying exhortation delicately under the veil of praise, cp. II. 4. 286 *σφῶϊ μὲν, οὐ γὰρ ἔοικ' ὀτρυνέμεν, οὐ τι κελεύω*. The common interpretation—'it is not becoming for you to be terrified'—has much less point and appropriateness. Ulysses is far too politic to make a direct charge of cowardice. Moreover, *δειδίσσεσθαι* is always transitive.

191. Note that according to the Greek idiom *ἄλλους* does not imply that the person addressed was one of the *λαοί*. Hence *ἄλλους λαούς* = 'the people as well.'

194. This line is best read as a question: 'did we not all (we the *γέροντες*) hear what he said?' Throughout his speech Ulysses treats the other 'king' as an equal.

195. *μή τι . . ῥέξῃ*, 'see that he does not do,' &c., expressing fear that he will, § 29, 5.

196. *διοτρεφέων βασιλήων*. So Zenodotus read, and so the passage is quoted by Aristotle (Rhet. II. 2). Aristarchus read *διοτρεφέος βασιλῆος*, possibly on account of the Sing. *ῥ* in the next line. But an abrupt change of number in a passage of this kind is not unusual: cp. Od. 4. 692 *ἥ τ' ἐστὶ δίκη θείων βασιλήων | ἄλλον κ' ἐχθαίρησι βροτῶν, ἄλλον κε φιλοίῃ*, 'which is the manner of kings: he (a king) will,' &c.

198. *δήμου τ'*. The *τε*—*τε* connect *ἴδοι* with *βοῶντα ἐφεύροι*. But some good MSS. have *δήμου ἄνδρα*.

206. No good MS. has this verse, which seems to have crept into this place from 9. 99.

212. **Θερσίτης**, the 'bold' insolent talker (**θάρσος**); cp. Od. 22. 287 **Πολυθέρσειδης φιλοκέρτομος**, also **Θερσίλοχος**, **Ἀλιθέρης**.

ἐκολῶα, 'wrangled,' from **κολῶς** (I. 575).

213. **ᾗδῃ**, 'had in his mind,' 'was ready with,' a great store of disorderly speech. **οἶδα** includes moral as well as intellectual qualities; cp. 6. 351. **ἔπεα**, not so much 'words' as 'things to say.'

214. **ἐριζέμεναι**, 'for striving,' i. e. wherewith to strive.

217. **φολκός**, probably 'bandy-legged,' Lat. *falcus*. **τὰ δέ οἱ ὤμω**, 'and then his shoulders,' § 47, 2, δ.

218. **συνοχωκότε**, 'stooping together,' **συν-έχω**. The form **συν-οκωχότε** (given by Hesychius) is more correct; cp. **ὀκωχή**, a stay or buttress.

219. **φοξός**, said by the Schol. to be a term applied to earthen-ware spoilt in the burning; 'out of shape.' **ἐπενήνοθε**, 'had its place thereon,' Plupf. of a supposed ***ἐνέθω**, pf. **ἐνήνοθα** (distinct from ***ἀνέθω**, **ἀνήνοθα**).

222. **κεκληγώς**, 'screaming,' § 26. **λέγε**, 'recounted'; **λέγω** in Homer means 'to count' (not simply *say*): the point is that Thersites poured out a *string* of insulting things.

225. **τέο δῆ αὖτ'**, see § 51, 6.

229. **ὃν κέ τις οἴσει**, 'which some one is to bring,' § 35.

232. **ἥ γυναιῖκα κ.τ.λ.** The construction follows the *nearer* clause **ὃν κέ τις κ.τ.λ.**, instead of the main sentence **χρυσοῦ ἐπιδεύει**: § 58.

μίσγειαι, κατίσχειαι are Subj. (for **μίσγηαι, κατίσχηαι**).

234. **ἄρχὸν ἔόντα**. The understood Subject is indefinite, 'that one who is a leader should' &c. **κακῶν ἐπιβασκίμεν**, 'bring into harm,' cp. 8. 285. Thersites is now alluding pretty plainly to the quarrel about Briseis, but he keeps the direct reference to Achilles for the climax of his speech.

235. **ὦ πέπovες**, a familiar form of address, 'good people.' Some give it the literal sense of 'soft,' 'weak;' but see on 5. 109.

236. **πεσσέμεν**, 'digest,' i. e. 'brood over,' 'enjoy.'

238. **χῆμεῖς**, for **καὶ ἡμεῖς**, by Crasis. **προσαμύνομεν** is the Pres. Ind., 'whether we are helping him or not,' (cp. 300). Some read **χ'**, **ἡμεῖς** (for **κε ἡμεῖς**): but the order (i. e. **κέν** following **οἱ**) is against this, and with **κέν** we should have to take **προσαμύνομεν** as an Aorist Subj., which gives a less suitable sense.

240-242. Note the repetition of I. 507 and I. 232. Indeed the whole speech of Thersites serves to recall the main points in the first book.

246. **ἄκριτόμυθε**, cp. 796 **μῦθοι φίλοι ἄκριτοί εἰσι**. The word **ἄκριτος** suggests 'unbounded,' 'endless,' and also 'undistinguishing,' 'confused' speaking.

250. **οὐκ ἂν . . ἀγορεύοις**. This is a form of polite request, 'you will

not, I presume—,' 'I would suggest to you, not to—;' the politeness being ironical, and intended to heighten the effect of the threats which follow. ἀνὰ στόμ' ἔχων, 'having them (passing) through your mouth,' taking their names freely into your mouth; cp. Eur. El. 80 θεοὺς λαβὼν ἀνὰ στόμα, and similar phrases (κατὰ στόμα, διὰ στόμα, διὰ στόματος, &c.).

266. δάκρυ is here a sort of collective word, = 'tears,' cp. l. 269, Od. 4. 198. θαλερόν, lit. 'big,' 'full of life,' hence 'abundant.'

269. ἀχρεῖον ἰδών, 'with a grimace,' a forced meaningless look; as Od. 18. 163 ἀχρεῖον δ' ἐγέλασσε, of an unnatural laugh.

270. καὶ ἀχνύμενοί περ, 'sick at heart as they were,' may refer to the disappointment of their wish to return (cp. ἀνιθέντα, l. 291), or to the effect of the speech of Thersites (only now counteracted), or to both these causes.

272. ἔοργε. The Pf. is used of the whole services of Ulysses, the Aor. ἔρεξε of the particular act just done, § 26.

275. τὸν λωβητήρα. The Art. seems to express contempt, hostility, &c., § 47, 2, g.

278. φάσαν, Plur. suiting the sense. ἢ πληθούς . . ἀνὰ δ' ὁ, Art. of contrast, § 47, 2.

285. πᾶσιν, 'with all,' 'in the mouths of all,' cp. 4. 95.

288. ἐκπέρσαντ[α], Acc., as in l. 113.

289. ἦ—τε, an unusual combination. Bentley proposed to read ὥς τε γὰρ εἰ. Ameis, contending that ὥς εἰ and ὥς εἴ τε are never separated by other words, reads ἦ, and so in Od. 3. 348., 19. 109.

291. ἦ μὴν καὶ πόνος ἐστὶν ἀνιθέντα νέεσθαι, 'assuredly, there is toil (enough) for a man to grow disgusted and return.' The πόνος, as Ulysses goes on to explain, is the nine years' war, which may well make the Greeks chafe, and long to return home. An indefinite Subject is understood with ἀνιθέντα νέεσθαι: cp. 6. 268., Od. 2. 310. This interpretation comes from Aristarchus. It is the only one which suits the reason given, καὶ γὰρ κ.τ.λ., and the reply in l. 297, ἀλλὰ καὶ ἔμπερ κ.τ.λ.

294. εἰλέωσιν, 'hem in,' 'keep back.'

303. χθιζά τε καὶ πρωῒζ' ὅτ' ἐς Αὐλίδα κ.τ.λ. Literally, 'yesterday or the day before (from the time) when the ships were gathering to Aulis,' i.e. a day or two *after* the ships assembled. In this use of χθιζά τε καὶ πρωῒζα the speaker puts himself at the point of view of the event which he is going to relate: 'it was, as one might say, but yesterday that the ships were gathering.' For the use of ὅτε = 'since,' 'after,' cp. Il. 21. 80 ἥως δέ μοι ἐστὶν | ἦδε δωδεκάτῃ ὅτ' ἐς Ἴλιον εἰλήλουθα, and Od. 3. 180 τέτρατον ἡμαρ ἔην ὅτ' ἐν Ἀργεῖ νῆας ἔϊσας | Τυδείδew ἔταροι . . | ἴστασαν. The passage is generally explained as a bold hyperbole; the event being supposed to be so fresh in the recollection of the Greeks that it seems to be only 'the other day.' This is defended by places where the phrase is used of a long period. But in all these the time is *relatively*

short, or at least the writer wishes to make light of it. Here, on the contrary, Ulysses dwells on the length of time that has passed; cp. especially l. 298 *δηρόν τε μένειν*, and l. 325 *ὄψιμον ὀψιτέλεστον*. Moreover, there is a special reason for a note of time which will fix the sign of the sparrows to the beginning of the war: for if the sign were later, the end of the nine years which it signified would be proportionately distant. Others again take *χοιζά τε καὶ πρωϊζά* with *ἔβαν* in the preceding line; but this gives a poor sense, and moreover it is not Homeric to begin a fresh sentence by *ὅτε* without any particle of transition.

The interpretation now given was suggested by Lehrs in his book *De Aristarchi studiis Homericis* (p. 382), and adopted, with a slight modification, by Nägelsbach (*Anmerkungen zur Ilias*, ed. 1834).

314. *ἔλεινά*, 'piteously,' to be taken with *τετριγώτας*.

315. Join *ἀμφεποτάτο τέκνα*.

318. *ἀρίζηλον*, 'very plain'; by being turned into stone the serpent became a mark for all eyes, a kind of monument of the event. Cp. the similar fate of the Phaeacian ship, Od. 13. 156 *θεῖναι λίθον ἔγγυθι γαίης νητὶ θοῇ ἵκελον, ἵνα θαυμάζωσιν ἅπαντες*. So in Ovid's version of this passage, *Metam.* 12. 22 'Ille, ut erat, virides amplexus in arbore ramos Fit lapis et servat serpentis imagine saxum.' Such stories were doubtless suggested by a fancied likeness of some rock or stone to the object in question. Another reading is *ἀτίζηλος*, a variety of *ἀίδηλος* 'invisible.' This variant is ancient, since it is followed in Cicero's translation, *Div.* 2. 30, 63 'qui luci ediderat genitor Saturnius idem abdidit.'

321. Join *θεῶν ἐκατόμβας*.

322. *Κάλχας δ' αὐτίκ'*. The *δέ* marks the apodosis. But possibly we should read *δὴ αὐτίκ'*, see § 51, 6.

323. *ἄνεφ*, Nom. Plur. of an adjective *ἄνεως*, 'silent.' Aristarchus read *ἄνεω*, taking it for an adverb, used like *ἀκὴν* in the phrase *ἀκὴν ἐγένοντο σιωπῇ*.

325. *δοῦ*. The original form is doubtless *δο*, see § 19, 3.

328. *αὐθι*, 'in the same place,' nearly = *αὐτως*, l. 342.

340. *γενοίαιτο*, i.e. 'they may, for aught I care.'

342. *αὐτως*, i.e. just as if the plans and treaties had never existed.

347. *ἄνυσις*, 'result,' 'attainment'; i.e. they will come to naught.

αὐτῶν is Masc., referring to *τούσδε* in l. 346.

348. *ἰέναι* depends on *βουλεύωσι* in the last line.

349. *εἴ τε . . . εἴ τε*, so the best MSS.: others have *ἢ καὶ οὐκί*.

ψεῦδος, 'false,' cp. 9. 115 *οὐ τι ψεῦδος ἐμὰς ἄτας κατέλεξας*.

353. *ἀστράπτων κ.τ.λ.* The line is a kind of exclamation: hence the Nom. without a construction, cp. 10. 437, 547, Od. 1. 51.

356. *Ἑλένης ὀρμήματά τε στοναχάς τε*, 'the stir and groaning about Helen.' This 'objective' use of the Genitive is very common in Homer; e.g. *Τρώων ἄλγος*, 'sorrow for the Trojans,' *χόλος νῆος*, 'anger on account

of his son,' &c. Cp. also II. 3. 206 σεῦ ἀγγελίη, 'a message about you,' and the genitives quoted on l. 397. The word ὄρμημα does not elsewhere occur, but its meaning may be inferred from that of ὀρμάω and ὀρμαίνω (cp. IO. 28 πόλεμον θρασὺν ὀρμαίνοντες). Nestor seeks to rouse the Greeks by the thought of having done and suffered so much, and all about Helen. This is a standing topic in the Iliad; see 2. 39, 177; 3. 99, 126 ff. The common interpretation—'the longings and groans of Helen'—makes Nestor insist on a circumstance which could not be known to Greeks, and by which we can hardly suppose them moved.

359. 'That he may be the foremost to perish,' i. e. he will be put to death at once. On ἐπισπεῖν see Leaf, *Journ. of Philology*, xiv. p. 249.

363. φρήτρηφιν, used as a Dat.: see § 40.

The φρήτρη (Attic φρατρία) or 'brotherhood' was a sub-division of the tribe. Cp. Hdt. 7. 212 οἱ δὲ Ἕλληνες κατὰ τάξιν τε καὶ κατὰ ἔθνηα κεκοσμημένοι ἦσαν, καὶ ἐν μέρει ἕκαστοι ἐμάχοντο. So Tacitus, *Germ.* 7 'non casus neque fortuita conglobatio turmam aut cuneum facit, sed familiae et propinquitates.'

366. κατὰ σφέας, 'by themselves,' cp. I. 271.

376. ἀπρήκτους, 'in which nothing is done,' 'fruitless.'

379. ἔς γε μίαν (sc. βουλὴν) βουλευόμεν, 'take counsel to one purpose.' The γέ emphasises the phrase ἔς μίαν.

382. θέσθω, 'put in order,' 'set right.'

384. ἄρματος ἀμφὶς ἰδών, 'seeing to his chariot.'

385. κρινώμεθα, 'bring matters to an issue,' Lat. *decerno*.

392. μιμνάξιν, 'to loiter,' a Frequentative or Intensive of μίμνω.

393. ἄρκιον, 'safe.' This is an instance of 'litotes' (§ 59): 'he shall not be sure to escape' is put for 'he shall have no chance.'

397. παντοίων ἀνέμων, governed by κύματα, 'the waves of (i. e. raised by) all directions of wind.' So II. 305 ὥς ὅποτε νέφεα Ζέφυρος στυφελίξῃ | ἀργεστῶ Νότοιο, Od. 13. 99 αἶ τ' ἀνέμων σκεπώσι δυνασῶν μέγα κύμα.

398. ὀρέοντο, 'bestirred themselves.'

409. ἀδελφεόν, *Acc. de quo*, § 37, 7.

410. οὐλοχύτας, see the note on I. 449.

413. ἐπ' . . δύναι, 'set upon (the battle),' i. e. so as to interrupt the battle. For the Inf. cp. 7. 179 Ζεὺ πάτερ, ἢ Αἴαντα λαχεῖν κ.τ.λ.

414. πρηνές, with βαλέειν, proleptically, 'cast down headlong.'

415. αἰθαλόν, 'blackened with smoke,' as in Od. 22. 239. πυρός, 'with fire,' Gen. of *material*, § 39, 4.

420. ἀμέγαρτον, 'unenviable.' Aristarchus read ἀλίσστον.

421-432 repeat I. 458-469, except 425-6.

435. λεγόμεθα, 'talk together': the Middle has the *reciprocal* force.

446. θύνον, 'made hot haste,' 'bustled.'

452. πολεμίζειν, Inf. of consequence, 'wherewith to fight.'

455. ἀΐδηλον, 'consuming,' lit. 'making unseen' (ἀ-ΐδ-ηλος).

457. τῶν, with χαλκοῦ, 'from their armour as they came on.'
 459. τῶν δ', taken up by ὧς τῶν in l. 464. So l. 474 τοὺς δ', taken up by ὧς τοὺς.
 463. προκαθίζοντων, 'as they settle:' join with ὀρνίθων (459).
 469. ἀδινάων, 'thickly swarming.'
 470. ἡλάσκουσιν, 'rush about,' 'dart to and fro.'
 474. πλατέα, 'broad,' i.e. 'numerous;' or perhaps 'wide-ranging.'
 479. ζώνην, 'the waist,' as in εὐζωνος, βαθύζωνος, &c.
 480. ἀγέληφι, locative sense, 'in the herd.'
 481. On this use of τε, see § 49, 9.
 483. Join πολλοῖσι . . ἡρώεσσι.
 486. ἀκούμεν, 'have heard,' know by hearing: cp. 14. 125, Od. 15. 403. The passage is imitated by Sophocles, Aj. 23 ἴσμεν γὰρ οὐδὲν τρανές, ἀλλ' ἀλώμεθα, and Plato, Phædr. p. 96 ἀκοήν γ' ἔχω λέγειν τῶν προτέρων, τὸ δ' ἀληθὲς αὐτοὶ (οἱ θεοί) ἴσασι.

The MSS. of the Iliad generally give the remainder of this book under a separate title, *Βοιωτία* or *Κατάλογος τῶν νεῶν*. The last part, 816 ff., was known as the *Τρωϊκὸς διάκοσμος*. The two lists furnish materials for a tolerably complete sketch, ethnographic and political, of the Greece and Asia Minor of Homeric times (see the map at the end of this volume). It will be useful to notice some of the points in which it differs from the later map of the same countries.

The common national names of historical Greece—*Ἑλλάς* and *Ἑλληνες*—are confined in Homer to the district of Thessaly afterwards called Phthiotis. The Dorians do not yet appear in the Peloponnesus, or even in the 'Doris' of northern Greece. The Ionians are almost equally obscure. *Ἰάονες* are not mentioned in the Catalogue, and only occur in one passage of the Iliad (13. 685), where they seem to be the same as the Athenians. In the Catalogue, as in the Iliad and Odyssey generally, the great national names are *Ἀχαιοί*, *Ἀργεῖοι*, *Δαναοί*. Of the Ionian colonies there is no trace. The eastern coast of the Aegean is still in possession of the 'barbarous' allies of Troy—Mysians, Maeonians, and Carians. *Miletus*, which is the only site mentioned, is expressly said to belong to the Carians. What is still more remarkable, the islands which afterwards became seats of Ionian civilisation—*Chios*, *Samos*, *Paros*, *Naxos*, *Ios*, and the rest—are unknown to the Iliad. The only passage in which we trace the beginnings of Greek colonisation is the account of the (perhaps Dorian) settlement of *Rhodes*.

These facts seem to show that the Homeric Catalogue represents a state of things earlier than the two great movements which mark the beginning of Greek history—the Dorian conquest of Peloponnesus, and the Ionian colonisation of Asia Minor. Other differences between the Homeric and the later map point to similar conclusions. The name

Θεσσαλία is not Homeric, and the country is divided in the Catalogue into several independent kingdoms, which do not answer to the later divisions. Hence the conquest of Thessaly by invaders from Epirus is later than Homer. The same may probably be said of the **Aetolian** conquest of Elis, and of the **Locrian** settlement on the Corinthian gulf. In Boeotia we do not hear of **Thebes**, but only **Ἰπóθηβαι** (probably the lower town, as opposed to the Cadmeia): and we find that **Orcho-menius**, with its population of Minyae, is still a distinct state. Towards the West the Greek occupation does not extend much, if at all, beyond Cephallenia: for **ἡπειρος** is not yet a geographical term, and the names Corcyra, Ambracia, and Acarnania, are unknown. Other names not yet found on the Homeric map are **Larissa**, **Pharsalus**, **Megara**, **Eleusis**, **Pisa**, **Delphi**, **Attica**, and **Peloponnesus**.

In the Greece of the Catalogue **Boeotia** forms the centre. It stands first, and the number of places in it that are mentioned by name (29) is greater than in any other member of the confederacy. The neighbouring districts—Orchomenus, Phocis, Locris, Euboea, Attica, Salamis, Argolis, Achaia—follow in their geographical order, forming a circle immediately round Boeotia. The remaining contingents fall into three groups, in each of which, again, the arrangement is geographical: (1) the rest of Peloponnesus, with the states to the north-west—a group extending from Laconia to Aetolia; (2) Crete, with the series of islands to the east; and (3) Thessaly, in which, again, two groups of states may be distinguished—a southern (beginning with Phthia), and a northern. The number of places mentioned in Thessaly (upwards of thirty) combines with other indications to show that that country was much more important in Homeric times than in the later history.

It is a question whether the Catalogue is an integral part of the Iliad, or was added afterwards, when the poem had become a record in which every tribe and city of Greece desired to have a place. It is certainly alien to the Homeric style of poetry, and akin to the Hesiodic school—the school to which the Theogony, **Ἡοῖαι**, **Κατάλογοι γυναικῶν**, &c. belonged. The prominence which it gives to Boeotia, of which Hesiod was a native, and the references to the Muses (cp. 484 ff., 594 ff.), of whose worship Boeotia was the chief seat, point in the same direction. Moreover there are occasional discrepancies between the Catalogue and the rest of the Iliad: see the notes on lines 529, 530, 558, 591, 603, 627, 639, 653–680, 727. Some of these, however, may be due to interpolation, to which the Catalogue would be peculiarly liable. In any case it is clear that the Catalogue (in its present form at least) must have been composed with a view to its place in the Iliad. Hence, if it is later than the bulk of the poem, that circumstance will not diminish its value as a representation of a pre-historic period of Greece, and as a testimony to the antiquity of the Iliad.

494-510. According to Thucydides (1. 12) the Boeotians came from Thessaly to Boeotia after the Trojan war. He explains their place in the Catalogue by supposing that a detachment (*ἀποδασμός*) preceded the main body. This, however will not account for the absence of Boeotians from the Homeric Thessaly. We can only say that the account given by Thucydides—the source and value of which are entirely unknown—is contradicted by Homer.

The comparative obscurity of the Boeotian leaders makes the prominence of Boeotia the more significant. The names were doubtless preserved by local legends.

519. *Πυθών*, or *Πυθώ* (9. 405), the later Delphi.

529. *λινωθώρηξ*, an epithet at variance with 13. 719, where the armour of Ajax is described as *έντεα δαιδάλεα*.

530. *Πανέλληνας*, a form which only occurs here; cp. l. 684. It has been supposed, with some reason, that the two lines 529, 530 are an interpolation.

535. *πέρην ἱερῆς Εὐβοίης*, 'over against Euboea'; cp. Aesch. Ag. 190 *Χαλκίδος πέραν*. So too in Hdt. 8. 44 *ἡ περαία τῆς Βοιωτίης*, 'the country opposite (across the sea from) Boeotia.' Heyne and others took the word to mean 'beyond Euboea' (as in l. 626 *πέρην ἁλός*), and inferred that the poet's point of view was to the east, viz. in Asia Minor. This is to suppose a degree of geographical knowledge scarcely possible at the time.

542. *ὄπιθεν κομῶντες*, opposed to the usual *κάρη κομόωντες*, hence = 'wearing hair *only* behind': cp. also *ἀκρόκομοι* (4. 533).

548. *τέκε δὲ ξείδωρος ἄρουρα*. In this respect Erechtheus represents the claim of the Athenians to be *αὐτόχθονες*.

550. *μιν*, viz. Erechtheus. The reference is doubtless to the annual festival afterwards known as the Lesser Panathenaea.

553-5. These three lines were rejected by Zenodotus. The Athenian envoy sent to Syracuse at the beginning of the Second Persian War is said by Herodotus (7. 161) to have appealed to them in support of his refusal to allow Gelon to have the command of the Greek forces.

558. This line is wanting in A (the Cod. Venetus) and some other MSS. It was thought by the ancient critics to have been interpolated by Solon or Pisistratus, in order to support the Athenian claim to Salamis against the Megarians. Elsewhere in the Iliad we do not find the Telamonian Ajax associated with Menestheus and the Athenians; see Il. 11. 7 and 13. 681 (where the ships of Ajax are coupled with those of Protesilaus); also the *ἐπιώλησις* of Agamemnon, where the Telamonian and the Locrian Ajax are together (4. 273), and separated by a considerable interval from Menestheus (4. 327). The difficulty, however, is hardly met by leaving out l. 558. If Ajax is independent, he cannot well be dismissed in a single line. The Megarians, accord-

ing to Strabo (p. 394), read as follows :—*Αἶας δ' ἐκ Σαλαμῖνος ἄγεν νέας ἐκ τε Πολίχνης | ἐκ τ' Αἰγειρούσσης Νισαίης τε Τριπόδων τε*, thus connecting Salamis with places in the Megarid. These lines may be ancient, but they omit the *number* of the ships, which is given in every other instance. On the whole it seems most probable that the original form of the passage is hopelessly lost.

572. *πρῶτα* = 'formerly.' Sicyon appears to have been recently added to the empire of Agamemnon. So too Corinth, the ancient *Ἐφύρη*, had been independent, as we see from the story of Bellerophon (Il. 6. 152 ff.)

581. *κοίλην Λακεδαίμονα*, the vale of Lacedaemon. *κητώεσσαν*, 'full of hollows,' i.e. ravines (Buttm. Lexil. s. v.).

587. *ἀπάτερθε*, 'apart,' viz. from the troops of Agamemnon.

590. Cp. l. 356.

591 ff. The *Πύλος* of Nestor is doubtless the famous one on the coast of Messenia, the modern Navarino. Strabo tells us that in his time two other places claimed the honour, one in Elis and one in Triphylia: and he himself supports the last, chiefly on the ground that the story told by Nestor in the eleventh book (l. 682 ff.) does not allow us to place Nestor's city so far south as the Messenian Pylus. But, as Leake has replied (*Travels in the Morea*, vol. i. p. 421), the details of that story are not really possible on either hypothesis, and must be regarded as poetical. It is a further question how far the dominions of Nestor extended, especially in the direction of Laconia (the kingdom of Menelaus). In the ninth book (149 ff.) seven cities, 'the last in sandy Pylus,' are offered by Agamemnon to Achilles; and one of them, Phere or Pherae, is mentioned in another passage (Il. 5. 543) as the home of two warriors, the sons of Diocles, Crethon and Orsilochus. Yet not one of these places is named in the Catalogue; and the district in which they are situated—evidently the southern and south-eastern part of Messenia—is therefore a complete blank. There is the further difficulty, how Agamemnon could give away cities which presumably belonged to Nestor; and the question is complicated by the doubts raised as to the authorship both of the Catalogue and of the ninth book. It may be that the passage of the Catalogue which dealt with this district has been lost.

596. *Οἰχαλίηθεν*. The parallel l. 730 shows that this is Oechalia in Thessaly; otherwise we should naturally suppose the Messenian Oechalia to be meant.

597. *στεῦτο*, 'he set himself up,' cp. 3. 83.

599. *πηρόν*, 'maimed,' 'helpless,' i.e. (in this case) unable to sing or play the lyre. The clause *αὐτὰρ ἀοιδὴν ἀφέλοντο* is an explanation of *πηρόν θέσαν*, but from an *opposite* point of view; he became *πηρός* because deprived of *ἀοιδή*. *αὐτὰρ* or *ἄτάρ* often indicates this kind of

quasi-opposition (which in fact is epexegetis in a negative or privative form) cp. Il. 2. 214 μᾶψ ἀτὰρ οὐ κατὰ κόσμον: 5. 204 ὥς λίπον (ἴππους), αὐτὰρ περὶς κ.τ.λ.: 10. 99 κοιμήσονται, ἀτὰρ φυλακῆς ἐπὶ πάγχυ λάθωνται: 15. 241 νέον δ' ἐσαγείρετο θυμὸν | .. ἀτὰρ ᾤσθημα καὶ ἰδρὼς | παύετο. Some take πηρός to mean 'blind,' in accordance with a later story. But blindness appears to be the common lot of singers in Homeric times; cp. Demodocus (Od. 8. 63 ff.), and the author of the hymn to the Delian Apollo (h. Ap. 172). Moreover there is no authority for such a use of πηρός.

603. The Arcadians and their leader Agapenor are not elsewhere mentioned in the Iliad.

616. ὅσον ἐφ' Ἑρμίνην .. ἐέργει, 'over so much space as Hyrmine &c. confine,' i. e. within the bounds marked by these places.

625. The identification of **Dulichium** is a problem of old standing. It can hardly be one of the islands here called Ἐχίναι—the later Echinades—which are small by comparison even with Ithaca; for Dulichium and the Echinades send forty ships, against twelve from the whole kingdom of Ulysses. In the Odyssey it is one of the three chief islands adjoining Ithaca—Δουλίχιόν τε Σάμη τε καὶ ὕληεσσα Ζάκυνθος—and Mr. Bunbury (*Hist. of Ancient Geography*, i. pp. 69, 81) shows strong reasons for taking it to be Leucadia, the modern Santa Maura. His theory is less happy when applied to the passage in the text, since the Ἐχίναι are rather too far from Leucadia to form part of the same contingent; especially as the coast of Acarnania (the ἡπειρος of l. 635) goes with Ithaca and Cephallenia.

627-9. The banishment of Phyleus is ignored in other passages of the Iliad (13. 691; 15. 519), where his son Meges appears as one of three commanders of the Ἑπειοί.

632. Νήριτον is a mountain in Ithaca; Κροκύλεια and Αἰγίλιψ are probably also places in the same island. Σάμος (in the Odyssey also Σάμη) is the later Cephallenia.

635. ἡπειρος, 'the mainland,' and ἀντιπέραια, 'the opposite coast,' are not definitely proper names. They must refer to parts of the later Acarnania.

639. Πλευρών, Strabo tells us (p. 451), was the city of the Κουρήτες who are mentioned in Il. 9. 529 ff. as neighbours of the Aetolians.

643. πάντα goes with ἀνασσεμέν, 'to bear all rule.'

646 ff. The places here mentioned seem all to be in the middle part of Crete.

653 ff. **Tlepolemus** occurs again in the Iliad (5. 628), but **Rhodes** is only mentioned here. The warriors who belong to the smaller islands near Rhodes—Nireus, Pheidippus, Antiphus—are not otherwise known. Hence, as Mr. Freeman has observed (*Comparative Politics*, p. 347), this passage probably marks the limit which the Hellenic movement

towards Asia Minor had reached at the time of the Catalogue. The Dorian character of these colonies may be traced in the *Heracleid* leaders (653, 679) and in the division into *three* tribes (655, 668).

659. Ἐφύρη is a common city-name (cp. 6. 152). The Ephyre taken by Heracles is placed by Apollodorus (2. 7. 6) in Thesprotia, by Strabo (p. 338) in Elis.

661. Authorities are divided between τράφη ἐν (as in 3. 202., 11. 222), and τράφ' ἐνί. For the intransitive Aor. ἔτραφον cp. 5. 555, and the recurring phrase γενέσθαι τε τραφέμεν τε.

664. ἔπηξε, 'built': cp. Ναύ-πακτος, lit. 'ship-building.'

681. Νῦν αὖ, a form which marks the transition to a different part of the map. τοὺς has no construction: it is used as if ἐρέω or some equivalent word were to follow.

τὸ Πελασγικὸν Ἄργος, 'the Pelasgian,' in contrast to the Argos already mentioned (l. 559); the Article being used as in Αἴας ὁ μέγας, &c. (§ 47, 2, d). It is a question whether 'Pelasgian Argos' is used vaguely for Thessaly (as the other Argos for Peloponnesus), or denotes a particular district or city. Those who hold the latter view generally identify it with Λάρισα Κρεμαστή, north of the Pagasaeon gulf.

683. Φθίη and Ἑλλάς seem to be adjoining districts: cp. Il. 9. 395 ἀν' Ἑλλάδα τε Φθίην τε. The home of Achilles is generally Φθίη, while there are traces of a wider use of Ἑλλάς and the corresponding gentile name Ἑλληνες; see Il. 2. 530, and compare the phrase καθ' Ἑλλάδα καὶ μέσον Ἄργος (Od. 1. 344, &c.). It is curious that the Φθῖοι mentioned in Il. 13. 686 ff. are not under Achilles. The Ἑλλάς of Il. 9. 477 ff. appears to be further to the north, and outside the kingdom of Peleus.

687. ἐπὶ στίχας, 'in their lines': cp. 3. 113 ἵππους μὲν ἔρξαν ἐπὶ στίχας.

692. The meaning of ἐγχεσίμωρος may be gathered approximately from the similar words ἰό-μωρος, from ἰός, 'arrow' (see the note on 4. 242), ὕλακό-μωρος (of dogs that are ever barking), and σινά-μωρος, 'mischievous.' The -μωρος apparently gives some such meaning as 'fond of' or 'excelling in.' Its derivation is unknown. If it is the later μωρός, 'foolish,' we may infer that that word (like εὐήθης and Engl. *silly*) originally had a good or neutral sense.

700. ἀμφιδρυφής, 'with both cheeks torn in mourning'; perhaps with a play on ἡμιτελής (l. 701).

709. πόθειόν γε μὲν ἐσθλὸν ἔοντα, 'yet they felt the loss of one that was good,' viz. Protesilaus. γε marking the contrast of πόθειον to δεύοντο.

718 ff. Philoctetes is not elsewhere mentioned in the Iliad.

727. In Il. 13. 693 ff. Medon appears to be associated with Podarces in the command of the contingent of Protesilaus.

729. Here the account of the northern part of Thessaly begins. As to Οἰχαλίη, cp. l. 596. The legends of Eurytus were localised in various places of this name.

750. This passage appears to place Dodona in Thessaly, whereas the famous Dodona was undoubtedly in Epirus. The name occurs in two other Homeric passages, viz. Il. 16. 234, where Zeus is addressed by Achilles as 'ruler of wintry Dodona'; and Od. 14. 327 (= 19. 296), where Ulysses is represented as going there from Thesprotia to consult the oracle. This last notice agrees very well with the historical Dodona. With regard to the present passage we must suppose either that the author of the Catalogue was mistaken as to the site of Dodona (perhaps from knowing it only as a place venerated by the Greek tribes in Thessaly), or that there was a Thessalian Dodona, possibly the original seat of the worship of the Pelasgic Zeus.

751. The Titaresius is a clear stream, the Peneus is of a dirty yellow colour.

765. ὁτριχας, 'alike in hair': ὁ- is for the copulative δ- (as in δ-μός). So οἰέτεας, for ὁ-φέτεας, 'of like years.'

ἐπὶ νῶτον, 'over the back,' equal in height of back. σταφύλη, 'with the plummet,' i. e. when measured with it.

770. ἵπποι θ', sc. πολλὰ φέρτατοι ἦσαν.

772. ἀπομηνίσας, 'having taken deadly offence.' ἀπό expresses that the quarrel is à outrance (cp. Od. 16. 378). So ἀπο-σκυδμαίνω, ἀπο-θαυμάζω (of utter amazement, Od. 6. 49), &c.

777. πεπυκασμένα, 'packed,' covered up. The parts of a chariot were kept separate, and only put together (ἐντύνειν ἄρμα) when it was to be used.

ἀνάκτων, with ἄρματα, 'the chariots of their masters.' To join ἀνάκτων ἐν κλισίῃς would make a pause at an unusual place in the line.

781. Διτ', Dat. governed by ὑπό in ὑπεστενάχιζε, 'groaned beneath,' 'under the influence of.'

794. δέγμενος ὁππότε κ.τ.λ., 'watching for the time when the Greeks should make a movement.'

ναῦφιν, for the Gen. (= an Ablative).

795. μιν, i. e. Priam; governed by προσέφη.

803. γάρ introduces the reason for the advice which follows in l. 805.

809. πᾶσαι πύλαι, 'the whole of the gate,' there being only one.

813, 814. The actual name was Βατίεια, but the 'divine' name—that which would have expressed the truth—was 'the tomb of Myrine:' cp. l. 403. Myrine was one of the Amazons.

816 ff. The order of the Trojan Catalogue is as follows: first (816-839) the native Trojans and Dardanians; then (840-850) the Pelasgian and Thracian allies, chiefly European; then the Asiatic allies, in three groups, (1) Paphlagonia and Alybe, (2) Mysia and Phrygia, (3) Macedonia, Caria, Lycia. Each group ends with the most distant point; cp. l. 857 (τηλόθεν ἐξ Ἀλύβης), 863 (τῇλ' ἐξ Ἀσκανίης), 877 (τηλόθεν ἐκ Λυκίης).

827. τόξον κ.τ.λ. The same is said of Teucer, Il. 15. 441. If taken literally it contradicts 4. 110 ff., where the making of the bow by Pandarus himself is described.

828-831. In Il. 5. 612 Ἀμφίος is the son of Σέλαγος (not Μέροψ), and dwells in Παισός.

840. Πελασγῶν. These Pelasgi seem to be to the south of the Troad, on the coast of Aeolis, Λάρισα being the place of that name near Κύμη.

851. λάσιον, 'shaggy,' an epithet that properly applies to the breast (στήθεα, cp. 1. 189). Here however Πυλαιμένεος κῆρ is not meant literally, but is simply = Πυλαιμένης, like Πριάμοιο βίη, &c.

857. Ἀλύβης. The name seems to be the same as that of the people known as Χάλυβες. They were famous for their mines, but in historical times these were only of iron.

872. χρυσὸν ἔχων κ.τ.λ., 'with gold (i. e. golden ornaments) like a maiden,' cp. 17. 52.

BOOK III.

THE main incident of the third book of the Iliad is a duel between Paris and Menelaus. The book opens with the meeting of the two armies on the Trojan plain, and the challenge given by Paris. By means of a message sent by Hector the scene changes to the interior of the city: first to the house of Paris (121-140), then to the tower over the gate (141-263). After the famous Τειχοσκοπία, the story returns to the plain in order to describe the making of a Treaty, which is then followed by the Duel (264-382). The escape of Paris from the scene of combat brings us once more into Troy (383-447), but in the last lines of the book the main subject is resumed, and the result—the victory of Menelaus—is proclaimed by Agamemnon (448-461).

If we keep in mind that in the Iliad the true subject, that on which the unity of the poem depends, is the quarrel of Achilles with Agamemnon, and that the Trojan War as a whole is (poetically speaking) subordinate to the quarrel, in the sense in which the occasion and circumstances of an action are subordinate to the action itself—if we keep this in mind, we shall have little difficulty in appreciating the poetical value of the third book. It is, in fact, our introduction to the story of the Trojan War, as we have it in the Iliad. It brings before us the origin and motives of the War: Helen herself, the seducer Paris, the injured Menelaus, and the prime mover Aphrodite. And it supplements the second book by presenting the Trojan side of the general

picture—Hector, Priam with his Elders, the palace and the Scaean gate.

1. αὐτὰρ ἐπεὶ κ.τ.λ. The narrative is resumed from the description of the marshalling of the armies, 2. 474 ff. ἕκαστοι, 'each division.'

2. The same difference between the Greeks and the Trojans is dwelt upon in 4. 422 ff., where it is attributed to the variety of languages spoken by the Trojan allies. On the Datives κλαγγῇ, ἐνοπῇ, see § 38, 3.

3. οὐρανὸν πρό, 'in the front of heaven'; the sound rises to the outskirts, as it were, of the sky.

The migration of the cranes is mentioned by Herodotus, with evident reference to this passage, 2. 22 γερανοὶ δὲ φεύγουσαι τὸν χειμῶνα τὸν ἐν τῇ Σκυθικῇ χώρῃ γινόμενον φοιτέωσι ἐς χειμασίην ἐς τοὺς τόπους τούτους. The Πυγμαῖοι, or 'men a cubit high,' are variously located by later writers (see Helbig, *Hom. Epos*, p. 15).

4. ἀθέσφατον, lit. 'not according to an utterance of the gods,' hence (vaguely) 'portentous,' 'unblest.'

5. ταί γε. The Article serves to repeat the Subject αἷ τε (l. 4), after the interposition of the clause ἐπεὶ κ.τ.λ.

ἐπὶ expresses direction, 'bearing on,' as 5. 700 ἐπὶ νηῶν.

7. ἡέριαι, 'at dawn,' l. 497.

προφέρονται, 'bear forth with them,' come forth with: so 5. 506 μένος χειρῶν ἰθὺς φέρον, 10. 479 πρόφερε κρατερὸν μένος, 11. 529 κακὴν ἔριδα προβαλόντες. The temper in which a man advances is spoken of as if it were something literally carried by him.

10. εὖτε, here = ἥντε; so 19. 386. Buttmann wished to read ἥντε, but this is needless, since ἥντε might pass into εὖτε in the same way that ἥνς 'good' yields the Adverb εὖ.

12. ἐπιλεύσσει, 'sees over' so much distance. We should perhaps write ἐπὶ λεύσσει (with Ven. A), taking the construction to be ἐπὶ τόσον λεύσσει. On the use of τέ (in a simile), see § 49, 9.

16. Τρωσίν, 'with, among, the Trojans,' a locative Dative, § 38.

18. αὐτὰρ contrasts the two spears—the weapons of close conflict—with the bow and leopard's skin just mentioned. Paris has no defensive armour at hand: in the duel (l. 333) he borrows the cuirass of his brother Lycaon (La Roche).

22. μακρὰ βιβάντα, subordinate to ἐρχόμενον, 'coming on with long strides.'

23-26. The word σῶμα, as Aristarchus observed, means a *dead* body. The idea of the simile seems to be that a lion has come upon a stag or goat just killed by hunters, and seizes it in spite of them. Cp. the scene described in 11. 474-481—jackals have been devouring wounded game, when a lion drives them away and devours it himself.

28. Several MSS. have τίσασθαι: see the notes on l. 112 and l. 366.

37. δείσας. The Aor. expresses the single act, 'quailing before' Menelaus.

39. Δύσπαρι, cp. Od. 18. 73 Ἴπρος Ἀἶρος, Od. 19. 260 Κακοῖλιον οὐκ ὀνομαστήν, Od. 23. 97 μῆτερ ἐμὴ δύσμητερ. The significance of these compounds lies in their expressing a feeling that the name should answer to the character of its bearer. Cp. I. 403 (note).

40. ἄγονος, 'without offspring,' 'barren': wedlock and begetting children are naturally coupled together, as in Od. 4. 208 γαμέοντί τε γεινομένῳ τε. Others take it to mean 'unborn'; but this gives a harsh combination with ἄγαμός τ' ἀπολέσθαι.

44. φάντες, = οἱ ἔφασαν, 'who supposed thee to be a champion of the first rank, because thy form is fair outside, but (as they now see) there is no strength in thy heart nor any valour.' ἔπι, = ἔπεστι, 'there is on thee,' 'thou art furnished with.'

46. ἦ τοιόσδε ἐὼν κ.τ.λ., i.e. 'was it for such a one as you now show yourself to,' &c.: cp. Eur. Heracl. 816 εἶτα τοιοῦτος γεγώς τοὺς Ἡρακλείους ἦλθε δουλώσων γόνους.

49. ἀπίης, see on I. 270.

νυὼν ἀνδρῶν αἰχμητῶν. By an idiom, often found with words of affinity, Helen is styled daughter-in-law of the *nation* to which she belonged by marriage, viz. the Greeks. So Boreas having carried off Oreithyia was γαμβρός of the Athenians (Hdt. 7. 189). Cp. also Hor. Od. 3. 5. 8 *consenuit socerorum in armis*, i. e. in the armour of his wife's people; Virg. Æn. 11. 105 *hospitibus quondam socerisque vocatis*.

50. πῆμα, χάρμα, κατηφέην, Accusatives expressing the *result* of the foregoing sentence: cp. 4. 207, Od. 6. 184.

54. οὐκ ἂν τοι χραίσμη. On the Subj. with ἂν, see § 31, 2.

τά τε δῶρ' κ.τ.λ. The Article gives a contemptuous emphasis, like οὗτος in Attic, Latin *iste*: cp. 2. 275.

57. ἔσσο, for ἔ-εσσο, 'else hadst thou put on a shirt of stone,' i. e. been stoned by the people; the commonest ancient form of 'lynch-law' (Æsch. Ag. 1615, Soph. Aj. 253).

59 ff. The connexion of thought is: 'Your rebuke is just—indeed you are above all weakness or failing—so I will only pray you not to contemn my gifts, and I will fight with Menelaus.' The apodosis to ἐπεὶ κ.τ.λ. is not expressed: it is supplied in sense by the speech itself. The full grammatical form appears in 6. 333—

Ἔκτορ, ἐπεὶ με κατ' αἶσαν ἐνέικεσας οὐδ' ὑπὲρ αἶσαν,
τοῦνεκά τοι ἐρέω.

62. ἐρώην, 'the force,' lit. the *rush* or *spring* of his movement.

65. ἀπόβλητα: cp. 1 Tim. iv. 4 πᾶν κτίσμα Θεοῦ καλόν, καὶ οὐδὲν ἀπόβλητον.

66. ἐκῶν, 'by his own will.' The exact meaning is not 'no one can get them by wishing,' but 'no one can take them as a matter of choice,'

by willing or not willing: a man is wholly passive in regard to these gifts.

74. *ναίετε*, Opt., because Paris puts this as a thing which he *accepts*, a consequential *incident* of his proposal: cp. l. 102 *τεθναίη*, *ἄλλοι δὲ διακρινθεῖτε τάχιστα*.

78. *μέσσου* *δουρὸς ἑλὼν*, 'taking his spear by the middle.'

79, 80. *ἔπετοξάζοντο* . . *ιοῖσιν τε τιτυσκόμενοι λάεσσί τ' ἔβαλλον*. There is a slight 'anacoluthon' (§ 58); the sentence begins as if the attack described by *ἔπετοξάζοντο* were made in two ways, viz. *ιοῖσιν τε λάεσσί τε*. The two Datives therefore should have gone with *ἔπετοξάζοντο*. But then the feeling that throwing stones is not properly *τοξάζεσθαι* suggested a new independent Verb, *ἔβαλλον*. Compare Demosthenes, Fals. Leg. § 76 οὐδ' ἔγραψεν οὐτ' εἰς ἐπιστολὴν οὐδέμιαν οὔτε πρεσβευτῆς οὐδεὶς εἶπε τῶν παρ' ἐκείνου, where *ἔγραψεν* is placed before *οὔτε*—*οὔτε* as though it included both letters and embassies, and the inaccuracy is then corrected by changing to *πρεσβευτῆς εἶπε* (see Mr. Shilleto's note, *a. l.*). Cp. also Hdt. *ἐγὼ οὐδένα κω ἀνθρώπων δείσας ἔφυγον οὔτε πρότερον οὔτε νῦν σὲ φεύγω* (= *οὔτε ἔφυγον οὔτε φεύγω*).

83. *στεῦται*, lit. 'raises himself,' hence 'sets himself,' 'shows desire to' (French *fait mine de*—).

97-102 is prefatory, the main sentence of the speech beginning at l. 103 with the demand *οἴσετε κ.τ.λ.*

98. *διακρινθήμεναι*, 'for them to be parted,' i.e. that they should be parted: *φρονέω* = the later *δοκεῖ μοι*, 'my mind is.'

100. *Ἀλεξάνδρου ἀρχῆς*, 'the beginning made by Paris': cp. Hdt. 8. 142 *περὶ τῆς ὑμετέρας ἀρχῆς ὁ ἀγὼν ἐγένετο*, = 'the conflict began by your act.' Cp. 2. 356 (note).

103. The white ram is for the Sun, the black one for the Earth (*γαῖα μέλαινα*).

105. *τάμνη*, lit. 'slay' (a victim), hence 'make' (a treaty) by slaying.

107. *Διὸς ὄρκια δηλήσεται*, 'do wrong to, offend against, the oath of Zeus.' See the note on 4. 67, 68.

109. *ὁ γέρων*, 'an old man,' the Art. pointing the contrast, § 47, 2, *δ*. The sentence is quite general. *πρόσσω καὶ ὀπίσσω*, cp. l. 343.

112. *παύσασθαι*. With this reading the meaning is 'hoping that they had ceased,' i.e. that the proposed combat *had* put an end to the war. Inferior MSS. have *παύσεσθαι*.

113. *ἐπὶ στίχας*, 'in ranks,' cp. 2. 687.

115. *ὀλίγη δ' ἦν ἀμφὶς ἄρουρα*, 'there was little ground round' (each pile of arms)—an epexegetis of *πλησίον ἀλλήλων*. This seems more natural than the ancient interpretation, 'there was little ground between' (the two armies). Cp. Od. 8. 476 *θαλερῇ δ' ἦν ἀμφὶς ἀλοιφή*, and so

14. 124.

121. Notice the dramatic skill with which the sending of the heralds

is made into an opportunity for changing the scene to the interior of Troy. So too at the end of the **Τειχοσκοπία** Priam's departure with the returning heralds (l. 249) takes us back to the field without a perceptible break in the narrative. Compare the note on l. 493 (as to the episode of the restoration of Chryseis). It is in such things as these that the *finish* of Homeric poetry is shown.

126. **δίπλακα**, sc. **χλαῖναν**, a cloak so large that it could be worn folded double: cp. l. 133. It is opposed to **ἀπλοῖδες χλαῖναι** (Il. 24. 230).

138. **τῷ νικήσαντι**, 'to the one who shall have conquered.' The Art. points the implied contrast, § 47, 2, *d*. **κε** goes with **κεκλήση**, § 35.

144. According to later poets, **Aethra**, the daughter of Pittheus and mother of Theseus, was taken captive by the Dioscuri when they invaded Attica in order to recover Helen from Theseus. When Helen was carried off (for the second time) by Paris, Aethra followed her to Troy, and at the end of the siege was found among the captives and rescued by her grandsons, Demophon and Acamas. This story, however, like most legends of Theseus (see Il. 1. 265), is unknown to Homer, and accordingly there seem to be only two possible explanations of the present passage. Either it is an interpolation, as Aristarchus thought, inserted in order to introduce a reference to the later story of Aethra: or (what seems more probable) the names **Αἶθρη** and **Κλυμένη** are brought in here merely to give an air of reality to the narrative, and the coincidence of name with the Aethra of Attic tradition is a mere accident. If we adopt the latter view it is easy to suppose that the coincidence led to the strange fancy of turning the mother of Theseus into a handmaid of Helen.

146-148. The phrase **οἱ ἀμφὶ τινας** (Plur.) implies a group, of which the persons mentioned are the most important: cp. 4. 295 ff. The change to the Nom. in l. 148 has no significance.

152. **λειριόεσσαν**, 'lily-like': the epithet as transferred to sound seems to mean 'smooth and clear.' So in Latin *argutus* is applied to 'clear-cut' form and 'shrill' sound.

153. **τοιοῖ** is predicative, = 'such were they as they sat.'

156. **οὐ νέμεσις**, = 'it is not (a matter for) *νέμεσις*.' So in Latin, *vestra existimatio est*, 'it is matter for your judgment.'

162. Join **ἵξεν πάροισ' ἔμειο**, 'sit in front of me.'

164. Cp. Hdt. 1. 45 **εἰς δὲ οὐ σύ μοι τοῦδε τοῦ κακοῦ αἴτιος, εἰ μὴ ὅσον ἀέκων ξεργάσαιο, ἀλλὰ θεῶν κού τις κ.τ.λ.**

166. **ὥς μοι κ.τ.λ.**, 'that so you may,' &c., the two preceding lines being parenthetical.

168. **κεφαλῇ καὶ μείζονες**, 'greater with the head,' i.e. taller: cp. ll. 193, 194. **καί** emphasises **μείζονες** (=greater, not merely equal).

175. **τηλυγέτην**, see the note on 5. 153.

176. **τό**, 'wherefore': § 37, 1, § 47, 3. **τέτηκα**, 'I waste away,' § 26, 2.

179. ἀμφότερον, 'both,' an Acc. used adverbially.

180. ἐμός . . κυνώπιδος. The Adj. is equivalent to a Gen. : cp. l. 54.

εἴ ποτ' ἔην γε, a phrase that is always used of lost happiness : as Il. 11. 766 ὡς ἔον εἴ ποτ' ἔον γε μετ' ἀνδράσιν (of youthful strength), 24. 426, Od. 15. 268., 19. 315. The effect is that of an assurance that the past to which the speaker looks back was really once present : 'if there was an Agamemnon [as there was], he was my brother-in-law.' Cp. the use of εἴ ποτε in *prayers*, as Il. 1. 39 εἴ ποτέ τοι χαρίεντ' ἐπὶ νηὶν ἔρεψα κ.τ.λ., 1. 394 εἴ ποτε δὴ τι ἦ ἔπει ὤνησας κ.τ.λ. This interpretation suits all the passages : see Il. 11. 762, Od. 15. 268, &c. The phrase is generally taken to be an expression of *doubt* : 'if ever there was,' 'if it be not a dream.' Others (as G. Curtius) regard it as a survival of an original use of εἰ = 'when' (cp. German *wenn*). But both these explanations are confessedly unsatisfactory.

183. δεδμήατο. The past tense refers to the former speech : = 'you are, as I thought, a king of men.' Cp. Il. 12. 164 Ζεῦ πάτερ, ἧ ῥά νυ καὶ σὺ φιλοψευδὴς ἐτέτυξο, 'so you, too, are a lover of deceit!' So often with ἄρα and an Impf.

189. ἀντιάνειραι, 'a match for men.'

192. τόνδε, Acc. *de quo*, § 37, 7.

193, 194. For the Datives, cp. the note on l. 168.

196. ἐπιπωλεῖται, 'passes along,' as in review.

206. σεῦ ἔνεκ' ἀγγελίης, 'on account of a message about you.' For ἔνεκα, cp. Od. 16. 334 τῆς αὐτῆς ἔνεκ' ἀγγελίης, ἐρέοντε γυναικί : for the Gen., Od. 10. 245 ἀγγελίην ἐτάρων ἐρέων, 'to tell the news of his companions.' The ancients supposed a Masc. ἀγγελίης (formed like ταμίης, νεηνίης), but this is needless and improbable.

210. στάντων probably refers to the whole assembly (as Paley thinks) ; 'overtopped them when they stood up with his broad shoulders.' ὦμους may be Acc. of the 'part concerned,' as in l. 227 ἔξοχος Ἀργείων κεφαλὴν τε καὶ εὐρέας ὦμους. Or ὑπείρεχεν may be transitive : 'held his broad shoulders high above them.'

211. ἄμφω δ' ἔξομένω, in the Nominative, owing to the partial apposition of Ὀδυσσεύς. We rather expect *two* clauses to follow, such as Ὀδυσσεὺς μὲν . . Μενέλαος δὲ . . (like 7. 306 τῷ δὲ διακρινθέντε ὁ μὲν . . ὁ δὲ . .). The single clause γεραρότερος ἦεν Ὀδυσσεύς, by a slight anacoluthon, takes the place of such a double clause. So Il. 10. 224 σὺν τε δὺ' ἐρχομένω καὶ τε πρὸ ὁ τοῦ ἐνόησε : see § 58.

212. πᾶσιν, 'before all,' in the Trojan assembly.

213. ἐπιτροχάδην, 'trippingly,' 'fluently.'

215. ἀφαρμαρτοεπής, 'blundering, missing the mark, in speech' : cp. Od. 11. 510 οὐχ ἡμάρτανε μύθων (of Neoptolemus).

ἦ καὶ γένει ὕστερος ἦεν, 'yet he was [and that though he was] the younger' (καίτοι νεώτερος ἦν, Schol.). Most MSS. have εἰ καί, but the

cient critics do not recognise this reading; their only doubt is between ἦ and ἦ̄. For ἦ̄ = 'although,' cp. 7. 393 οὐ φησιν δώσειν· ἦ μὴν Τρῶές γε κέλονται; 22. 279 οὐδ' ἄρα . . ἡείδης τὸν ἐμὸν μύρον· ἦ τοι ἔφης γε (though you thought you did); also 11. 362., 16. 61., 18. 13.

220. ζάκοτον, 'surlly,' 'cross-grained': cp. Shakespeare, Sonnet XXIII:—

As an unperfect actor on the stage
Who with his fear is put beside his part,
Or some fierce thing replete with too much rage,
Whose strength's abundance weakens his own heart.

223. οὐκ ἂν . . ἐρίσσειε, 'could not have contended,' § 30, 6.

224. Join ἀγασσάμεθ' εἶδος, 'we did not then so wonder at the outward guise of Ulysses, when we saw it,' i. e. we thought no more of it, lost as we were in wonder at his gifts of speech. The line, however, is generally thought to be spurious. It makes a weak and awkward conclusion to the speech; and the neglect of the digamma in two words (Φεῖδος and Φιδόντες) confirms this view.

235. 'Whom I should know well, and tell their names' (i. e. if I were asked): cp. Od. 22. 350 καὶ κεν Τηλέμαχος τάδε γ' εἶποι. The conditional form, properly speaking, suits only the second clause (μυθησαίμην); the other is assimilated to it, because treated as a subordinate step; as though the sense were 'I should tell from knowing well.' καὶ τ'. The τέ is copulative, καὶ emphasising οὔνομα.

238. μοι, with μία, 'one with me,' = the same as me. The construction is different in 5. 896 ἐμοὶ δέ σε γείνατο μήτηρ, as there it is the father that speaks. Here μία is necessary to the sense.

242. αἶσχα, in a concrete sense, 'words of scorn'; cp. 6. 351.

243. The Dioscuri, according to this passage, were simple mortals. The alternate immortality described in Od. 11. 299–304 is probably a later notion.

244. αὐθι (= αὐτόθι, αὐτοῦ), 'where they were.'

252. τάμητε, 2 Plur., because it includes the other parties: 'that you all may make a treaty.'

262. βήσετο, 'mounted,' here takes an Acc. δίφρον.

270. μίσγον. According to the Schol. this does not mean the usual mixing with water (for the σπονδαί are expressly called ἄκρητοι, 'pure' wine), but mixing of wine brought by the two parties to the treaty.

274. νεῖμαν. The usual rite was the burning of this hair, but in the case of an oath no fire was used (the victims not being eaten, l. 310).

279. τίνυσθον, Dual, because Hades and Persephone are intended.

285. Τρῶας . . ἀποδοῦναι, the Inf. for the Imperative, as 2. 413.

287. ἦ τε . . πέληται, 'which shall live,' i. e. be known and spoken of: cp. 6. 358 ἀνθρώποισι πελώμεθ' ἀοίδιμοι.

289. Ἀλεξάνδροιο πεσόντος, may be taken with τιμὴν, 'the penalty

due for Paris on his fall,' or (better) as a Gen. absolute. οὐκ ἐθέλωσιν not μή, because οὐκ ἐθέλω is a single notion, = 'refuse.'

294. θυμοῦ δευομένων, subordinate to ἀσπαίροντας, 'gasping as breath (life) failed them.'

295. δεπάεσιν, with ἀφυσσάμενοι, 'drawing off in cups.'

299. πημήνεια, 'do mischief,' here without an Object: cp. ὑπὲρ ὄρκια δηλήσαντο, 4. 236, 271. The Optative is used because the principal Verb (ῥέοι) is in the Opt.; § 34, 1, b.

301. αὐτῶν, Gen. governed by ἐγκέφαλος, without reference to the Dat. σφι. δαμείν, 'be made subject,' i. e. brought into slavery.

308. τό γε anticipates the clause which follows: 'knows that, namely to which of the two,' &c.

310. According to the Schol., if the oath one was taken by a native of the country, the victims were buried; if by a foreigner, they were cast into the sea. There is an instance of the latter in Agamemnon's oath, II. 19. 249 ff.

313. ἄπορροι, used adverbially, 'back again.'

317. ὀππότερος . . ἀφείη, 'to see which should throw.'

327. ἔκειτο, Sing., agreeing with the nearest Nominative.

333. Paris had come into the field wearing' only the armour of an archer, see l. 17.

340. ἐκάτερθεν ὀμίλου, 'on each side of the throng.' The line recurs at II. 23. 813, where the ὄμιλος is the crowd of spectators.

345. κοτόντε is subordinate to σείοντ' ἐγχείας: 'shaking their spears in their wrath.'

348. χαλκόν, of the defensive armour. Aristarchus read χαλκός, taking it to mean the spear. The word is certainly used for a spear in the next line; but in this place it seems more natural that it should mean the weapon last mentioned, viz. the shield. So in 7. 266—

τῷ βάλεν Αἴαντος δεινὸν σάκος ἐπταβόειον
μέσσον ἐπομφάλιον· περιήχησεν δ' ἄρα χαλκός.

350. ἐπευξάμενος, 'with a prayer': the Aor. Participle may express an accompanying action, when it *coincides* with the principal action.

352. δάμασσον. Aristarchus read δαμήναι, 'grant that I may punish him, and that he may be subdued under my hands': for the change of Subject, cp. 5. 118 δὸς δέ τέ μ' ἄνδρα ἐλεῖν καὶ ἐς ὀρμὴν ἐγχεῖν ἐλθεῖν.

353. τις, any one, people in general.

362. ἀνασχόμενος, 'raising his arm'; see on l. 350.

αὐτῷ (the φάλος or ridge of the helmet) has some emphasis: the sword broke *just* where it struck. But Aristarchus read αὐτῇ, taking it off the helmet.

366. τίσασθαι, 'that I had taken vengeance': Aor. as in l. 112. Menelaus had thought his victory secure when he delivered his blow on the helmet of Paris.

366. κακότητος, 'for his foul deeds': Gen. of price.

368. παλάμηφιν, an ablative Gen., § 40.

370. ἐπιστρέψας is Intrans.; cp. ὑποστρέψεας, l. 407.

371. ὑπό with the Acc. expresses *extent under*: the thong *passed* under the neck, § 42, 3.

378. ἐπιδινήσας, 'whirling it round'; Aor. as in l. 350 (supra).

380. ἔγχεϊ, with ἐπόρουσε, cp. l. 349. A warrior carried two spears, and this therefore was the second.

382. κηώνεντι, 'scented.'

383. καλέουσα is the Fut. Participle, which in Homer is only used with Verbs of motion (going, sending, &c.).

385. ἔανοῦ, Gen. with λαβοῦσα. The Substantive ἔανόν, *a garment*, is to be distinguished from the Adjective ἔανός, *flexible*, an epithet of tin.

388. μιν refers to the same person as ἦ in the preceding line; the Subject to φιλέεσκε being Helen.

391. κείνος is predicative, 'yonder is he,' as 19. 344 κείνος ὃ γε . . ἦσται.

399. δαίμονίη, see the note on 1. 561.

400. πολίων is partitive, with πη, 'somewhere further among the cities' = 'to some further city.'

The connexion of the speech is: 'I am sure that you are going to carry me off to some new favourite;—is it not the victory of Menelaus that brings you here with fresh schemes of mischief? Nay, be faithful to him [αὐτόν emphatic], give him the comfort he needs. I can have nothing more to do with him, for I belong to Menelaus again.'

406. ἦσο κ.τ.λ. The asyndeton makes an abrupt transition to the climax of the speech: cp. 1. 179.

407. ὑποστρέψεας. The Opt. expresses affected anxiety that the advice should be taken: 'better not to return any more to Olympus.'

412. ἄκριτα, 'measureless,' 'untold,' cp. ἀκριτόμυθος, 2. 246.

417. κέν here indicates a further and certain *consequence* of what Aphrodite will do.

424. τῇ, 'for her,' with κατέθηκε in the next line.

δίφρος denotes a seat of a simple kind, used in sleeping rooms, &c.

428. ἦλυθες, 'so you have come,' said in a surprised half-interrogative tone: see on 4. 243.

430. ἦ μὲν, 'yet surely,' 'you must admit that,' cp. l. 215.

433. ἀλλά σ' ἔγωγε κ.τ.λ., 'for my part I recommend you to,' &c. the emphatic ἔγωγε, to show that this is her real advice, the preceding sentence being ironical.

436. ὑπ' αὐτοῦ δουρί, 'under *his* spear,' αὐτοῦ being emphatic: 'he will be the very one to lay you low.'

435. ἀντίβιον, here an Adjective; more commonly used as an Adverb, in the phrase ἀντίβιον μαχέσασθαι.

438. με .. θυμόν, Acc. of the 'whole and part,' § 37, 5.

441. τραπέομεν, 'let us take our pleasure,' 1 Plur. Subj. of ἐτάρπην (τέρπω), with metathesis (as in καρδίη and καρδία, θάρσος and θράσος). The word might also come from τρέπω, 'let us betake ourselves': but this does not suit the Aor. Participle εὐνηθέντε, and there is no other evidence of an Aor. ἐτράπην, from τρέπω, in Homer.

442. ἀμφεκάλυψε, cp. Il. 1. 103, with the note.

453. 'They were not hiding Paris' [implies that they would not have kept him hid] 'if any one had seen him,' *non celabant, si quis vidisset*; like *memini numeros si verba tenerem* (Virg. E. 9. 45).

BOOK IV.

IN the fourth book the episode of the duel between Paris and Menelaus is brought to a conclusion, and the main action of the poem is resumed. According to the treaty just made, the victory of Menelaus ought to have ended the war; but this is prevented by the interference of the gods, who induce **Pandarus**, the Trojan archer, to shoot at and wound Menelaus (ll. 1-219). This act of treachery causes both sides to prepare anew for battle. Agamemnon passes along the Greek lines, distributing encouragement and rebuke (ll. 220-421). At length the armies meet, and the first combats are described (ll. 422-544).

Thus the contents of the book are fairly described by the ancient titles **ὀρκίων σύγχυσις** and **Ἀγαμέμνονος ἐπιπώλησις**. The latter, it will be seen, is of value in bringing some new figures on the scene, and generally in completing the picture of the Greek army. On the connexion between the two parts, see the note on l. 220.

References to this book may be found in the fifth, where Pandarus alludes to his attempt against Menelaus (5. 206), and in the seventh, where Hector, in his challenge to the Greek leaders, observes that the treaty has come to nought (7. 69); and again where Antenor urges the Trojans to restore Helen (7. 351). The main thread of the story is kept in view by a mention of the absence of Achilles (4. 512, 513). On the other hand, there is no reference to the treachery of Pandarus in the speeches of Diomedes (5. 115 ff.) and Sthenelus (5. 243 ff.), or in Hector's speeches to his mother (6. 264 ff.) and Paris (6. 326 ff.).

1. οἱ δὲ θεοί, 'but the others, the gods': the Art. shows that we are turning away from the plain, § 47, 2, δ. ἡγορόωντο, 'held debate.'

4. δειδέχατ[ο], 'pledged.' The form belongs to δείκ-νυμι, not δέχ-ομαι: cp. δεικνύμενος, 'holding out the hand,' δειδισκόμενος, 'greeting,' δεικάνω, 'welcomed.' δειδέχατο is the 3 Plur. Plpf. It seems to express *attitude* (viz. that proper to the act of pledging), § 26, 2.

5. αὐτίκα, viz. as soon as Agamemnon had made the demand at the end of the third book.

6. παραβλήδην, 'sideways,' hence 'ironically,' 'sarcastically.' The point of the sarcasm is that Here and Athene do not desire the victory of Menelaus and restoration of Helen, because it would prevent their real object, which is the destruction of Troy. Jupiter affects not to know this, and to be surprised that they do not support Menelaus. His proposal is not sincere (for it would prevent him from fulfilling the Prayer of Thetis), and is only made in order to throw on Here and Athene the responsibility of breaking the treaty.

11. παρμέβλωκε, 'places herself,' 'takes her stand by him': § 26.

13. Cp. the words of Agamemnon, 3. 457.

17. γένοιτο. Aristarchus read πέλοιτο.

18. οἰκείοιτο is an Opt. of willingness or concession, expressing what the speaker *agrees to*: § 30, 4.

22. ἀκέων is here an Adverb, like ἄκην.

28. κακά, Acc. expressing the sum or result of the action, § 37, 3.

32. ὅ τ[ε] expresses the ground of the preceding question: 'how do they do you such harm (as it seems they do) since you are eager,' &c. So ὅτι in Od. 5. 339—

κάμμορε, τίπτε τοι ὦδε Ποσειδάων ἐνοσίχθων
ὠδύσατ' ἐκπάγλως, ὅτι τοι κακὰ πολλὰ φυτεύει;

37. Note the asyndeton with which he comes to the main point of the speech: 'well, do as you please.' Cp. 3. 406.

42. διατρίβειν, Inf. as an Imper., after the Imper. βάλλεο, § 36, 3.

46. τάνων is governed by πέρι, 'beyond these': cp. l. 257 περὶ μὲν σε τῶν Δαναῶν.

53. This has sometimes been thought to be an allusion to the Dorian invasion. But there is no hint elsewhere of a *destruction* of these cities by the Dorians. And no such special reference need be supposed.

56. οὐκ ἀνύω, 'I make nothing,' 'do not gain' my object. Possibly ἀνύω is a Future.

59. πρεσβυτάτην, 'first in dignity.' She is the only goddess called πρέσβα θεά.

60. ἀμφότερον, Adv., 'both ways.' γενεῇ, 'in age.'

74. αἵξασα, Aor. Part. describing the action, 'shot down': cp. 3. 350.

77. λαμπρόν, with ἀστέρα, l. 76 being parenthetical. On the use of τέ in similes, see § 49, 9.

84. ἀνθρώπων, with πολέμοιο: so μάχη ἀνδρῶν (3. 241), ἀνδρῶν πόλεμος (5. 332).

93. *πίθοιο* is an Opt. used as a gentle Imperative, § 30, 2: the sentence need not be taken to be interrogative.

94. *τλαίης κεν κ.τ.λ.* The request is put as a supposed consequence following on the preceding wish: 'if so (*κεν*) you will take courage to' &c.

95. *Τρώεσσι*, 'with, in the eyes of, the Trojans,' a locatival Dat.

99. *δηθέντα* is subordinate to *ἐπιβάντα*: 'mounting the pyre because laid low by the dart.'

102. *ἐκατόμβην* properly 'a hundred *oxen*,' here extended to a similar sacrifice of rams.

104. Note the play in the words *φρένας ἄφρονι*.

105. *ἐσύλα*, 'stripped,' i. e. took out of its case (*γαρυντός*, Od. 21. 54).

τόξον αἰγός, 'a bow made of (the horns of) a goat': cp. *ἄσκος βοός* 'bottle of ox-skin'; *πέδιλα νῆβρων* (Hdt. 7. 75).

106. *ὄν*, governed by *βεβλήκει*, not by *τυχήσας*.

107. *ἐκβαίνοντα δεδεγμένος*, 'waiting for it as it stepped forth': cp. 5. 238 *ἐπιόντα δεδέξομαι*, 'I will wait for his onset.' There is usually a comma at *ἐκβαίνοντα*, which is then taken directly with *ὄν*. The Perfect *δεδεγμένος* expresses the *attitude* of waiting, § 26, 2.

110. *ἀσκήσας*, 'working them up,' applying his craft to them.

111. *κορώνην*, the tip, in which was the notch for holding the string.

112. *ποτὶ γαίῃ* may be taken with *κατέθηκε*, while *ἀγκλίνας* adds a further touch of description: 'he placed it duly on the ground when he had strung it, resting it thereon'; cp. Od. 9. 329 *καὶ τὸ μὲν εὖ κατέθηκα κατακρύψας ὑπὸ κόπρῳ*. The comma which most editors put at *τανυσσάμενος* gives an unusual division of the line.

117. *μελαινών ἔρμ' ὀδυνάων*, 'the stay (safeguard, hold-fast) of black pains.' The word *ἔρμα* is applied to the props that were used to support a ship when drawn up on shore, metaphorically to a man who is the 'mainstay' of his city (*ἔρμα πόλης*). With the notion of 'a fastening for pain,' compare the phrases *κῆδε' ἐφήπται* (2. 15), *ἔρις καὶ νείκος ἐφήπται* (21. 513).

124. *κυκλωτέρις* is predicative: 'stretched the bow circular,' i. e. into a circular form.

129. *ἔχεπευκές*, 'bearing bitterness.'

130-132. *τόσον μὲν ἔεργεν . . . αὐτὴ δ' αὐτ' ἴθυνεν ὄθι κ.τ.λ.*, lit. 'she so far kept away the arrow from the flesh, but herself guided it to the place where &c.'; i. e. she kept it from reaching the flesh except where, &c. Cp. 18. 378 *οἱ δ' ἦ τοι τόσον μὲν ἔχον τέλος, οὗατα δ' οὐ πω δαιδάλεα προσέκειτο*, = 'they were finished except that &c.' So 22. 322-324. The comparison *ὥς ὅτε . . . ὕπνω* does not refer to *τόσον*, but describes the whole action of Athene. *ὄθι*, 'to the place where,' &c. *ζωστήρος ὀχῆς*, 'the clasps of the belt.'

133. *ξύνεχον*, Intrans., 'held together,' 'were fastened.' *διπλός ἦντετο*, 'met so as to overlap': viz. where the two parts of the *θώραξ*,

the breast-plate and back-plate, met at the side (Mr. Leaf in the *Journal of Hellenic Studies*, iv. 73; Helbig, *IHom. Epos*, p. 198). This would be a natural place for the belt to clasp.

137. The *μίτρη* was a sort of kilt, worn under the *θώραξ*.

138. *πλείστον ἔρυτο*, 'did most to ward it off': cp. 5. 538 ἡ δ' οὐκ ἔγχος ἔρυτο.

141. *τίς τε*, used in similes and *general* statements, § 49, 9.

142. *ἵππων*. The Plur. is *general*, 'of some horse,' as 10. 259 *ρύνεται δὲ κάρη θαλερῶν αἰζηῶν*. But Aristophanes read *ἵππων*, as in l. 145.

146. *μιάνθην* is 3 Dual of a non-thematic Aor. (§ 3) of *μαίνω*, for *ἐ-μιάν-σθην*. The *σ* is lost as in *πεφάνθαι* for *πεφάν-σθαι* (Buttm. Spr. II. 244).

151. *νεῦρον* is the thread which fastened on the head of the arrow.

155. *θάνατον* is an Acc. of the sum or result of the action, like *κακά* in l. 28. The Impf. *ἔταμνον* gives the meaning 'the treaty that I made *proves* to be death to you,' 'in making the treaty I was compassing your death.' Agamemnon reflects that by putting Menelaus forward he had exposed to the enemy the person upon whom everything turned.

156. Join *προστήσας πρὸ Ἀχαιῶν* (not *πρὸ Ἀχαιῶν μάχεσθαι*).

157. *ὥς*, = *ὅτι οὕτως*: there should be no full stop or colon at *μάχεσθαι*.

160. *γάρ τε*. On the use of *τέ* in gnomic passages, see § 49, 9: on the Aorists *ἔτέλεσσεν*, *ἀπέτισαν*, § 25, 2.

164. *ὅτ' ἂν ποτ' ὀλώλῃ*, the Subj. of solemn prediction, § 13, 2.

166. *ὑψίζυγος*, 'seated aloft,' = *σέλημα σεμνὸν ἤμενος* (Aesch. Ag. 183).

167. The *αἰγίς* is described in 2. 447 ff., 5. 738 ff.

178. *ἐπὶ πάνσι*, 'in all cases': *ἐπὶ* as in *ἀτελευτήτῃ ἐπὶ ἔργῳ* (l. 175).

179. *ἄλιον*, used predicatively, 'has brought an army in vain.'

182. *χάνοι. . χθών* does not imply an earthquake or miracle: it is merely a variation of the phrases *χθόνα δύμεναι*, *γαῖα καλύπτει*, &c. *εὐρεῖα* is a constant epithet of the earth, cp. 11. 74.

185. *πάροιθεν*, 'before' [a vital point was reached].

187. *ζῶμα τε καὶ μίτρη*, see ll. 133, 137, where the arrow goes through belt, *θώραξ*, and *μίτρη*. It follows, as Mr. Leaf shows (*l. c.*), that the *ζῶμα* was part—the *waist* or lower part—of the *θώραξ* (Helbig, p. 201).

194. *φῶτ'*, so 21. 546 *φῶτ' Ἀντήνορος υἱόν*: cp. the redundant use of *ἀνὴρ*, 5. 649 *ἀνέρος ἀφραδίῃσιν ἀγαοῦ Λαοδάμαντος*, and so 11. 92. Note that Asclepius in Homer is still a mere mortal.

197. *κλέος, πένθος*, Acc. of the sum or result: cp. 11. 28, 155.

209. *καθ' ὅμιλον ἀνὰ στρατόν*. The difference between *ἀνά* and *κατά* is very slight: probably *κατά* gives the notion of being *surrounded*; 'plunging into the throng on the way through,' &c.

211. *βλήμενος ἦν*, 'lay where he had been struck.'

212. *κυκλόσε*, 'into a circle,' i. e. all round. Aristarchus read *κύκλος*.

ὁ δ' ἐν μέσσοισι παρίστατο. The δέ marks the apodosis to the clause ἀλλ' ὅτε δή—the Subject (δ) being Machaon, who presented himself (παρίστατο) in the group round Menelaus, and forthwith drew out the arrow.

214. πάλιν ἄγεν, 'were broken backwards'; the barbs of the arrow not being in the wound could be drawn out in this way, and broken against the armour.

219. οἱ . . πατρί, 'to his father,' cp. 5. 116., 12. 334, &c.

220 ff. It is not quite obvious why the Trojans should be the first to advance. The act which violated the treaty came from their side. Perhaps the intention is simply to represent both sides beginning the advance; but the poet looks at it from the Greek point of view, from which the Trojan movement is more conspicuous.

223. οὐκ ἂν . . ἴδοις, 'you would not have seen,' § 30, 6.

229. μάλα πόλλ' ἐπέτελλε, 'gave him many injunctions.'

235. ψευδέσσι. So Aristarchus read, though ψευδῆς does not elsewhere occur in Homer. With the other reading, ψεύδεσσι (from ψεύδος), the meaning is 'Jupiter will not help where there is falsehood': for ἐπί cp. l. 178, and the Attic ἐπὶ πᾶσι δικαίοις.

236. δηλήσαντο, 'have done harm,' viz. to the other side: cp. l. 66 Ἀχαιοὺς . . ὑπὲρ ὅρκια δηλήσασθαι.

237. αὐτῶν is opposed to ἀλόχους καὶ τέκνα in the next line.

242. ἰόμωροι, from ἰός, 'an arrow': on the -μωρος see 2. 692 (note). The feeling of contempt for archery is perceptible in Homer: cp. 11. 385 τοξότα λωβητήρ.

ἐλεγχέες only occurs here: elsewhere ἐλέγχεα.

243. ἔστητε. The Aor. is used in impatient questions of this kind: cp. 2. 323 τίπτ' ἀνεγ' ἐγένεσθε; 20. 178 τί νυ τόσσον ὀμίλου πολλὸν ἐπελθὼν ἔστης; 22. 122., Od. 4. 810., 10. 64, &c.

247. ἔνθα τε, 'to the place where,' cp. l. 132 ἴθυνεν ὅθι.

251. ἐπὶ Κρήτεσσι expresses the *terminus ad quem* of the motion: 'he came [and stood] by the Cretans.'

262. σὸν δέ, Apodosis.

263. ἀνώγοι. The Opt. indicates that it is a mere supposition, with which the speaker has nothing to do; whereas εἰ περ . . πίνωσι is the occasion contemplated. Cp. Od. 14. 374 οὐδὲ πόλινδε ἔρχομαι, εἰ μὴ πού τι περίφρων Πηνελόπεια ἐλθέμεν ὀτρύνῃσιν, ὅτ' ἀγγελίη ποθὲν ἔλθοι, = 'I only go if Penelope sends me' (the condition as known to the speaker), 'when a message comes' (the condition of the sending, as to which he makes a mere supposition).

277. μελάντερον ἥτε πίσσα. The main question here is whether ἥτε means 'like' or 'than.' In the former case μελάντερον has to be taken absolutely; 'blacker and blacker' (like ἐπασσύτεροι), or 'blacker than when near.' The combination 'blacker (and accordingly) like

pitch' is harsh: possibly it may be supported by Hdt. 3. 23 κρήνην .. ἀπ' ἧς λουόμενοι λιπαρώτεροι ἐγίνοντο κατάπερ εἰ ἐλαίου εἴη. Most commentators, however, suppose that ἡύτε is used for ἦ, comparing the similar use of *als* and *wie* (as well as *dann*) in German, and *as* in provincial English. But if the meaning here is 'blacker than pitch,' it seems more probable that ἡύτε is an old error for ἡέ τε (Bekker, *H. B. I.* 312), which occurs in Od. 16. 216 ἀδινώτερον ἢ τ' οἰωνοί. In any case the two passages can hardly be treated differently. Buttmann took ἡύτε here for 'than,' and accordingly wished to read ἡὺτ' οἰωνοί in the Od. (Lexil. s.v. εὖτε).

286. σφῶϊ .. κελεύω. Cp. the speech of Ulysses, 2. 190.

295. ἀμφὶ κ.τ.λ. see on 3. 146. It is strange that Nestor's sons, Antilochus and Thrasymedes, are not mentioned here.

303. The abrupt change to *oratio recta* is unusual: cp. 23. 855.

306. ἀπὸ ὧν ὀχέων, 'fighting from his own chariot': ἀπό as 5. 13 τῷ μὲν ἀφ' ἱπποῖν, ὁ δ' ἀπὸ χθονὸς ὤρνυτο πεζός, and 15. 386. Cp. also Xen. Cyr. 3. 3. 60 οἱ ἀπὸ τῶν ἀρμάτων προμαχοῦντες (Am.).

ἕτερ' ἄρματα, viz. the chariots of the enemy.

307. ὀρεξάσθω, 'let him aim his blow': the Aor. ὀρέξασθαι denotes the act of reaching or lunging out (in throwing the spear). Nestor's advice is in the direction of a more regular system of tactics than we find in Homeric practice.

314. ἔποιτο, 'played their part,' 'kept up with' (your spirit): cp. Od. 20. 237 γνοίης χ' οἷη ἐμὴ δύναμις καὶ χεῖρες ἔπονται, also Il. 16. 154 δς καὶ θνητὸς ἐὼν ἔπεθ' ἱπποῖς ἀθανάτοισι.

315. ὁμοῖον, 'common to all': cp. νεῖκος ὁμοῖον (l. 444), and the recurring ὁμοῖον πολέμοιο. ὁμοῖος is an archaic variety of ὁμοῖος, and the meaning 'common' is archaic, and nearly confined to this form.

320. Cp. Liv. xxii. 51 *Nom omnia nimirum eidem dii dedere: vincere scis, Hannibal, victoria uti nescis.*

328. μήστωρες αὐτῆς, 'contrivers of the battle-cry,' which it was the work of the chiefs to raise. See the note on 5. 272.

331. οὐ γάρ πώ σφιν, 'their people had not yet heard the battle cry' (which had not yet been raised), but the troops were only now getting into movement, and so they were waiting. On ἀκούω see 2. 486.

334. ὁππότε, with μένοντες, 'waiting [for the time] when.'

335. ἄρξειαν, sc. Ἀχαιοί, understood out of πύργος Ἀχαιῶν (La R.), or more generally, the two armies. Ameis supposes a change of subject: 'waiting till another company should advance and *they* (themselves) should begin,' = ὁπότε ἄλλου πύργου ἐπελθόντος ἄρξειαν. This however is too harsh. Perhaps we should read ἄρξειεν (with one MS.).

341. ἐόντας, Acc., see the note on 2. 113.

342. καυστείρης presupposes καυστήρ, Fem. καύστειρα. Such a form properly denotes an *agent* (like δμήτειρα, 'vanquisher,' δρήστειρα, &c.),

its use here involves a sort of personification of μάχη. For the metaphor, cp. the phrases δέμας πυρός, φλογὶ εἵκελος ἀλκήν, &c.

343. δαιτὸς ἀκουάζεσθον ἐμεῖο, 'hear of the banquet (i.e. hear the summons to it) from me.' Elsewhere ἀκουάζομαι is used of listening to a singer (Od. 9. 7., 13. 9); hence it may be meant to have a contemptuous force here; 'you are the first whose ears are tickled with news of the banquet.'

344. Agamemnon speaks in the plural, since these feasts were public, and were maintained from a common store (δήμια, cp. 17. 250).

345. κρέα is Nom.; 'roast flesh is dear to you to eat,' = 'you are glad to eat roast flesh.'

347. φίλως alludes to φίλα of l. 345; 'now you would be no less glad to see,' &c.

351. Most editors make the question end at μεθιέμεν, and take ὀππότε... Ἄρῃα with what follows, = 'when there is a battle you will see,' &c. But the use of the Subj. (ἐγείρομεν) without ἄν or κέν shows that the reference in that clause is not to a future event, but is quite general, § 33, 1. Moreover, it is unlike Homer to begin a fresh sentence with ὀππότε, without any Particle of transition, and in the middle of a line: cp. 1. 163. On the other hand, the asyndeton at ὄψεαι κ.τ.λ. is natural (cp. 3. 406, with the note): 'nay, you will see,' &c.

357. γινῶ χωμένοιο. The Gen. is used because γινώσκω expresses Agamemnon's observing a *fact about* Ulysses, viz. that he was angry. With the Acc. it means to know a *person*, esp. to know who he is.

361. ἤπια δήνεα, not κακοὶ δόλοιο, as he had called them before (l. 339), but 'gentle wisdom.'

362. ἀρεσσόμεθ', Subj., 'we shall make good, make amends for.' The Pres. ἀρέσκω is not Homeric.

371. ὀπιτεύεις, the reading of the best MSS., is closer to the stem ὀπιτη (seen in παρθεν-οπίτη-s) than the usual reading ὀπιπτεύεις.

πολέμοιο γεφύρας. The word γέφυρα means a dyke or mound, such as were used to protect arable land from floods: see the simile 5. 87-94. The 'dykes of war' may mean the ranks or squadrons, thought of as stemming the tide of war. So a squadron is called πύργος, and Nestor places his foot-soldiers ἔρκος ἔμεν πολέμοιο (l. 299). But the phrase is used in so conventional a way that it is doubtful whether its meaning was really present to the poet's mind. Cp. 8. 533.

376. ἄτερ πολέμου, 'on no warlike errand'; Agamemnon therefore had never met him as an enemy.

380. οἱ δ', sc. the people of Mycenae.

382. πρὸ δδοῦ, 'forward on the way,' a partitive Gen.

384. ἀγγελίην is a 'cognate Acc.' with ἐπὶ .. στεῖλαν, 'sent on a message.' On ἀγγελίη see the note on 3. 206.

389. πάντα is an adverbial Acc., § 37, 1.

392. πυκινόν, 'closely packed,' because numerous.

399. τόν. The Art. points the contrast: 'but his son,' § 47, 2, *b*.

400. χέρεια (so Aristarchus, others read χέρηα), = χερείονα: cp. πλέας for πλέονας, 2. 129. For ἀμείνω Aristarchus read ἀμείνων, sc. ἐστί.

405. Imitated by Aristophanes, Thesm. 810—

οὕτως ἡμεῖς πολὺν βελτίους τῶν ἀνδρῶν εὐχόμεθ' εἶναι.

407. ἀγαγόντε, Dual, meaning Diomede and himself.

410. μοι is a *dat. ethicus*, 'do not tell me that you put our fathers,' &c. ἔνθεο, an Aor. Imper. after μή, contrary to the well-known rule.

ὁμοίη should perhaps be ὁμοίτη, see the note on l. 315.

417. Ἀχαιῶν, an 'objective' Gen., 'grief for the Greeks when they are made the prey of their foes.' See on 2. 356.

421. ὑπό, i. e. 'in the knees'; cp. 3. 34 ὑπό τε τρόμος ἔλλαβε γυῖα.

423. Ζεφύρου ὑπο κινήσαντος, 'by the stirring of the West wind': cp. l. 276 ὑπὸ Ζεφύροιο ἰωῆς.

424. πόντῳ, 'in the open sea.' For τε (as to which see § 49, 9) some MSS. have τά, but the Art. is not in place here. τὰ πρῶτα always refers to a single marked point, = 'the first time,' 'once for all.' &c.; while πρῶτα means 'at first,' and is used without the Art. when ἐπειτα or δεύτερον follows. κορύσσεται, 'gains a crest,' i. e. takes the defined form of a high wave.

426. κυρτὸν ἔδν κορυφοῦται, 'comes to a head as it curls.' So in 442-3, Strife is small when she first shows her head (κορύσσεται), which she presently rears to heaven.

429 ff. The silence of the Greeks, and the noisy march of the Trojans, have been already described at the beginning of Book III. This repetition marks the intervening part—the Duel of Paris and Menelaus—as an episode.

430. ἔχοντ' ἐν στήθεσιν αὐδήν, 'having voice (the power of speech) in their breasts.'

433 ff. Τρῶες δ' ὥς τ' οἶες. The construction is changed where the principal sentence is resumed at l. 436. But the anacoluthon is softened by Τρῶες being in the same case as οἶες (§ 58, 3); cp. 17. 755-9—

τῶν δ' ὥς τε ψαρῶν νέφος ἔρχεται . . ,

ὥς ἄρ' ὑπ' Αἰνεία τε καὶ Ἑκτορι κοῦροι Ἀχαιῶν

οὔλον κεκλήγοντες ἴσαν·

where τῶν is accommodated to ψαρῶν: cp. also Od. 13. 81 ff.

437. θρόος, 'speech' (lit. noise, chatter): cp. ἀλλόθροος, 'foreign.' γῆρυς, 'voice,' 'cry.'

443. καὶ ἐπὶ χθονὶ βαίνει is subordinate in sense: 'her head touches heaven while she treads the earth.' Cp. Virgil's imitation, *Æn.* 4. 176-7.

449. ἔπληντο, 'met': cp. 5. 282 θῶρηκι πελάσθη 'reached the corslet': 5. 766 ὀδύνησι πελάζειν.

454. κρούνων ἐκ μεγάλων, to be taken with συμβάλλετον, 'coming

from great springs.' χαράδρης, the 'rift' or 'gorge' which forms the bed of torrents such as are here intended.

455. τηλόσε. This form is used because the sound is thought of as reaching *to* the point where it is heard: cp. II. 21 πεύθετο γὰρ Κύπρονδε μέγα κλέος, 'he heard the tale even in Cyprus' (as far as Cyprus); 16. 515 δύνασαι δὲ σὺ πάντοσ' ἀκούειν.

460. πῆξε, sc. Ἀντίλοχος τὸ δόρυ.

465. ὑπέκ βελέων, 'out of range of weapons.'

λελιημένος ὄφρα, so 5. 690: cp. 6. 361 θυμὸς ἐπέσσεται ὄφρ' ἐπαμύνω, and 16. 652 δοάσσατο κέρδιον εἶναι ὄφρ' κ.τ.λ.

466. μίνυνθα, 'for a short time': cp. I. 416.

468. παρ' ἀσπίδος, 'at the side from his shield,' i. e. it showed from behind his shield as he stooped. Cp. Æsch. Sept. 624 παρ' ἀσπίδος γυμνωθὲν ἀρπάσαι δόρυ, which must be a reminiscence of Homer, especially as in Attic παρά is not used with the Gen. of *things*.

470. αὐτῷ, his *body*, opp. to θυμός, cp. I. 4.

473. νίόν, with the first syllable short, § 51, 3, c. The form υός (for νίός) prevails in Attic inscriptions.

479. Join ὑπὸ δουρὶ Αἴαντος, like ἐμῷ ὑπὸ δουρί, &c.: cp. 3. 436.

480. πρῶτον, i. e. he was the first slain by Ajax. ἰόντα, 'as he came on.' Most commentators join πρῶτον ἰόντα, 'as he came on in the front of the battle.'

483. εἰαμενῇ, 'flat-lying land.'

486. ἵτυν, 'the fellow' of a wheel.

488. τοῖον, 'in such fashion,' &c.: cp. 3. 153 τοῖοι ἄρα Τρώων ἡγήτορες ἦντ' ἐπὶ πύργῳ.

489. αἰολοθώρηξ. The Adjective probably does not refer to the make or appearance of the θώρηξ, but to the way in which it dances or flashes in the movement of battle: cp. κορυθαίολος, 'flashing with his helmet'; αἰολόπωνλος, 'with horses that dart to and fro.' See 12. 167.

491. ὁ δὲ repeats the same Subject, § 47, 1.

493. αὐτῷ, the dead man, as in l. 470.

498. ἀνδρὸς ἀκοντίσσαντος, with ὑπό, 'gave way before the throw.'

500. παρ' ἵππων, 'beside his chariot,' i. e. not quite behind it, like παρ' ἀσπίδος above (468). The Schol. joins the words with ἦλθε, understanding them to mean that Abydos was a place where Priam kept horses: but ἵπποι standing by itself can hardly bear this sense, and παρά would not be used of coming from a *distant* place.

511. ἀνασχέσθαι, Inf. of consequence: 'their flesh is not stone or iron, so as to withstand.'

514. ἀπό, 'speaking from,' cp. l. 306.

521. τένοντε, 'the muscles,' spoken of in pairs. ἀναιδής, 'ruthless.'

522. ἄχρις ἀπηλόησεν, 'crushed away utterly'; ἄχρις implies that it did not stop short in its effect.

527. ἀπεσσύμενον, 'as he made haste to retire.' So Aristarchus read; the MSS. have ἐπεσσύμενον, 'as he rushed on.' The argument against the latter is that it could only refer to a *new* attack, and Homer in such a case always says expressly against whom the attack is directed. As a rule a warrior who has killed an enemy immediately retires, because he is then especially exposed to attack: and this is so well understood that it need not be expressly said; cp. 14. 461, where Polydamas kills Prothoenor, and then Ajax καρπαλίμως ἀπὸντος ἀκόντισε.

533. ἀκρόκομοι, i. e. wearing their hair in a top-knot: cp. κάρη κομόωντες and ὄπιθεν κομόωντες (II. 2. 542).

535. πελεμίχθη, 'was sent reeling.'

539. 'Then no longer would any man find fault with the battle if he came into the midst of it': cp. Od. 1. 229 ὅς τις πινυτός γε μετέλθοι.

540. ἀβλητος καὶ ἀνούτατος, include every kind of wound; βάλλω being used of missiles, οὐτάω of weapons held in the hand.

542. αὐτὰρ ἀπερύκοι, 'while she kept off': αὐτὰρ is used on account of the negative notion of ἀπερύκοι, as we should say, he was to be in the middle of the fight, *but* not in danger: cp. 2. 599 (note).

ἔρωήν, the 'rush' or 'spring.' The word is applied to movements due to a single impulse: hence δουρὸς ἔρωή = 'the range of a spear,' i. e. the distance that the impulse carries it.

BOOK V.

It is characteristic of the Iliad to allow some one of the warriors for a time to occupy the whole interest of the story, and to perform deeds that cast all the others into the shade. The part of the poem which we have now reached offers the first, and also the most marked example of this. The long fifth book, with the larger half (at least) of the sixth, celebrates the exploits of Diomedes. In technical language, it is his ἀριστεία. A similar place is given in Book XI to Agamemnon, in Book XVI to Patroclus, in Book XVII to Menelaus.

The main incidents of the fifth book are as follows. Diomedes takes the chief place, and is driving the Trojans before him, when he is wounded with an arrow by Pandarus (1-105), but returns with fresh strength encouraged by Athene (106-165). Æneas and Pandarus attack him together: he kills Pandarus, and wounds Æneas with a stone. Aphrodite, who comes to the rescue, is herself wounded by Diomedes, and flies to Olympus (166-430). Apollo and Ares now aid the Trojans;

after rebuke from Sarpedon, Hector rallies his forces, and Diomedes has to retreat (431-626). Sarpedon kills Tlepolemus, but is himself wounded (627-710). At length Here and Athene come down to the aid of the Greeks: Athene rebukes Diomedes, and with her he attacks and wounds Ares (711-863). Ares flies to Olympus, and the other gods leave the battle-field (864-909).

The title of Διομήδους ἀριστεία is given by the ancients to the fifth book, but the prominence of the hero, as has been said, extends considerably further. The end may be placed with high probability at l. 311 of the sixth book, after the prayer for his overthrow put up by the Trojan women. The references to the war in the latter part of the book (see especially l. 437) show no sense of his exceptional prowess. This view has the support of the interesting passage of Herodotus (2. 116), where the four lines 6. 289-292 are quoted as occurring ἐν Διομήδεος ἀριστείῃ.

A peculiar character is given to the 'Aristeia' of Diomedes by the combats in which he engages with more than one of the gods. Indeed the notion of a mortal warrior fighting against the immortals runs through all this part of the Iliad. Compare the following passages:—

5. 127 ff. Athene removes the mist from Diomedes's eyes so that he may know the gods: but he is not to fight against them, except Aphrodite.

5. 380 ff. Aphrodite having been wounded by Diomedes, complains that the Greeks are now fighting even with the immortals. Dione recounts stories of gods who have suffered evil at the hands of men: but 'he is not long-lived who fights against immortals.'

5. 436 ff. Diomedes attacks Apollo, but has to retreat.

5. 605 ff. Diomedes warns the Greeks to retreat before Ares.

5. 827 ff. Athene bids Diomedes not to fear even Ares. He accordingly attacks and wounds Ares, who returns to Olympus and complains to Zeus.

6. 108. The Greeks retreat, thinking that an immortal has come to aid the Trojans.

6. 128. Diomedes says to Glaucus that he will not fight with him if he is an immortal: and relates the fate of Lycurgus to show the danger of so doing.

As in the preceding books, there are occasional references to Achilles: see 5. 788., 6. 99. These are evidently intended to let us see that his absence is a necessary condition of the Aristeia of any other hero.

5. ἀστέρ[ι] ὀπωρινῷ, the Dog-star, as appears from Il. 22. 26-31.

6. παμφαίνῃσι, the Subj. because the clause is qualifying or limiting in sense: Diomedes was like the Dog-star 'which shines,' = *as or when* it shines; cp. 10. 184., 23. 518. παμφαίνω is not compounded with

παν-, but is formed by reduplication of the root, with frequentative meaning, 'to glitter, twinkle': cp. βαμβαίνω, 'to stagger.'

Ἔκλεαντοῖρ, Gen. of *material* (as πρῆσαι πυρός, to burn with fire): cp. Od. 6. 224 αὐτὰρ ὁ ἐκ ποταμοῦ χροά νίξετο (= with water from the river).

11. πάσης, 'of every kind,' so ἄγρια πάντα (l. 52): cp. 1. 5.

12. οἱ, Diomedes. ἀποκρινθέντε, 'coming forward from the throng' (ὄμιλος), as πρόμαχοι.

21. περιβῆναι, 'to bestride' (in defence); so ἀμφιβαίνω, &c.

24. οἱ, *Dat. ethicus*, 'that he might not have the old man grieved.'

29. ὀρίνθη, 'was disturbed,' i. e. they were scared.

31. τειχεσιπλῆτα, lit. 'one that draws near to walls,' hence 'assailer of walls.' The word is an example of 'litotes,' i. e. it implies more than it says (§ 59): see on 4. 449.

32. οὐκ ἂν . . ἑάσαιμεν, 'may we not leave,' a polite form of request.

33. ὅπποτέροισι κ.τ.λ., (to decide) to which of the two, &c.

36. ἡϊόεντι, 'with sandy banks' (ἡϊόνες), such as a river has near its mouth.

40. στρεφθέντι is a 'true' *Dat.*, μεταφρένω a locatival *Dat.* πρώτῳ with στρεφθέντι, 'who first turned.'

44. ὄς, sc. Phaestus. So in l. 60 ὄς means Phereclus.

46. ἐπιβησόμενον, not a Future, but the Participle answering to the Indic. ἐπεβήσετο (see § 9, 3). The next line implies that Phaestus had already mounted the chariot.

50. ὀξύεις, made of ὀξύη, a kind of beech. Hence ὀξύη became itself a poetical word for 'spear.' The derivation from ὀξύς is against the analogy of the Adjectives in -εις.

53. ἰοχέαιρα, 'pouder forth of arrows'; for this use of χέω, cp. 618 ἐπὶ δούρατ' ἔχευαν, 8. 159 βέλεα χέοντο.

64. οἱ τ' αὐτῷ, sc. Phereclus, 'the maker himself' [of the ships]. Some understand the words of Paris, but this is less natural. θεῶν ἐκ, 'from the gods': cp. 24. 617 θεῶν ἐκ κήδεα πέσσει. and Od. 6. 12 θεῶν ἀπο μήδεα εἰδώς. The gods had taught him δαίδαλα, but not θέσφατα.

73. κεφαλῆς, 'in the head,' a partitive Gen., the part being further defined by κατὰ ἰνίον, 'by the nape of the neck.'

74. ὑπὸ . . τάμει, 'cut through the tongue beneath,' i. e. at the root.

80. μεταδρομάδην, 'in hot pursuit,' without stopping.

81. φασγάνῳ ἀττίσων, 'with a rapid sweep of his sword.'

83. πορφύρεος, 'murky.'

85. Τυδεΐδην, Acc. *de quo*, § 37, 7.

89. ἐεργμέναι, properly 'confined,' hence perhaps 'made tight,' 'made into an unbroken barrier'; cp. 17. 354 σάκεσσι γὰρ ἔρχατο πάντη. But Aristarchus is said to have read ἐεργμέναι, 'strung' or 'fastened'

together' (ἔρμα, 'a fastening,' 4. 117). Perhaps we should read ἐέργμεναι (Inf. of ἐέργω), taking it with ἰσχανώσιν, 'are not strong enough to withstand it,' 'do not hold out against it.'

The words γέφυρα and ἔρκος seem to stand for different kinds of mound or barrier; the nature of the distinction, however, is unknown.

91. ἐπιβρίσῃ, 'throws its weight in,' i.e. swells the force of the river.

98. Join βάλε . . κατὰ δεξιὸν ὤμον; for the use of τυχών cp. ll. 582, 858, also l. 119 ἔβαλε φθάμενος.

99. γύαλον. The θώρηξ consisted of two pieces (γύαλα), the breast-plate and back-plate.

101. ἐπὶ . . αὔσε, 'shouted at or over him.'

105. Λυκίηθεν. This was the Trojan Lycia, of which Zeleia was chief city (2. 824); not the Lycia of Sarpedon.

109. πέπον, lit. 'ripe,' 'tender,' but only used in Homer as an affectionate form of address. In some places it has been understood as a term of reproach; 'weak,' 'soft' (2. 235., 6. 55, &c.). But this sense cannot be admitted in all the instances: and it is very unlikely that the use of such a word should vary.

111. καθ' ἵππων, 'down from the chariot.'

112. διαμπερές, 'right through,' i.e. in the direction of the arrow (instead of pulling it out backwards, as 4. 213).

113. ἀνηκόντιζε. Cp. the imitation, Eur. Hel. 1587 αἵματος δ' ἀπορροαὶ ἐς οἶδμ' ἐσηκόντιζον.

στρεπτός means 'pliant,' yielding to the movement of the limbs.

116. μοι . . πατρί, 'my father,' see on 4. 219.

117. φίλαι. This Aor. is always used of the favour of a god.

118. δὸς δέ τέ μ'. There was another ancient reading τόνδε τέ μ', which is perhaps better, since δέ τε is not in place here (§ 49, 9). ἐλθεῖν, sc. τὸν ἄνδρα, with change of Subject. ὁρμήν, 'range,' lit. impetus, thence distance to which the impetus carries it. There is an apparent ὕστερον πρότερον, because the main object of the prayer is put first: cp. l. 359 and Virg. Æn. 2. 353 moriamur et in media arma ruamus (with Conington's note).

125. τοι, a 'true' Dat. (not governed by ἐν): cp. 3. 338.

127 ff. Cp. Virgil's adaptation, Æn. 2. 604 ff.—

Aspice; namque omnem quae nunc obducta tuenti

Mortales hebetat visus tibi et humida circum

Caligat nubem eripiam.

It is instructive to contrast this highly wrought sentence with the simplicity and directness of Homer.

128. γιγνώσκης, Subj. allowed after a past Tense, because the thing purposed is still future, § 34, 2, c. But many MSS. have the Opt.

135. καὶ is not 'and,' but strengthens περ, so that καὶ πρίν περ = 'although already.' Accordingly μεμαῶς is in apposition to Τυδείδης,

and δὴ τότε begins a fresh sentence (= *tum vero*), as in I. 114, l. 454, &c. Recent editors have generally put a colon at ἐμίχθη, and made the fresh sentence begin at καὶ πρὶν περ, with a change of construction, as at 6. 510. But a clause with καὶ—περ seems always to *follow* the main clause: cp. Il. 1. 217., 11. 721., 24. 423, 570., Od. 8. 316., 24. 499, &c. There is a similar passage (perhaps an imitation) in Hdt. 7. 1 ἐπεὶ δὲ ἡ ἀγγελίη ἀπῆκετο .. παρὰ βασιλέα Δαρεῖον τὸν Ὑστάσπεος, καὶ πρὶν μεγάλως κεχαραγμένον τοῖσι Ἀθηναίοισι διὰ τὴν ἐς Σάρδεις ἐσβολήν, καὶ δὴ καὶ τότε πολλῶ τε δεινότερα ἐποίεε, κ.τ.λ.

137 ff. The picture seems to be of a shepherd in lone country (ἀγρῶ) who finds a lion in the fold (αὐλή) where the sheep are, and wounds him, and then retires into his farm-house in fear. The lion works his will, and retires when he lists.

138. ὑπεράλμενον, 'when he has leaped over,' Aor. Part.

140. κατὰ σταθμούς δύεται, 'gets inside the stading,' i.e. the buildings of the sheep-station. τὰ δ' ἐρῆμα, 'and they [the flock], left unprotected, are chased' (by the lion). For this use of the Neuter Plural, cp. 11. 244 χίλι' ὑπέστη, αἴγας ὁμοῦ καὶ οἷς, τὰ οἱ ἄσπετα ποιμαίνοντο.

141. ἀγχιστῖναι, 'each close on the next,' 'thick and fast': so 17. 361 τοὶ δ' ἀγχιστῖνοι ἐπιπτον.

150. ἐρχομένοις, 'when they were coming' (to Troy): so I. 198 ἐρχομένῳ ἐπέτελλε. Aristarchus took it to mean 'returning' (ἐπανιοῦσι), i. e. that 'they never returned to have any more dreams explained.' But the reflexion that their father's interpretation of dreams did not avail them is more in Homer's manner: cp. 5. 53., 6. 16.

153. τηλυγέτω. Buttmann (Lexil. s.v.) showed that τηλύγετος means a *favourite* son (or daughter, see II. 3. 175). The present case, in which there are two such sons, is evidently an exception. The word was doubtless more or less technical, implying some special status or privilege of the son so styled. As to the etymology nothing is known. Apparently it is one of the Adjectives in -ετος (as ἀπρύγ-ετος, ἐριδείκ-ετος, ἐρπ-ετός, &c.); if so, the derivations from the root γῦ- (γεν-) must be set aside.

158. χηρωσταί are the heirs who come in when the owner dies χῆρος (*orbus*), = Attic ὀρφανισταί.

162. βοσκομενάων, partitive, 'one of those feeding.'

164. βῆσε κακῶς, 'set them down in evil plight': a kind of oxymoron as βῆσε properly means 'set on their feet': see § 60.

172. ῥ', sc. the bow.

175. ὅδε, adverbial in sense, = 'here': cp. κείνος (3. 391, &c.).

178. ἱρῶν, 'on account of rites' (not performed): cp. 1. 65.

χαλεπή .. ἔπι (= ἔπεστι), 'is a grievous thing when it is in the case'; ἔπι of that which *accompanies* or *completes* a set of circumstances, cp. 1. 515. But Aristarchus read ἐπιμήνις as one word.

181. πάντα, adverbial Acc., 'in every point.'

182. αὐλώπῃς is lit. 'tube-faced,' i. e. rising in front in the form of a cone, into which the crest was fastened.

184. ἀνὴρ, sc. ἐστὶ, 'if he is the man I think he is.'

185. τάδε μαίνεται, 'thus plays the madman,' 'makes this wild work,' cp. 6. 101., 9. 238, also 8. 111 (with the note). The Acc. is adverbial, § 37, 1.

191. 'Surely he is some god in wrath' (cp. l. 183 εἰ θεὸς ἐστί).

195. σφιν ἐκάστῳ, apposition, = 'to each of them.'

196. κρῖ, 'barley.' ὄλυραι, 'spelt,' called ζειαί in Od. 4. 41 (cp. Hdt. 2. 36).

208. ἀτρεκές, 'unerring,' 'unmistakeable' blood: or perhaps an Adverb, 'exactly,' 'certainly,' as Od. 16. 245 οὐτ' ἄρ δὲκὰς ἀτρεκὲς οὔτε δὴ οἶαι.

214. ἀλλότριος φῶς, 'a stranger,' i. e. an enemy.

215. θείην, Opt. in harmony with the principal Verb τάμοι: § 34, 1, a.

218. οὐκ ἔσσεται ἄλλως, = 'things will be no better': cp. Od. 8. 176 οὐδέ κεν ἄλλως οὐδὲ θεὸς τεύξειε. This is a kind of litotes, saying less than is meant (§ 59).

222. Τρώϊοι, 'of Tros,' as explained in l. 265 ff.

227. ἀποβήσομαι, so Aristarchus and the best MSS. The common reading is ἐπιβήσομαι. The two lines 226-7 recur at 17. 479-480, where ἀποβήσομαι is certainly the right word. ἐπιβήσομαι makes a weak antithesis to μάστιγα . . δέξαι. Both warriors presently mounted the chariot (l. 239), but this was merely in order to reach the scene of action. When they are close upon the enemy the fighting man (παραβάτης) advances on foot, while the ἡνίοχος keeps the chariot ready to secure his retreat.

228. δέδεξο, 'await,' 'be ready for,' § 26, 2.

233. μὴ . . ματήσεται (Subj.), = 'do not let us have them become restive,' i. e. the danger is that they will: § 29, 5.

235. νῶϊ, Acc., governed by κτείνῃ in the next line.

249. χαζώμεθ' ἐφ' ἵππων, 'let us retreat to (and mount) our chariot,' cp. l. 255. In 24. 356 φεύγωμεν ἐφ' ἵππων means 'let us fly in the chariot,' and so 12. 82 ἐφ' ἵππων ἡγερέθοντο, 'gathered in their chariots'; but the context in these places is different. Aristarchus took it to mean 'towards the chariot' (ἐπὶ τοὺς ἵππους), as ἐπὶ νηῶν in l. 700. Here however the idea of mounting the chariot is necessary. The use of ἐφ' ἵππων for the *terminus ad quem* of motion is the same in principle as that of the locative Dative (πεδίῳ πέσε, *fell on the plain*, &c.).

252. φόβονδ' ἀγόρευε, 'advise towards flight': cp. 16. 697 φύγαδε μνώοντο, 'bethought them of flight.'

253. ἀλυσκάζοντι is the emphatic word: 'to shrink in the combat.' So μεμνημένος in l. 263.

255. αὐτως, 'as I am,' i. e. without chariot.

263. Join ἐπαῖξαι ἵππων, 'make a rush—do not forget—for the horses of Æneas,' = 'remember to make a rush': cp. 19. 53 ὣδέ τις ὑμείων μεμνημένος ἀνδρὶ μαχέσθω. So in prose, Demosth. p. 386 πρὸς θεῶν ἐρωτήσας αὐτὸν μεμνημένοι. Other participles used in this way are, φθάμενος (5. 119, &c.), τυχών (see on l. 98).

265. τῆς γάρ τοι κ.τ.λ. The sentence is taken up again at l. 268, 'of that breed' (I say). ἧς is partitive, 'of which (breed) Zeus gave (horses).' So in l. 268, 'stole (a strain) from that breed,' &c.

270. γενέσθην, as a predicate with ἐγένοντο, 'were the brood that was bred therefrom.'

271. τοῦς, for this use of the Art. with Numerals, see § 47, 2, d.

272. μήστωρε φόβοιο, cp. 2. 767 φόβον Ἄρηος φορεύσας. μήστωρε is the reading of the best MSS. here and at 8. 108: others have μήστωρι (μήστωρα 8. 108), thus applying the term to Æneas, cp. 4. 328. As the horses are the main subject here, the epithet probably belongs to them.

288. ἀποπαύσεσθαι. Most MSS. have ἀποπαύσασθαι, but the Future gives a better sense: cp. 3. 112, 366.

289. ταλαύρινος, 'with stout (shield of) hide,' for ταλό-φρινος: cp. ταλό-φρων, 'with enduring mind': also κραταίρινος (Or. ap. Hdt. 1. 47), λιθόρβρινος (h. Merc. 48), both epithets of the tortoise. Or perhaps rather 'stout with his shield,' (as ταλαεργός, 'patient in work,' ταλαπενθής, ταλαπείριος), hence 'stubborn in defence': see 7. 239.

291. ῥίνα, Acc. of the *terminus ad quem*.

293. The best MSS. are divided between ἐξεσύθη (Zenodotus) and ἐξελύθη (Aristarchus): some inferior authorities have ἐξεχύθη. The first gives the best sense, but the form ἐσύθην wants support. ἐξελύθη may mean 'was loosened from the shaft,' or simply 'was disengaged' [from the body through which it had passed].

295. παρέτρεσσαν, 'started sideways,' 'shied.'

297. ἀπόρουσε, 'darted forth' from the chariot.

301. τοῦ γ', the dead man.

303. ἔργον in the vague sense, 'thing,' &c. For the Opt. see § 31, 4.

308. ὥσε δ' ἀπό, i. e. ἀπέωσε δέ.

310. γαίης, Gen. as with Verbs of taking hold, 'propped himself with his hand on the earth.'

311. κεν .. ἀπόλοιτο, § 30, 6.

315. οἱ is *Dat. commodi*, 'she spread out for him.'

323. Join Αἰνείαιο ἵππους ἐξέλασε. This incident is referred to again in 8. 105-8 and 23. 290-2.

326. φρεσὶν is a locative *Dat.*, as in 2. 213 φρεσὶν ᾗσιν ἄκοσμά τε πολλὰ τε ἤδη (see the note). ἄρτια, lit. 'fitting,' i. e. the mind, character, &c., of Deipylus suited him, were to his taste.

329. μέθεπε, 'set in motion after,' with double Acc., as ὕπαγε (16. 148).

330. **Κύπριν**. Aphrodite is so called in this book only: her Cyprian abode is described in *Od.* 8. 362.

332. Join **ἀνδρῶν πόλεμον**, as 3. 241 **μάχην** .. **ἀνδρῶν**.

339. **πρυμνόν** is here a substantive: the spear passed 'over the thick part of the palm' (**θέναρ**).

349. **ἦ οὐχ**, scanned as one syllable, § 51, 6.

350. **πωλήσεται**, Fut. with **εἰ**, 'if you are minded to go'

354. **μελαίνετο**, i. e. grew livid in complexion.

355. **ἐπ' ἀριστερά**, 'to the left' of the Trojan line, i. e. on the banks of the Scamander, where Ares was left, l. 36.

356. **ἤερί ἐκέκλιτο**, 'was leaning against a cloud.'

359. **δὸς δέ μοι ἵππους**: for the **ὑστερον πρότερον**, cp. l. 118.

361. **ἔλκος** is Acc. of part affected, ὅ cognate Acc., § 37, 4.

370. The goddess **Διώνη** is only mentioned here.

379. **Τρώων καὶ Ἀχαιῶν** is predicative: 'the battle is no longer one between Trojans and Greeks.'

387. **κεράμῳ**, a jar or barrel.

389. **μητρυνή**, sc. of Otus and Ephialtes.

392. **παῖς Ἀμφιτρύωνος**, Heracles, who in Homer is still a mortal (here emphatically so), and a great archer. The club is a much later attribute.

394. **καί** belongs to **ἀνήκεστον**, not to the enclitic **μιν**.

395. **ἐν τοῖσι**, 'in that number,' viz. of gods who have suffered at the hands of men.

396. **ωὗτός**, for **ὁ αὐτός**, is only found here.

397. **ἐν Πύλῳ ἐν νεκύεσσι**. Aristarchus regarded **πύλος** as a Homeric form for **πύλη**, and took it here to mean the gate of the infernal regions. The gate of Hades is a familiar idea in Homer: see 5. 646., 9. 312., and cp. the epithet **πυλάρτης** applied to Hades. The expression, however, is rather forced: 'in the gate among the dead' for 'in the gate of the place of the dead.' On the other hand, when Hades is in question **ἐν νεκύεσσι** naturally means his kingdom: cp. 15. 251., *Od.* 12. 383. The alternative is to take **Πύλος** to be the place of that name, and to refer **ἐν νεκύεσσι** to the dead on a battle-field, comparing the words of Ares, 5. 886 **αὐτοῦ πήματ' ἔπασχον ἐν αἰνῇσιν νεκάδεσσιν**, and 15. 118 **κεῖσθαι ὁμοῦ νεκύεσσι**. La Roche suggests that the wounding of Hades was an incident of the expedition of Heracles to Pylos mentioned by Nestor in 11. 689 ff. The point is not one which we can hope to clear up satisfactorily.

403. **σχέτλιος, ὀβριμοεργός**. The Nom. is used in exclamations; so **νήπιος** in 406: cp. 1. 231 **δημοβόρος βασιλεύς**, also 2. 353' (note).

405. **σοὶ δ' ἐπί**, = **ἐπὶ δὲ σοί**.

410. **τῷ**, 'therefore.'

414. **κουρίδιον**, 'wedded,' 'lawful.' The word is technical, and

probably derived from *κουρά* (cp. *μοιρίδιος* from *μοῖρα*), the 'lock of hair' which it was the custom for the bride to cut off before marriage. See Curtius, *Stud.* i. 1. 253 ff.

424. τῶν τινά .. Ἀχαιῶδων, repeated from 422.

433. γινώσκων, i. e. 'although he knew.' Cp. φάντες, 3. 44.

434. οὐδέ, 'not even.'

448. ἁδύτῳ, 'sanctuary': the word only occurs in Homer in this passage (here and l. 512).

450. αὐτῷ, opposed to τεύχεσι.

452. βοείας is the general term, divided in the next line into ἀσπίδας, ordinary round shields, and λαισήϊα, lighter targets of untanned hide. πτερόντα, 'winged,' i. e. borne as lightly as if they were winged.

456. ἐρύσαιο, 'withdraw': for the Opt. with οὐκ ἄν, cp. l. 32.

465. Ἀχαιοῖς may be construed with ἐάσετε, or (as Dat. of the agent) with κτείνεσθαι.

473. φῆς που, 'you thought, it seems.' ἐξέμεν, 'would hold,' defend: the word may be chosen in allusion to the name Ἑκτωρ.

475. This may allude especially to the absence of Paris.

477. ἔνειμεν, 'are in (the city) as allies.'

481. καὶ δέ, sc. ἔλιπον: cp. 3. 268.

485. ἀτάρ, cp. the note on 2. 599.

486. ὧρεσσι, for δάρεσσι, 'wives.'

487. μή πως .. γένησθε, 'see that ye do not become,' expression of fear or warning, § 29, 5.

ὥς .. ἁλόντε. The meaning of the Dual is obscure. It is usually understood of Hector and the people; but this is wholly improbable. One scholiast explains it as = ὑμεῖς καὶ αἱ γυναῖκες, a view which may be defended if we understand the Dual as referring distributively to the several pairs, = 'taken, man and wife'—; cp. 16. 371 (where ἄξαντε, after πολλοὶ ἵπποι, refers to many *pairs* of horses). The most obvious pairs of Trojans, Hector and Æneas, and Hector and Paris, are not appropriate, because Æneas has been wounded (l. 467), and Paris has not been mentioned, and is not present. Possibly a line has dropped out before l. 485 in which the absence of Paris was noticed. Such a mention would heighten the point of τὴν δ' ἔστηκας κ.τ.λ. Or, the use of the Dual in speaking to Hector may be a covert way of alluding to Paris: cp. the note on l. 475.

492. ἀποθέσθαι depends on χρή: 'to put from you stern rebuke,' that is, act so as not to deserve rebuke (such as Sarpedon is employing). Cp. 22. 100 Πουλυδάμας μοι πρῶτον ἐλεγχείην ἀναθήσει, Od. 2. 86 μῶμον ἀνάψαι, also Pind. Ol. 11 (10), 5 ἐρύκετον ψευδῶν ἐνὶ πᾶν ἀλιτόξενον (possibly an imitation of Homer), and Ol. 8, 68.

499. ἱεράς. perhaps in the original sense, 'strong,' 'goodly' (Sanscr. *shirás*, strong, fresh): cp. 10. 56, 16. 407, &c.

500. ἀνδρῶν λικμώντων is to be joined with ἀλωάς, rather than taken as a Gen. absolute. But ἐπειγομένων ἀνέμων is absolute.

502. αἱ δ' ἄχυρμιαί, 'and so heaps of chaff grow white beneath' (the wind): for the Art. see § 47, 2, *δ*.

503-5. δι' αὐτῶν, 'through them,' viz. the Trojans. The point of the comparison is the way in which the dust raised by the Trojan charge (and passing in the first instance through the *Trojan* ranks) is driven over the Greeks. ἀψ ἐπιμισγομένων agrees with ἵππων, and is further explained by ὑπὸ δ' ἔστρεφον ἡνιοχῆς:—'as they returned to the charge, the charioteers wheeling them to face the enemy' (ὑπό). The chief difficulty in this explanation is the harshness of referring αὐτῶν to the Trojans, who are last mentioned six lines back (497). But cp. l. 607 Τρῶες δὲ μάλα σχεδὸν ἤλυθον αὐτῶν (sc. the Greeks, who have not been mentioned); cp. also l. 601—

οὐδ' ἄρ' Ἀχαιοὶ

ἀλκῆς ἐξελάθοντο, μένος δ' ἰθὺς φέρον αὐτῶν.

504. πολύχαλκον, 'rich in brass,' cp. l. 425 χάλκεον οὐρανὸν ἴκε. It was natural to suppose the fabric of heaven to be of some metal.

506. οἱ δέ, sc. the Trojan warriors. χειρῶν, the Plural makes a kind of abstract Noun, 'the strong arm.'

507. Join μάχη Τρώεσσιν ἀρήγων, as in l. 521. Others (as Nicanor) took μάχη with ἐκάλυψε, 'spread over the battle,' as l. 567 ἐπὶ νύκτ' ὄλοην τάνυσσε κρατερῇ ὑσμίνῃ.

511. πέλεν, 'was busy,' moved about.

517. πόνος ἄλλος, i. e. the toil (of battle) which otherwise occupied them: cp. l. 191.

523. νηνεμίης, 'in calm weather': Gen. of time, § 39, 2.

526. ἀέντες, 'when they blow.'

532. ἀλκή, 'help,' 'defence.'

543. Φηρή, also Φηραί (Od. 3. 488), is not in the Catalogue.

544. βιότοιο, 'in substance,' Gen. of material. γένος is Acc., 'he was by birth': cp. l. 187 γενεὴν μεγάλου Διὸς εὐχομαι εἶναι.

546. ἀνδρεσσιν, 'for men,' governed by τέκετο ἄνακτα, 'begat to be their king.'

554. οἷω τώ γε. The order is exceptional, for τῷ δ' οἷω κ. τ. λ.

555. ἐτραφέτην. This Aor. has a passive sense, as Od. 3. 28, &c.: cp. Il. 2. 661. ἐτραφέτην .. τάρφεσιν seems a play on words: the root is the same.

559. Αἰνείαιο, governed by χεῖρεσσιν, and so in l. 564.

566. περὶ .. διέ, 'he was in fear over, on account of—.' Some take περὶ to be an Adverb, = 'exceedingly'; but a Preposition is wanted to govern the Dat.

567. ἀποσφῆλειε, 'baulk them,' 'cause them to fail.'

582. ἀγκῶνα is governed by βάλε in l. 580; τυχών as in l. 98.

586. κύμβαχος seems to mean 'headlong': in 15. 536 it is a substantive, = the top of the helmet.

593. κυδομόν, 'tumult,' is here a thing in the hands of Enyo, as the spear is wielded by Ares. Cp. the description of Eris in 11. 4 πολέμοιοι τέρας μετὰ χερσὶν ἔχουσιν.

597. ἀπάλαμνος, 'helpless.'

601. οἶον is an adverbial Acc. Neut.: οἶον δὴ expresses surprise, 'to think how we wondered.' So 13. 633., 15. 287., 17. 587., Od. 1. 32 (Ameis).

604. κείνος, 'yonder,' as 3. 391 κείνος ὃ γε κ.τ.λ. So ὅδε, l. 175.

607. αὐτῶν, sc. the Greeks, as the context shows.

612. Παισός, called Ἀπαισός in 2. 828.

613. πολυκτῆμων refers mainly to sheep and cattle (κτῆματα), πολυλήϊος to tilled land, corn and crops.

621. ἄλλα .. τεύχεα, 'the arms *as well*': cp. 2. 191.

623. ἀμφίβασιν, 'bestriding,' in defence.

634. πτώσσειν ἐνθάδ', 'what compulsion is on you to cower here'? = 'what obliges you to be here where you shrink from the battle'? ἐόντι, = 'that art,' = 'since thou art.'

638. ἄλλ' οἶον —. The force of this phrase is somewhat clearer in two similar places in the Odyssey—

4. 240 πάντα μὲν οὐκ ἂν ἐγὼ μυθήσομαι οὐδ' ὀνομήνω,
ὅσσοι Ὀδυσσῆος ταλασίφρονός εἰσιν ἄεθλοι,
ἄλλ' οἶον τόδ' ἔρεξε κ.τ.λ.

11. 517 πάντας δ' οὐκ ἂν ἐγὼ μυθήσομαι οὐδ' ὀνομήνω,
ὅσσον λαὸν ἔπεφνεν ἀμύνων Ἀργείοισιν,
ἄλλ' οἶον τὸν Τηλεφίδην κατενῆρατο χαλκῷ.

Thus the connexion of the thought is: 'you are far inferior to the sons of Zeus; [to mention, for example] what Heracles was, who,' &c. ἄλλά expresses abrupt turning to the particular instance: 'why, to think —.' But possibly the conventional line πάντας δ' οὐκ ἂν κ.τ.λ. has fallen out in the text before l. 637. For ἄλλ' οἶον, the reading of Aristarchus and all MSS., the ancient grammarian Tyrannion read ἄλλοιοιν, 'another kind of man they say Heracles was': cp. 11. 391 ἢ τ' ἄλλως ὑπ' ἐμείο κ.τ.λ. This gives fair sense, but the transition is rather abrupt. Note the Masc. οἶον, in spite of the Fem. title βίην Ἥ.

650. μιν εὖ ἔρξαντα, 'one who (Heracles) had done well by him' (Laomedon): cp. Od. 23. 56 κακῶς δ' οἱ πέρ μιν ἔρεζον .. ἐτίσατο. The nature of the service done by Heracles does not clearly appear from Homer. According to later authorities he killed the sea-monster sent by Poseidon, and thus saved Hesione, daughter of Laomedon.

653. δαμέντα, sc. σέ: change of grammatical Subject.

662. ἔτι, 'as yet,' alluding to the death of Sarpedon in a later battle (16. 502).

665. τὸ μὲν .. ἐξερύσαι, 'no one thought of one thing, viz. to draw it out.' τό does not mean the spear, but the *thought* of drawing it out.

667. σπευδόντων, 'in eager haste as they were': the Gen. is governed by τις in l. 665. τοῖον γὰρ ἔχον πόνον ἀμφιέποντες, 'such toil (of battle) had they to busy themselves with.'

673. τῶν πλεόνων, 'of more Lycians'; the Art. of *contrast*, § 47, 2. πλεόνων as πλέονας in l. 679.

682. οἱ προσιόντι, 'at his coming': cp. Od. 2. 249., 10. 419.

690. ὄφρα, as 4. 465.

693. φηγῷ, the oak near the Scaean gates, 6. 237., 7. 22, &c.

694. θύραζε, 'forth,' 'out': cp. the Italian *fuori* (Lat. *foris*).

697. The MSS. have ἀμπνύνθη, 'recovered breath': Aristarchus read ἐμπνύνθη, 'became alive' (ἐμψυος), i. e. recovered consciousness.

698. ζώγρει, 'gave him life': elsewhere ζωγρέω means to grant life to a prisoner in war. θυμόν is an Acc. of the part, with κεκαφηότα, 'sorely spent in spirit.'

700. ἐπὶ νηῶν, 'towards,' i. e. so as to bear down upon: Gen. as 3. 5 πέτονται ἐπ' Ὠκεανοῖο ῥοάων.

702. μετὰ Τρώεσσιν Ἄρηα, 'that Ares was among the Trojans.' This refers back to the speech of Diomedes, ll. 601-6.

708. Ὑλλη, with ὕ (as also in 7. 221), but ὕ in the Catalogue (2. 500). Zenodotus read Ὑδη, perhaps supposing a different place to be intended. There is a Ὑδη in Lydia (20. 385).

709. κεκλιμένος, lit. 'resting upon,' perhaps to describe a lake-village: cp. Od. 4. 608 νήσαν. . αἶθ' ἀλλ' κεκλίεται. Κηφισίς was the old name of the lake Copais, from the river Κήφισος.

711. τοὺς δ', sc. Hector and Ares.

715. τόν. The Art. refers to the following clause: 'we made *the* promise, viz. that he should,' &c.

720. ἐποιομένη, 'going about the work.'

723. σιδηρέφ' ἄξονι ἀμφίς, 'on the axle at each end,' explains ἀμφ' ὀχέεσσι.

727. χρυσεόισι κ.τ.λ., i. e. ornamented with plates of gold and silver.

728. ἐντέταται, 'is stretched with thongs,' = is covered with woven work of thongs stretched across it; so a helmet, 10. 262 ἐντοσθεν ἱμᾶσιν ἐντέτατο στερεῶς, 'was inlaid on the inside with thongs forming a solid covering.'

729. πέλεν, 'moved,' 'played.'

736. ἡ δέ, Art. of contrast, the Subject being the same: she put off the πέπλος, and put on the χιτῶν.

738. θυσσανόεσσαν, cp. 2. 448 τῆς ἐκατὸν θύσανοι παγχρύσειοι ἠερέθονται.

739, 740. It is not clear whether Φόβος, Ἔρις, and the others are represented by figures on the shield, or are themselves actually present

(as in battles, cp. 4. 440., 18. 535). That they were tangible objects would seem to follow from the way in which they are counted along with the Gorgon head, here and in 11. 36-37—

τῇ δ' ἐπὶ μὲν Γοργῶ βλοσυρῶπις ἔστεφάνωτο
δεινὸν δερκομένη, περὶ δὲ Δεῖμός τε Φόβος τε.

The shield, however, had a real power of causing the *things* φόβος (15. 230., Od. 22. 299), ἀλκή (2. 451), &c., so that in a sense these things would be regarded in ancient belief as *present* in it.

743. ἀμφίφαλος, 'with a ridge (φάλος) on each side,' i. e. descending from the top of the helmet to each ear. It was also τετραφάλῃρος, 'with fourfold ridge,' i. e. made of four successive strips of metal, one above the other (so Ameis, after Autenrieth).

744. ἀραρυῖαν, 'furnished,' decked with (figures representing) champions of a hundred cities. ἑκατόν is sometimes taken with πρυλέεσσι, but this makes πολίων rather unmeaning.

750. ἐπιτέτραπται κ. τ. λ., 'to whom Olympus is entrusted for opening and shutting the gate,' = 'to whom the opening and shutting is entrusted.'

752. κεντρ-ηνεκέας, 'driven on by the goad.' The meaning of -ηνεκής is *continuous motion* or *extent*; δι-ηνεκής 'continuous,' 'unbroken,' δOUR-ηνεκές, 'the distance to which a spear carries,' ποδ-ηνεκής, 'reaching to the feet.' Here the notion seems to be 'carried along, kept going, by the goad': implying perhaps that the horses were urged to their full speed.

754. ἀκροτάτῃ κορυφῇ, 'on the outermost peak,' which appears to be outside the gate of Olympus.

757. τάδε .. ἔργα, construction like τύδε χῶεο, § 37, 1. Cp. Od. 14. 284 νεμεσσάται κακὰ ἔργα.

758. ὅσσάτιόν τε καὶ οἶον, = ὅτι τοσοῦτον καὶ τοιοῦτον.

759. ἄχος, Acc. of result, cp. 3. 50.

761. τοῦτον, *istum*, § 45. ἀνέντες, 'in having sent forth.' οἶδε, 'has sense of,' 'feels the force of': cp. 6. 351 ὅς ἤδη νέμεσιν.

766. πελάζειν, 'to bring him in contact with,' cp. 4. 449.

770. ἥρωειδές is most naturally taken as an adverb with ἴδεν, 'as far as a man describes in dim outline'; ἥρωειδὲς ἰδεῖν is a kind of cognate Acc., = 'to see hazily, dimly.'

772. 'So far do the loud-neighing horses of the gods reach in one stride' (θρώσκουσι).

774. συμβάλλετον, Dual, as if ἡδὲ Σκάμανδρος had preceded. So Od. 10. 513 Πυριφλεγέων τε ρέουσι Κώκυτός θ', 14. 216 Ἄρης τ' ἔδοσαν καὶ Ἀθήνη: and still more harshly, Il. 20. 138 εἰ δέ κ' Ἄρης ἀρχωσι μάχης ἢ Φοῖβος Ἀπόλλων.

778. βάτην, 'went,' not strictly 'walked,' since their movement (ἵμμα) is compared to the *flight* of doves.

782. εἰλόμενοι, 'crowding,' 'massing together at bay' (Fr. *refoulés*).

791. ἐπὶ νηυσὶ is of course an exaggeration, a piece of rhetoric.

797. κάμνε, 'was weary.'

803. ἐκπαιφάσσειν, 'to show himself in front.'

805. δαίνυσθαι μιν ἄνωγον explains πολεμίζειν οὐκ εἵασκον (hence the asyndeton), the apodosis being αὐτὰρ ὁ κ.τ.λ.: 'even when I forbade him to fight—bade him feast quietly—yet he,' &c. For the story cp. 4. 385 ff.

808. This verse was omitted by Aristarchus. It is a repetition of 4. 390, and not in place here, where the point is that Tydeus did so much *without* Athene.

810. προφρονέως κέλομαι, 'I bid you with full purpose,' I mean what I say in bidding you: so l. 816.

811. κάματος πολυάϊξ, 'the weariness of many assaults.'

812. ἀκήριον, 'without heart,' 'lifeless,' may be taken with δέος or with σέ. In the former case the attribute is transferred, by a natural looseness of expression, to its cause.

819. οὐ μ' εἶας, expegegesis of ἐπέτειλας, hence the asyndeton.

821. οὐτάμεν, sc. ἐπέτελλες or the like, understood out of the negative οὐ μ' εἶας.

823. ἀλήμεναι, cp. εἰλόμενοι, l. 782.

827. τό γε δείδιθι, 'have that fear' (expressed in your speech).

831. τοῦτον, cp. l. 761. τυκτὸν κακόν, i. e. made expressly to be a mischief, hence a pure or complete mischief.

834. τῶν δέ, 'the others,' viz. the Greeks.

845. Ἀἶδος κυνέην, 'the helmet of darkness.'

851. ὠρέξαθ', 'aimed his blow,' cp. 4. 307. ἵππων, the chariot of Diomedes; Ares was on foot.

854. ὑπέκ δίφροιο, 'up away from the chariot.' Others read ὑπέρ, which is simpler.

858. διὰ .. ἔδαψεν, Tmesis.

864. ἐρεβεννὴ ἀήρ is a thunder-cloud (*nimbus*), which stands out to the eye from the other clouds (ἐκ νεφέων φαίνεται) as the storm comes on. Cp. II. 62 οἷος δ' ἐκ νεφέων ἀναφαίνεται οὐλιος ἀστὴρ παμφαίνων, τότε δ' αὖτις ἔδυν νέφεα σκιόεντα. The point of the comparison is the dark mass contrasting with the rest of the cloudy sky.

865. καύματος ἕξ, 'after heat,' 'by way of change from heat': cp. Hdt. I. 87 ἐκ δὲ αἰθρίης τε καὶ νηνεμίης συνδραμέειν ἑξαπίνης νέφεα.

873. τετληότες εἰμέν, instead of τέτλαμεν, to emphasise the notion of continuance, 'we go on suffering.'

875. μαχόμεσθα, 'quarrel with,' 'are angry at,' as 6. 329 σὺ δ' ἂν μαχέσαιο καὶ ἄλλῃ ὄν τινα κ.τ.λ.

876. ἀήσυλα only occurs here, apparently = αἴσυλα.

879. προτιβάλλεαι, 'dost give heed to'; cp. ἐπιβαλλόμενος 6. 68, and

the phrases βάλλεσθαι ἐνὶ θυμῷ, μετὰ φρεσί, meaning 'to consider.' The common translation of προτιβάλλεαι, 'dost attack,' is too strong, though (like the Latin *animadvertere*) it may *imply* more than it expresses.

887. ἀμεινγός. This word occurs only here and in the phrase ἀμεινγὰ κάρηνα, peculiar to the Odyssey.

892. ἀάσχετον, 'not to be restrained,' a form which cannot be satisfactorily explained. The collateral form ἄσχετον, about which there is no difficulty, occurs in the same phrase in 16. 549 ἄσχετον, οὐκ ἐπεικτόν.

896. γένος, Acc., see on l. 544.

898. Join καὶ πάλαι, 'long ago (not merely now).' ἐνέρτερος οὐρανίωνων, i. e. cast down from heaven, cp. 8. 13-16.

902. ὀπός, 'fig-juice,' used as rennet. ἐπειγόμενος, 'pressing in,' cp. l. 301 ἐπειγομένων ἀνέμων: the juice is thought of as a force applied to the milk.

903. περιτρέφεται, the reading of Herodian, gives the best sense, 'curdles.' κυκώοντι is a 'true' Dative: it quickly curdles for him who mixes it, i. e. when some one mixes it, he will soon *get it* to curdle. The MSS. have περιστρέφεται, which is defensible, the whole clause μάλα δ' ὦκα κ. τ. λ. being expegetive of ἐπειγόμενος.

906. κύδει γαίῳ, perhaps with allusion to l. 869 παρ δὲ Διὶ Κρονίῳ καθέζετο θυμὸν ἀχεύων.

BOOK VI.

THE sixth book is not separated from the fifth by any appreciable break in the narrative, indeed we can hardly place a full stop between them. The plan of the book is as follows:—

After some unimportant combats, in which most of the Greek leaders figure (1-72), Helenus advises Hector to return to the city, and to bid their mother Hecuba and the other matrons offer a peplos to Athene, with a prayer for deliverance from the hand of Diomedes (73-118). During Hector's absence from the battle occurs the episode of the meeting of Diomedes and Glaucus (119-236). Hector delivers his message, and the solemn prayer against Diomedes is offered accordingly (237-311).

Hector then goes to the house of Paris, and urges him to return to the field. Helen speaks to the same effect, and laments the disgrace and misery into which she has fallen (312-369). Hector passes on to his own house, and thence to the tower at the gate, where he has heard that Andromache has gone with their child. He there takes

leave of her in the famous scene from which this book has its title ("Ἑκτορος καὶ Ἀνδρομάχης ὁμιλία), and returns with Paris to the field of battle (370-529).

The division of the book at l. 311 is justified by the form of transition, which marks a pause, and the opening of a new subject,—

ὥς ἔφατ' εὐχομένη, ἀνένευε δὲ Παλλὰς Ἀθήνη.

ὥς αἱ μὲν ῥ' εὐχοντο,

(cp. 9. 1., 12. 1., 16. 1., 17. 424., 18. 1., 20. 1., 22. 1., 23. 1., Od. 13. 185), and also by the circumstance (already noticed in the introduction to the last book, p. 295), that after this point we hear no more of the ἀριστεία of Diomedes. He is once mentioned (l. 437), but in a way that shows no trace of his superiority to other chiefs. On the other hand, the two scenes which finish Hector's visit to Troy take up the story exactly as it was left at the end of the third book. Paris had then fled from Menelaus: now, after some dallying at home, he is recalled to his duty by Hector. The speeches of Helen are in the same tone as before, and serve to bring out her character more fully. Finally the picture is completed by the passage between Hector and Andromache, the effect of which is heightened (if that is possible) by the artistic contrast which it makes to the preceding scene.

A word remains to be said as to the structure of this part of the Iliad. It has been maintained that the Aristeia of Diomedes is in fact a separate poem, incorporated into the Iliad either by the original author (if there was one author), or by an interpolator or arranger. Such a view may seem to be confirmed by the circumstance that the points at which the prominence of Diomedes begins and ends can be so clearly traced. These points, however, cannot be regarded as preserving for us the limits of an originally independent poem. The first half of the sixth book (1-311) concludes nothing, and is an integral part of a new episode, the visit of Hector to Troy. The real question is, how are we to account for the fact that of the three scenes which make up this new episode the first—the meeting with Hecuba—recognises and indeed turns upon the exceptional prowess of Diomedes, while the other two ignore it? The explanation seems to be that the poet was obliged in the sixth book to disguise the want of any definite result, such as could bring the career of Diomedes to a fitting close. He had also to take up the narrative of the third book, and put an end to the situation created by the defeat and consequent inaction of Paris. Both these dramatic requirements are met by Hector's visit. At first Diomedes is kept in mind, both by his meeting with Glaucus and by the terror which he excites in Troy. But with Hector's progress he is forgotten. The sound of his exploits is allowed to die away, as it were, in the distance: and the main thread of the story is resumed with the return of Hector and Paris.

If this analysis is correct, we may still believe in an original 'Aristeia of Diomedes,' from which the existing Aristeia was in *substance* derived. But we cannot suppose the *form* to be preserved. And we must regard the sixth book as pre-supposing, not only the actual fifth book, but also the preceding books (especially the third). That is to say, it pre-supposes a fifth book which has its present place in the context of the Iliad.

1. οἰώθη, 'was left alone,' viz. by the gods.

2. ἴθυσε, 'aimed its course,' 'swept'; from ἰθύς 'aim,' 'direction,' 'effort' (l. 79). πεδίλιο, gen. of *space*, § 39, 3.

3. ἀλλήλων, governed by ἰθυνομένων, 'aiming at one another'; which again is to be taken with μάχη in the last line.

4. Here the first reading of Aristarchus is said to have been—

μεσσηγὺς ποταμοῖο Σκαμάνδρου καὶ Στομαλίμνης.

And another ancient reading was—

μεσσηγὺς ποταμοῖο Σκαμάνδρου καὶ Σιμόεντος.

The Στομαλίμνη must have been one of the shallow lakes often formed at the mouths of rivers (like Lake Mareotis at Alexandria). The reading which preserves such a name may be taken at least to represent an ancient tradition.

5-72. This passage, in which most of the Greek leaders figure, may be compared with the introduction to the Aristeia. Cp. especially

5. 37 ἔλε δ' ἄνδρα ἕκαστος ἡγεμόνων· πρῶτος δὲ κ.τ.λ.

15. φιλέεσκεν, 'was kind to,' 'entertained' (as guests).

17. ὑπαντιάσας, 'meeting' [the enemy]: ὑπό as in ὑπομένω, &c.

19. ὑφηνίχοχος, formed like ὑπο-δμῶς, ὑπο-δρηστήρ, ὑπο-φήτης, &c.: 'the chariot-driver under' [the chief warrior].

39. βλαφθέντε, 'having broken down,' 'come to disaster.'

40. πρῶτω, i. e. the foremost point, where the yoke was fastened. (ἐπ' ἄκρῳ, 5. 729).

45. γούνων, with λαβών, 'seizing by the knees.'

46. ζώγρει, 'take alive,' so 10. 378., 11. 131: but otherwise in 5. 698.

50. ἐμέ, Acc. because the *thing* heard is the fact given by the word ζῶν: see § 37, 7.

53. καταξέμεν, Aor. Inf., cp. 3. 105, where ἄξετε is Imper.: § 9, 3.

55. ὦ πέπον, see on 5. 109.

59. μηδ' ὅς, 'not even he,' § 48, 1.

60. ἀκήδεστοι καὶ ἄφαντοι, 'without funeral rite or memorial.'

68. ἐπιβαλλόμενος, 'throwing himself on,' 'aiming eagerly at.'

70. τὰ . . νεκρούς, double Acc., as with ἀφαιρέω &c.

71. συλήσετε, the change of Person and also of Mood expresses the indifference of Nestor: 'you may when you like —': cp. 7. 30.

88. νηόν, Acc. of the *terminus ad quem*, § 37, 6.

92. *θεῖναι*, 'let her place': the use of the Inf. for the Third Person Imper. is comparatively rare, cp. 7. 79.

94. *ἦνις*, 'yearlings.' *ἠκέστας*, 'untouched by the goad,' not worked. These are the traditional renderings: the real meaning is doubtful. The common derivation of *ἠ-κεστος* from *κεντέω* is probable (cp. *πολύ-κεστος*, 3. 371), but the *η* (for *ᾱ*?) is unexplained. As to *ἦνις* nothing is really known.

αἶ κ' ἐλεήσῃ, 'in the hope that she will pity,' further explained by *αἶ κεν Τυδέος υἱὸν κ.τ.λ.*

109. *ὥς*, = *ὅτι οὕτως*, cp. 4. 157.

117. *ἀμφί*, 'on both sides,' i.e. both ankles: cp. 5. 310 (of the eyes), 10. 535 (of the ears), 18. 414.

118. *πυμᾶτη*, 'last,' i.e. outermost.

119 ff. The episode which follows is introduced at this point in order to avoid the sense of a pause in the action while Hector is on his way.

125. *προβέβηκας*, 'art in front,' 'in advance of.'

126. *ὃ τ'*, 'in that': the reading *ὅτ'*, 'when,' 'now that,' is possible, but less idiomatic: see § 48, 2.

133. *Νυσηῖον*, Nysa, a mountain in Thrace. Thetis, who received him, dwells between Samothrace and Imbros, see 24. 78 ff.

134. *θύσθλα*, 'implements of their rites.'

140. *ἀπήχθετο*, an Aor., 'had become hateful.' The Present is *ἀπεχθάνομαι*.

143. The play of sound in *ἄσσον . . θάσσον* is evidently intended: cp. 5. 440 *φράξω, Τυδείδῃ, καὶ χάξω*.

ὀλέθρου πείρατ', 'the ending of (i.e. the ending that consists in) destruction'; like *τέλος θανάτοιο*, 3. 309., 5. 553, &c. On *πείραρ* meaning 'rope's end' see the note on Od. 12. 51 in Riddell and Merry's edition.

148. *ῶρῃ*, the reading of Aristophanes (predecessor of Aristarchus) gives the best sense: 'and they (the leaves) come on in the spring season.' Cp. 2. 468 *ὅσσα τε φύλλα καὶ ἄνθηα γίγνεται ῶρῃ*. The word *ἐπιγίγνεται* expresses the *fresh* growth of leaves: cp. *ἐπίγονοι* = 'the new generation.' Aristarchus himself read *ῶρῃ*, taking the clause to be = *ἐπιγιγνομένης τῆς ῶρης*. The passage is usually quoted with this reading as an example of 'parataxis' (§ 57).

149. *φύει* may be transitive, as in the preceding line: 'bears,' 'is fruitful,' = 'flourishes.'

ἦ μὲν — ἦ δ' is the reading now generally adopted. It is in harmony with the *τὰ μὲν — ἀλλὰ δέ* of l. 147. The other reading *ἦμὲν — ἦδ'* gives a fair sense: 'the race of men at one time bears, at another ceases.' The correlatives *ἦμὲν — ἦδέ* are especially used of *alternate* acts or events, cp. 5. 751, Od. 2. 69.

150. The apodosis to *εἰ ἐθέλεις δαήμεναι* is understood, or rather it

is supplied by the story which follows in l. 152 ἔστι κ.τ.λ.: 'if you wish to learn these things — there is a city,' &c. Some take δαήμεναι as an Imperative: 'if you will, then learn —': but this is extremely harsh. Cp. 7. 375 αἶ κ' ἐθέλωσι παύσασθαι κ.τ.λ. A similar ellipse is found with ἐπεὶ, as 3. 59 ἐπεὶ με κατ' αἶσαν ἐνέεικας (see the note).

151. γενεήν. The Acc. with εἰδέναι is used when it means 'knowing about' generally: the object itself (not this or that fact about it) being the *thing* known. So μέμνημαι, 6. 222., 9. 527., 23. 361: and εἶρομαι, 6. 239., 10. 416., 24. 390.

152. Ἐφύρη, the old name of Corinth, which might be said to be in a corner (μύχῳ) of the country of Argos (δῆμος Ἀργείων, cp. ll. 158-9). Possibly however Ἀργος here means the Peloponnesus.

159. Ἀργείων, to be taken with δῆμον (l. 158). Note the *order* of the narrative: the poet first gives the main fact (ll. 158-9), then goes back a little way for the details and causes (ll. 160 ff.).

ἐδάμασσε, sc. τοὺς Ἀργείους (including of course Bellerophon). Some understand Bellerophon only as the Object to ἐδάμασσε: but the words ὑπὸ σκῆπτρῳ suggest kingly rule in general rather than power over a single man.

164. τεθναίης, i. e. 'you may as well die' (as not kill &c.).

165. μ', i. e. μοι, a rare elision, § 51, 5.

166. οἶον, = ἔτι τοῖον, cp. l. 109.

168. σήματα (or σῆμα, the Sing. and Plur. being used without any distinction), a token (Lat. *tessera hospitalis*) which a guest usually brought to the house where he claimed rights of hospitality. Cp. l. 176, where the host asks as a matter of course for the σῆμα. Hence σήματα λυγρά is an oxymoron (§ 60); 'a token of a wrong sort,' which was not really one, but a message of death. On these guest-tokens see Mommsen, *Röm. Forsch.* I. pp. 338, 341.

169. γράψας κ.τ.λ. 'scratching on a folded tablet many deadly characters.' On the interesting question whether writing was known in the time of Homer this passage is unfortunately indecisive. Considering that the message was of some length (θυμοφθόρα πολλά) and written (as letters were in later times) on folding tablets (Lat. *pugillares*), we may infer at least that some not very rude art of communication was in use. Considering, again, the intercourse carried on in the time of Homer with the Phoenicians, who possessed alphabetical writing, and with Cyprus, where syllabic writing was used, it is not a bold conjecture that the Homeric σήματα were of one or other of these two kinds (see Mr. Isaac Taylor's *The Alphabet*, ii. 117 ff.).

θυμοφθόρα, 'life-destroying,' as Od. 2. 329 θ. φάρμακα, = 'poisons': or perhaps 'corrupting the mind,' i. e. instilling fear or hatred; cp. Od. 4. 716., 10. 363., 19. 323.

177. φέροίτο, Mid. 'brought for himself,' as his credentials.

179. ἀμαιμακέτην, probably a kind of intensive form of μακρός, cp. ἰσὺς ἀμαιμάκετος (Od. 14. 311) 'a monstrously tall mast.'

182. δεινόν may go with μένος, or (better) as an adverb with ἀποπνέουσα, 'breathing a terrible breath, the fury of blazing fire': cp. l. 470 δεινὸν . . νεύοντα 'nodding fearfully,' also Od. 4. 406 πικρὸν ἀποπνέουσαι ἄλδς πολυβενθέος ὁδμήν.

184. Σολύμοισι. The early inhabitants of Lycia, according to Herodotus (1. 173), were the Μιλύαι, anciently called Σόλυμοι. Cp. Od. 5. 283.

186. ἀντιανείρας, 'a match for men,' cp. 3. 189.

187. πυκινόν, 'closely wrought,' hence 'crafty.'

192. δίδου δ' κ.τ.λ. is subordinate in sense: 'he kept him in Lycia, giving him his daughter to wife': cp. δίδου in l. 219, and see § 27.

195. φυταλιῆς καὶ ἀρούρης, with τέμενος, 'a plot (consisting) of plantation and tillage.' A τέμενος was a piece of land excepted from the system of common occupation. φυταλιή is generally vineyard-land, cp. 9. 579 ff., where a τέμενος is half vineyard, half arable.

200. καὶ κείνος, 'even he,' whom they had formerly loved and protected. ἀπήχθετο, see on l. 140.

201. Ἀλῆϊόν . . ἀλάτο. The poet seems to suggest that the plain was so called from the 'wandering' (ἄλη) of Bellerophon.

206. Glaucus, whose paternal grandfather was Bellerophon, is in an inferior position to Sarpedon, who was of the royal family through his mother. This, as Mr. McLennan pointed out (*Studies in Ancient History*, p. 252), agrees with what Herodotus tells us of the Lycian system of descent through the mother (1. 173).

222. Τυδέα, Acc. of remembering *about him generally*, cp. l. 151.

226. καὶ δι' ὁμίλου, 'in the press of battle,' not merely when they met as single combatants.

232. καθ' ἵππων, 'from their chariots.'

233. πιστώσαντο, 'plighted faith with each other,' the reciprocal use of the Mid.

234. φρένας ἐξέλετο Ζεύς. Any strange thought or want of thought was attributed to the direct agency of some god: cp. 7. 360., 9. 377., 12. 234., Od. 23. 11.

237. For φηγὸν (which certainly comes out of its order) some good MSS. have πύργον.

239. εἰρόμεναι, 'asking about' (generally), cp. l. 151.

240. 'He bade them pray,' which was the main object of his coming. By this answer he evaded their questions.

241. κήδε' ἐφήπτο, cp. 2. 15.

242. ἀλλ' ὅτε δή, the apodosis is in l. 251, ἔνθα κ.τ.λ.

243. αἰθούσῃσι, the Instrumental Dat., in the comitative use, § 38, 3.

248. τέγειοι, 'roofed.'

251. ἡπιόδωρος, 'gracious giver,' cp. l. 394.

255. Hecuba answers her own question: $\eta\ \mu\acute{\alpha}\lambda\alpha\ \delta\eta$ = 'I know how it is, namely that—.'

260. $\kappa\alpha\upsilon\tau\acute{o}\varsigma$, for $\kappa\alpha\iota\ \alpha\upsilon\tau\acute{o}\varsigma$.

264. $\acute{\alpha}\epsilon\iota\rho\epsilon$, 'draw,' 'fetch,' cp. l. 293 $\acute{\alpha}\epsilon\iota\rho\alpha\mu\acute{\epsilon}\nu\eta$.

265. Most MSS. omit δ' , so that $\mu\acute{\epsilon}\nu\epsilon\omicron\varsigma$ has to be taken with $\acute{\alpha}\pi\omicron\gamma\upsilon\omega\sigma\eta\varsigma$. But cp. 22. 282 $\acute{\omicron}\phi\rho\alpha\ \sigma'\ \acute{\upsilon}\pi\omicron\delta\epsilon\iota\sigma\alpha\varsigma\ \mu\acute{\epsilon}\nu\epsilon\omicron\varsigma\ \acute{\alpha}\lambda\kappa\eta\varsigma\ \tau\epsilon\ \lambda\acute{\alpha}\theta\omega\mu\alpha\iota$.

268. $\pi\epsilon\pi\alpha\lambda\alpha\gamma\mu\acute{\epsilon}\nu\omicron\nu$, 'for one bespattered . . to pray': cp. 2. 234.

281. $\acute{\omega}\varsigma\ \kappa\acute{\epsilon}\ \omicron\iota\ .\ .\ \chi\acute{\alpha}\nu\omicron\iota$, 'that so the earth may open for him': the Opt. is used to express a more remote object than that given by the Subj. in $\alpha\iota\ \kappa'\ \acute{\epsilon}\theta\acute{\epsilon}\lambda\eta\sigma'\ \kappa\tau.\lambda.$, § 34, 2, *a*. The clause is generally taken as a *wish*, made conditional by $\kappa\epsilon$: 'would that (if he does) the earth may open for him.' A *wish* is no doubt implied, but in point of form the words express *purpose*, or at least *expectation* of a result, and ought to be so translated. On $\gamma\alpha\iota\alpha\ \chi\acute{\alpha}\nu\omicron\iota$ cp. 4. 182.

285. $\acute{\epsilon}\kappa\lambda\epsilon\lambda\alpha\theta\acute{\epsilon}\sigma\theta\alpha\iota$, 'that I had (thereby, *ipso facto*) forgotten, cp. 3. 112., 366. $\phi\rho\acute{\epsilon}\nu\alpha$ is Acc. of the seat of the feeling, § 37, 4. $\acute{\alpha}\tau\acute{\epsilon}\rho\pi\omicron\upsilon$ is a difficulty, since $\acute{\alpha}\tau\epsilon\rho\pi\omicron\varsigma$ is not otherwise known, and is incorrectly formed. For $\phi\rho\acute{\epsilon}\nu'$ $\acute{\alpha}\tau\acute{\epsilon}\rho\pi\omicron\upsilon$ Zenodotus read $\phi\acute{\iota}\lambda\omicron\nu\ \eta\tau\omicron\rho$.

289. $\pi\alpha\mu\pi\omicron\iota\kappa\iota\lambda\omicron\iota$, 'all covered with embroidery,' cp. l. 294.

The four lines 289-292 are quoted by Herodotus (2. 116) as helping to show that Homer knew of the story according to which Paris went with Helen to Egypt, where she remained during the war: whereas according to the *Cypria* (an epic anciently ascribed to Homer) the journey from Sparta was accomplished in three days. Probably Homer had an imperfect notion of the distance of Phoenicia. It is worth notice that he mentions Sidon several times, but not Tyre.

291. $\acute{\epsilon}\pi\iota\pi\lambda\acute{\omega}\varsigma$, 2 Aor. Part.; the Indic. $\acute{\epsilon}\pi\text{-}\acute{\epsilon}\pi\lambda\omega\varsigma$ occurs in Od. 3. 15.

292. $\acute{\omicron}\delta\acute{\omicron}\nu$, with $\eta\gamma\alpha\gamma\epsilon$ as a 'cognate' Acc.

301. $\acute{\omicron}\lambda\omicron\lambda\upsilon\gamma\eta$, a cry raised by the women present at a sacred rite, cp. Od. 3. 450.

305. $\rho\upsilon\sigma\acute{\iota}\pi\tau\omicron\lambda\iota$, 'shielder of the city.'

311. $\acute{\alpha}\nu\acute{\epsilon}\nu\epsilon\upsilon\epsilon$. Nodding the reverse way, by throwing back the head, is still in the East the gesture answering to our shake of the head.

316. We have here the three principal parts of a house, the $\alpha\upsilon\lambda\acute{\eta}$ or court-yard, the $\delta\acute{\omega}\mu\alpha$, i.e. the chief hall (also called $\mu\acute{\epsilon}\gamma\alpha\rho\omicron\nu$), and the $\theta\acute{\alpha}\lambda\alpha\mu\omicron\varsigma$, the women's apartment. See Mr. Gardner's paper on 'the palaces of Homer,' *Journ. of Hell. Stud.* III. p. 264.

319. $\delta\omicron\upsilon\rho\acute{\omicron}\varsigma$, to be taken with $\pi\acute{\alpha}\rho\omicron\iota\theta\epsilon$, 'at the head of the spear,' rather than with $\alpha\iota\chi\mu\acute{\eta}$ in the next line.

321. $\acute{\epsilon}\pi\omicron\nu\tau\alpha$, 'busy with': this is the only certain instance of the simple Verb $\acute{\epsilon}\pi\omega$. The original meaning is probably 'to handle,' as Mr. Leaf has shown (*Journ. of Philology*, xiv. p. 231): cp. $\acute{\alpha}\phi\acute{\omicron}\omega\nu\tau\alpha$ in the next line.

326. $\delta\alpha\iota\mu\acute{\omicron}\nu\acute{\iota}$. This address expresses painful surprise: see 1. 561.

οὐ μὲν καλὰ κ.τ.λ. 'it is not well that you have,' &c. The assumption that the inactivity of Paris is due to anger at the Trojans is made in ironical politeness, to avoid imputing cowardice.

331. πυρός, Gen. of *material*, § 39, 4.

335. Τρώων χόλῳ, 'anger at the Trojans': see § 39, 1.

336. ἄχϋ προτραπέσθαι, 'to give way to vexation.' In these words, and again in l. 339 νίκη δ' ἐπαμείβεται ἄνδρας, 'victory takes men in turn,' Paris alludes to the events of the third book; cp. especially 3. 439. For ἐπαμείβεται cp. 15. 684 ἄλλοτ' ἐπ' ἄλλον ἀμείβεται.

340. δύω, Aor. Subj., expressing *purpose* or *resolution*, § 31, 1.

344. ὀκρυόεσσης, 'a thing of horror'; from κρύος 'chill.' The proper form of the word is κρυόεις, not ὀκρυόεις: the original reading here must have been κακομηχάνοο κρυόεσσης, § 19, 3.

348. ἀπόερσε, 'would have swept me away,' the Aor. Indic. expressing a subordinate part or consequence of the *unfulfilled* wish ὥς μ' ὄφελ' κ.τ.λ. So in Attic with ὥς and ἵνα.

349. τεκμήραντο, 'have arranged,' 'ordained,' esp. used of *divine* counsels, as 7. 70 (Κρονίδης) κατὰ φρονέων τεκμαίρεται ἀμφοτέροισι: Od. 10. 563.

351. δς ἦδη, Indic. as in l. 348: 'one that had been alive to the indignation and many reproaches of men.' For the wide use of οἶδα, cp. 2. 213., 5. 326 ὅτι οἱ φρεσὶν ἄρτια ἦδη.

361. ἐπέσσυται ὄφρα, see 4. 465.

368. δαμόωσιν, Fut., § 12, 3: 'the time is come (ἦδη) that they will subdue me, cause me to fall.'

370. εὖ ναιετάοντας, 'good to dwell in,' cp. Od. 1. 404 Ἰθάκης ἔτι ναιετοώσης, 'while Ithaca is still a dwelling-place.'

376. εἰ δ' ἄγε, see 1. 302. The δ' may be for δή, § 51, 6.

378, 379. The main question put is, 'has she gone to the house of a sister-in-law or to the temple'? The first member of the question is again subdivided by the alternatives ἐς γαλῶν ἢ εἰνατέρων. Thus the first ἦέ is answered by ἦ in l. 379, the ἦ of l. 378 being subordinate.

382. ἐπεὶ κ.τ.λ. The apodosis is unexpressed, see on 3. 59., 6. 150.

394. πολύδωρος, 'bountiful giver,' like ἡπιόδωρος, l. 251. So Ameis: older explanations are, 'earned by many gifts' (μυρία ἔδνα, see 22. 471), and 'furnished with many gifts' (such as Agamemnon promises, 9. 147 ἐγὼ δ' ἐπὶ μείλια δώσω πολλὰ μάλ', ὅσσ' οὐ πά τις ἐῆ ἐπέδωκε θυγατρί). The first of these answers to the ordinary custom of the time, which was that the bride was bought by the husband, but is hardly a natural meaning for the word, especially as the price of a bride is not called δῶρα.

396. Ἡετίων, Nom. to suit the following clause (§ 58, 3), cp. 14. 75 νῆες ὅσαι .. ἔλκωμεν: and especially Od. 8. 74—

Μοῦσ' ἄρ' αἰοιδὸν ἀνῆκεν αἰεδόμεναι κλέα ἀνδρῶν,
οἴμης τῆς τότε ἄρα κλέος οὐρανὸν εὐρὺν ἵκανε.

See also on 2. 232. But possibly it is of the nature of an *exclamation*, like the Nominatives noticed on 2. 353 : cp. Od. i. 50, 51—

νήσῳ ἐν ἀμφιρύτῃ, ὅθι τ' ὀμφαλὸς ἐστι θαλάσσης·
νήσος δὲνδρήεσσα, θεὰ δ' ἐν δώματα ναίει.

397. These *Κίλικες* seem to be quite distinct from the inhabitants of the historical Cilicia.

400. νήπιον αὐτῶς, 'an infant and no more.'

403. ἐρύετο, 'shielded,' 'was champion,' the proper office of an ἀναγ.

407. φθίσει σε, 'will be thy undoing.'

408. ἄμμορον, 'hapless.'

411. ἀφαμαρτούση, 'when I have lost,' = 'if I lose.' For the Case, see 2. 113. With ll. 411–430 compare Soph. Aj. 514 ff.—

ἐμοὶ γὰρ οὐκέτ' ἐστὶν εἰς ὃ τι βλέπω
πλὴν σοῦ· σὺ γάρ μοι πατρίδ' ἤστωσας δόρει,
καὶ μητέρ' ἄλλη μοῖρα τὸν φύσαντά τε
καθεῖλεν Ἀιδου θανάσιμους οἰκήτορας.
τίς δῆτ' ἐμοὶ γένοιτ' ἂν ἀντὶ σοῦ πατρίς;
τίς πλοῦτος; ἐν σοὶ πᾶσ' ἔγωγε σώζομαι.

The two lines 429, 430 are also imitated by Euripides, Heracl. 229—

γενοῦ δὲ τοῖσδε συγγενῆς, γενοῦ φίλος,
πατήρ, ἀδελφός, δεσπότης.

And Hecub. 280, 281—

ἦδ' ἀντὶ πολλῶν ἐστὶ μοι παραψυχή,
πόλις, τιθήνη, βάκτρον, ἡγεμῶν ὁδοῦ.

419. ἐπὶ . . ἔχεεν, 'heaped above,' raised a mound over him : cp. χυτὴ γαῖα, l. 464.

422. ἰὼ, 'one,' 'the same': the only instance of a Masc. of ἰα.

424. εἰλιπόδεσσι, a conventional epithet of oxen, supposed to mean 'rolling in their gait,' 'shambling' (εἰλ-ύω): but this is quite uncertain.

426. τήν repeats μητέρα : so again in l. 427. On ἄλλοισι, cp. 2. 191.

428. πατρός, i. e. her father, who had ransomed her.

433. ἐρινεόν, the fig-tree, outside the Scaean gates, cp. II. 167–170.

435. Join τῇ γε ἐπειρήσαντο, 'tried at that point.' This is the only reference in Homer to an attack upon the walls of Troy. In the *Cypria* (see on l. 289) there was a *τειχομαχία* soon after the arrival of the Greeks.

436. On ἀμφί cp. 3. 146. The omission of Achilles here is worth notice. It seems to show that Andromache is speaking of attacks made in the course of the same day. On the other hand, she ignores the ἀριστεία of Diomedes; see the introduction to Book V (p. 294).

438. θεοπροπίων. This is merely a conventional way of accounting for knowledge : cp. Od. 16. 356 ἢ τίς σφιν τόδ' ἔειπε θεῶν, ἢ εἰσίδον αὐτοί. The words probably suggested the later story told by Pindar (Ol. 8. 40 ff.), according to which Apollo prophesied that Troy would

be taken through the part of the walls built by Æacus, the mortal who had helped Apollo and Poseidon in the work.

450. Τρώων ἄλγος, 'sorrow for the Trojans,' § 39, 1.

452. The difference between the Opt. οἷ κεν .. πέσοιεν and the Subj. ὅτε κεν .. ἄγεται evidently is that the first is the case which the speaker does *not* care about, and therefore treats as comparatively remote.

456. πρὸς ἄλλης, 'at the beck of another.'

457. A fountain Ὑπέρεια, in the north of Thessaly, is mentioned in the Catalogue (2. 734). Pausanias saw one called Μεσσηῖς at Therapne in Laconia: but Strabo tells us that the inhabitants of Pharsalus pointed out both these fountains near their city, on the site (as they believed) of the Homeric Ἑλλάς. Such identifications are of course valuable only as showing the popular interest in Homer. We may observe that the knowledge of Greek localities here ascribed to Hector is somewhat unlikely. This is a natural piece of forgetfulness on the part of a poet who was doubtless familiar with the names himself.

459. καί ποτέ τις εἶπησι, Subj. of confident prediction, § 29, 4. Cp. again the close imitation in the speech of Tecmessa, Soph. Aj. 500—

καί τις πικρὸν πρόσφθεγμα δεσποτῶν ἔρεϊ
λόγοις ἰάπτων, ἴδετε τὴν ὀμεινέτιν
Αἴαντος, ὃς μέγιστον ἴσχυσε στρατοῦ,
οἷας λατρείας ἀνθ' ὅτου ζήλου τρέφει·
τοιαῦτ' ἔρεϊ τις.

463. The Inf. ἀμύνει goes with the whole phrase χήτεϊ τοιοῦδ' ἀνδρός (= ὅτι οὐκ ἔστιν ἀνὴρ τοῖόςδε) rather than with τοιοῦδε alone: cp. Od. 2. 58 οὐ γὰρ ἔπ' ἀνὴρ, οἷος Ὀδυσσεὺς ἔσκεν, ἀρὴν ἀπὸ οἴκου ἀμύναι, with the note in Riddell and Merry's edition. Cp. also Il. 15. 254—

θάρσει νυν· τοῖόν τοι ἄοσσητήρα Κρονίων
ἐξ Ἰδης προέηκε παρεστάμεναι καὶ ἀμύνειν,

where the Infinitives evidently depend upon προέηκε.

465. Some read πρίν γ' ἔτι, 'before ever I hear,' ἔτι being used as with negatives (cp. l. 367). But πρίν γέ τι is simpler, and is supported by the MSS.

πυθέσθαι properly suits ἐλκηθμοῖο only; with βοῆς we must understand ἀκούειν or the like (by Zeugma).

468. Note the relation of the Participles: ἰάχων (better ἰαχών, the Aor.) = 'with a cry'; ἀτυχθεῖς gives the reason of ἐκλίνθη ἰάχων: ταρβήσας is a further explanation of ἀτυχθεῖς: and νοήσας gives the reason of ταρβήσας, 'frightened when he perceived.'

470. δεινὸν is an Adv., with νεύοντα, cp. 3. 337.

478. The meaning is, as the τέ shows, 'to be like me (ᾧδε) both mighty and a ruler of Troy.' But, by an anacoluthon of the kind noticed on 3. 80, ἀνάσσειν reverts to the main construction, thus standing instead of [γενέσθαι] ἄνακτα.

479. Most MSS. have εἴπησι (as l. 459), but εἵποι is required by the general sense, cp. φέροι in the next line. The first syllable of πατρός could not be made short in Homer, § 51.

480. ἀνιόντα. The Acc. is used with εἰπεῖν, 'to say' [a thing about a person]: the *thing* said being πατρός γ' ὅδε πολλὸν ἀμείνων: § 37, 7.

483. κηώδεϊ, 'fragrant.'

484. γελάσασα, 'with a smile,' 'breaking into a smile.'

486. δαιμονίη is a word of rebuke, here of course softened by the tone of the speaker. Cp. the two uses, 2. 190, 200.

488. πεφυγμένον, 'out of reach of,' in a *state* of safety.

489. τὰ πρῶτα. On the Art. see 4. 424. Cp. also Hdt. 7. 203 εἶναι δὲ θνητὸν οὐδένα .. τῷ κακὸν ἐξ ἀρχῆς γινομένῳ οὐ συνεμίχθη: Cic. Balb. § 18 'in qua fortuna est nascendi initio constitutus.'

492. πόλεμος δ' ἄνδρεσσι μελήσει. Cp. Aesch. Sept. 200—

μέλει γὰρ ἀνδρί, μὴ γυνὴ βουλευέτω,

τᾶξωθεν· ἔνδον δ' οὔσα μὴ βλάβη τιθι.

Also Eur. Heracl. 711 ἀνδρῶν γὰρ ἀλκή· σοὶ δὲ χρὴ τούτων μέλειν. The words are *quoted* in Ar. Lys. 520.

496. θαλερόν, cp. 2. 266.

500. γόνον, probably Aor., related to γοάω as ἔστυγον to στυνγέω, &c.

506. ἀκοστήσας, 'having fed on barley': ἀκοστή is said to have been a word for barley in some dialects (Buttm. *Lex.* s.v.).

507. κροαίων, 'clattering,' apparently a sort of frequentative of κρούω. Join θέϊη πεδίῳ, § 39, 3.

508. ποταμοῖο, Gen. as 5. 6 λελουμένος Ὠκεανοῖο.

510-11. ὁ δ' .. φέρει. An anacoluthon of a kind unusual in Homer. The object is to give the effect of a quick and abrupt movement.

511. ἦθεα, 'abode,' 'haunts.'

513. παμφαίνων, 'glittering,' see 5. 6. ἡλέκτωρ, 'the sun.'

518. ἦθεῖε, a form of address customary between brothers and intimate friends; said to be especially used to an *elder* brother.

ἦ μάλα κ.τ.λ. The speech is ironical, as Paris wishes to boast of his quickness. It may be taken interrogatively: 'have I kept you waiting'?

523. τό may be taken with ἔμὸν κῆρ, or (better) as an Adverbial Acc. with ἄχνυται, cp. 3. 176.

524. ἐν θυμῷ can hardly be taken as a description of the place of the κῆρ (like ἦτορ ἐνὶ φρεσὶ, κῆρ ἐν στήθεσσι), since θυμός is the least *local* of the words of this kind. Rather ἔμὸν κῆρ ἄχνυται is a periphrasis for ἄχνυμαι, and ἐν θυμῷ means 'deeply,' 'heartily': cp. 3. 9 ἐν θυμῷ μεμαῶτες. As Ameis points out, the Homeric way of saying that a person speaks to *himself*, thinks within *himself*, &c., is to use a periphrasis with θυμός or a similar word: a hero speaks πρὸς δὴν μεγαλήτορα θυμόν, &c.

αἴσχα, 'reproaches,' cp. l. 351. ὑπὲρ σέθεν, 'on your account,' i. e. for which you are answerable.

528. κρητῆρα ἐλεύθερον, 'a bowl in honour of deliverance.'

529. ἐλάσαντας, Acc. in spite of δῶη. cp. 2. 113 (with the note).

BOOK VII.

THE long day of debate and battle that begins with the second book is now brought to a close by the duel of Hector and Ajax. This is followed by a pause in the war. The Trojans offer to restore the possessions which Paris had carried off along with Helen, and propose a truce for burying the dead. The truce is accepted. The Greeks raise a mound over their dead, and fortify their camp with a rampart and ditch.

The seventh book takes up the story of the war in harmony with the conclusion of Book VI. Hector and Paris appear on the scene, and the Trojans are gaining some advantage, when Hector is led to propose the duel. The events of the earlier part of the day—the treaty and its violation—are referred to in his challenge (l. 69 ff.), and again by Antenor in the Trojan assembly, as a reason for restoring Helen (l. 351 ff.). Achilles is twice mentioned (ll. 113, 228), and his absence is conspicuous throughout; especially (e.g.) in the list of Greek champions in ll. 162-168. On the other hand, as in the later part of Book VI (p. 309), the Aristeia of Diomedes is ignored. Ajax is the hero of the day, not only after his doubtful victory over Hector (l. 321), but also in the estimation of the Greeks before the combat takes place (ll. 179, 183). There is some awkwardness, too, in the second occurrence, on the same day, of such an incident as a duel between champions of the two contending parties: and after the breach of faith with which the first ended it seems strange that a second should be proposed by Hector, and readily accepted. It has been asked, further, why the Trojan assembly should meet in a panic, to discuss the restoration of Helen, while the Greeks for the first time feel the need of fortifying their camp.

With regard to the two last points, we may fairly answer that the day's fighting has been on the whole indecisive, and discouraging to both sides. It is true that this is not the impression given us by the fifth book. But that is merely part of the general want of reference to the fifth book already noticed. Moreover, the readiness of the Trojans to purchase peace by sacrificing Helen has been already shown by the

speech of the elders (3. 159, 160), and therefore needs no new explanation. And the building of the wall round the camp may be intended as an anticipation of the battles of which it is the scene, and also as a mark of the difference made by the absence of Achilles (cp. his words, 9. 348-355). As to the repetition of the duel episode, it may be enough to say that the two occasions differ in almost every respect, and that they are separated by the long interval (poetically speaking) of the Aristeia of Diomedes. It is strange, however, that Paris, whose return to the war is described with so much circumstance, should do nothing of importance. And generally it must be admitted that in dramatic interest, and perhaps also in style and treatment, the seventh book falls below the general level of the Iliad.

5. ἐπεὶ κε κάμωσι; cp. 1. 168.

6. ὑπὸ is adverbial, 'beneath them.'

7. ἐελδομένοισι gives the point of the comparison: for the Dat. cp. the common phrases *βουλομένῳ μοί ἐστι*, &c.

11. Ἐκτωρ δ' κ.τ.λ., the apodosis to 1. 8 ὁ μὲν κ.τ.λ., but no longer construed with ἐλέτην: cp. 3. 80 (§ 57).

12. στεφάνης, the 'rim' of the helmet, which passed round the back of the head. Or it may here mean the helmet itself, as in 10. 30.

15. ἐπιάλλμενον, 'when he had leaped up into' [his chariot]: cp. 5. 46 νύξ' ἵππων ἐπιβησόμενον.

21. Περγάμου, where Apollo usually was, cp. 4. 508., 5. 460.

26. ἑτεραλκία νίκη. The common interpretations are (1) 'victory that gives strength to one of the two sides,' 'decisive victory' (ἕτερος as in 1. 378 δῶη δ' ἐτέροισί γε νίκην), and (2) 'victory that gives strength to the other side,' that changes the fortune of a battle. But in 15. 738 (the only place where the epithet is not applied to 'victory') ἑτεραλκία δῆμον ἔχοντες seems to mean 'having a people to gain fresh help from': and this sense fits the other places. Hence 'victory of other strength' = 'a victory not won by themselves.' Here the 'other strength' is that of Athene herself; and Apollo means to hint that the victory so given would not be a fair one. So in 17. 627-630 Ajax perceives that Zeus is giving ἑτεραλκία νίκην to the Trojans, and cries out that plainly Τρώεσσι πατὴρ Ζεὺς αὐτὸς ἀρήγει. And in Od. 23. 236 Athene—

οὐ πῶ πάγχυ δίδου ἑτεραλκία νίκην,

ἀλλ' ἔτ' ἄρα σθένεός τε καὶ ἀλκῆς πειρήτιζεν

ἡμὲν Ὀδυσσῆος, ἡδ' υἱοῦ κυδαλίμοιο,

i. e. she did not yet bring her own might (ἀλκή) to decide the victory, but still tried the strength and ἀλκή of Ulysses and his son.

The use of ἑτεραλκῆς μάχη in Herodotus (9. 103, cp. 8. 11) for 'indecisive battle,' *pugna anceps*, may be a reminiscence of Homer; but this sense does not suit the Homeric passages.

30. μαχήσονται. The Fut. is used of what will follow as a matter of course, and thus implies *indifference*, in contrast to the Subj. παύσωμεν: cp. 6. 71.

τέκμωρ, lit. 'contriving,' 'making,' hence the 'settlement contrived' by a superior power, esp. a final, definite 'settlement,' 'doom,' &c. The τέκμωρ of Troy is the winding up, the final crisis, of its history.

39. προκαλέσσεται is 1 Aor. Subj.

οἰόθεν οἶος, 'singly and alone' (= αὐτὸς καθ' αἑτόν). The meaning μόνος πρὸς μόνον (Schol.) does not suit l. 226. The phrase can hardly be explained logically: it is an imitation of ἄλλοθεν ἄλλος and similar pairs (in which the repetition has a definite meaning). Cp. αἰνόθεν αἰνώς in l. 97. Such forms are rare in Homer; hence it is singular that there are three instances in this book.

42. ἐπόρσειαν. The Opt. expresses the remoter expected result; the purpose having been given by the Subj. προκαλέσσεται, § 34, 2, a.

44. σύνθετο, 'understood.'

46. παρ' Ἑκτορ[α], Acc. as 8. 280 στῇ δὲ παρ' αὐτὸν ἰών.

48. ἦ ῥά νύ μοί τι πίθοιο, need not be a question: cp. 4. 93.

52. ἐπισπεῖν, 'to deal with,' 'go through with,' Lat. *obire*.

53. The gods did not say explicitly that Hector would not be slain; but Helenus may be supposed to infer this. He 'understood their purpose,' which was simply to stop the battle for the day, and he put it in as encouraging a form as possible.

55. μέσσου δουρὸς ἑλών, a sign of truce, cp. 3. 76-78.

59. ὄρνεσιν ἐοικότες αἰγυπιοῖσι, i. e. they took the visible *form* of vultures. The gods are never seen in their proper form, except by favoured individuals (as Achilles, Il. I. 198); cp. Od. 16. 161 οὐ γάρ πα πάντεσσι θεοὶ φαίνονται ἐναργεῖς (Am.).

61. ἀνδράσι τερπόμενοι. Cp. the saying of Heraclitus, that man is the plaything of the gods. The words τῶν δὲ στίχες κ.τ.λ. express the point in which Athene and Apollo took delight (Am.).

63. Ζεφύριοι φρίξ, 'the ripple of, i. e. caused by, the West wind': so 23. 692 ὑπὸ φρικῶς Βορέω ἀναπάλλεται ἰχθύς. See on 2. 397.

64. μελάνει, Intrans., 'grows dark.' But Aristarchus read μελάνει δέ τε πόντον ὑπ' αὐτῇ. On τέ see § 49, 9.

70. κακά, with τεκμαίρεται as well as with φρονέων: cp. 6. 349 ἐπεὶ τάδε γ' ᾧδε θεοὶ κακὰ τεκμήραντο (with the note).

73. ὑμῖν δ', the apodosis to ὅρνια μὲν — (l. 69). The γάρ, however, indicates that the reason is put first, so that l. 73 is parenthetical in sense, and the real apodosis is given in ll. 74, 75.

76. ἐπιμάρτυρος, 'a present witness,' a compound like ἐπιβούκολος, ἐπίουρος.

79. δόμεναι. The Inf. for the Third Person Imperative: so 6. 92.

80. λελάχωσι, 'give me my portion,' i. e. duly burn the body: § 28, 2,

83. ἔκατος is a short form equivalent to ἐκατηβόλος, 'far-shooting.'

87. καὶ ποτέ τις εἶπησι, a recurring formula, see 6. 459.

89. σῆμα. There are mounds on the coast of the Troad, called by tradition the tombs of Achilles, Ajax, Antilochus, Patroclus.

95. νείκει, 'with railing,' sharp rebuke.

96. Cp. Virgil's imitation, *Æn.* 9. 617 *O vere Phrygiæ, neque enim Phryges.*

97. αἰνόθεν αἰνῶς, a phrase like οἴοθεν οἶος (l. 39), a kind of 'second power' of αἰνῶς.

99. ὕδωρ καὶ γαῖα, the elements of which men were supposed to be formed: Hesiod, *Op.* 61 γαῖαν ὕδει φύρειν (of the creation of woman).

100. ἀκήριοι, 'lifeless,' cp. 21. 466 φθινύθουσιν ἀκήριοι, 'waste away and have no life in them'; also 5. 812. ἀκλεές, by hyphaeresis, for ἀκλεές: cp. ἀποαίρεο (1. 275) for ἀποαιρέ-εο.

102. νίκης πείρατ' ἔχονται. There is a play on the double meaning of πείρατ: the 'end,' i.e. decision, consummation, of victory, and the 'end' in the literal sense, as of a rope. The word ἔχονται is chosen because it suits the latter: so 7. 402 ὀλέθρου πείρατ' ἐφῆπται, 'the ends of destruction are fastened.'

110. ἀνὰ δὲ σχέο, 'but bear up,' 'put a check on yourself.'

111. The ἔρις is the strife or rivalry *out of* which the combat arises; hence ἐξ ἔριδος μάχεσθαι is practically 'to fight a match,' 'to pit yourself against . . in fighting': cp. *Od.* 4. 343 ἐξ ἔριδος Φιλομηλεῖδῃ ἐπάλαισεν ἀναστάς.

113. This assertion, implying that Hector was superior to Achilles, is not to be taken literally. It is evidently intended merely to pacify Menelaus: cp. 9. 352 ff.

125. An adaptation of this line formed the answer of the Spartan envoy, when Hiero stipulated for the command of the Greek army against Persia; ἦ κε μέγ' οἰμῶζειεν ὁ Πελοπίδας Ἀγαμέμνων κ.τ.λ. (*Hdt.* 7. 159). Nestor's reference to Peleus may perhaps be understood as an indirect reminder of the absence of Achilles.

127. The occasion, as we gather from the fuller account in 11. 765-790, was when Nestor and Ulysses were going round Greece collecting the army. μέγ' ἐγήθεεν, so that his grief would be proportionately great now.

128. τόκον, 'the parentage,' cp. 20. 203 ἴδμεν δ' ἀλλήλων γενεήν, ἴδμεν δὲ τοκῆας.

134. ἀγρόμενοι, 2 Aor. Part. of ἀγείρω. ἐγχεσίμωροι, cp. 2. 692.

136. τοῖσι, 'for them,' as *their* champion; or in the local sense, 'among them.'

138. ἐπὶ κλησιν, 'as a surname': cognate Acc., § 37, 2, 3.

143. The κορύνῃ (a club or mace) needed room. The combatant, probably swung it round his head before delivering the blow.

149. δέ of the apodosis.

153. θάρσει ὦ, 'by its (my spirit's) hardihood.'

156. παρήγορος, lit. 'fastened at the side,' hence 'hanging loose,' 'swinging' or 'sprawling' about: from αἰρώ, like συν-ήγορος, 'yoked together,' cp. 10. 499 (with the note). It is applied to an unsteady or erratic man, 23. 603 ἐπεὶ οὐ τι παρήγορος οὐδ' ἀεσίφρων ἦσθα πάρος. The passage is imitated by Æschylus, Prom. 363 καὶ νῦν ἀχρεῖον καὶ παρήγορον δέμας κεῖται κ.τ.λ.

The force of τις is to qualify παρήγορος (a sort of π. = in a sprawling, helpless *kind of way*): cp. Od. 17. 449 ὥς τις θαρσαλέος καὶ ἀναιδής ἐσσι προίκτης: 18. 327 σύ γέ τις φρένας ἐκπεπαταγμένος ἐσσί.

158. ἀντήσσειε μάχης, i. e. 'would meet with an antagonist.'

161. ἑννέα πάντες, 'nine, all told.'

166. The final φ of Ἐνναλίφ forms one syllable with the initial α of ἀνδρεϊφόντη.

171. πεπάλασθε, 'decide by shaking' (i. e. throwing) lots.

173. ὃν θυμὸν ὀνήσεται, 'will be comforted in his own heart too.'

175. ἐσημήναντο, 'marked,' with some token (σῆμα) scratched on it. The mark was a private one, which the herald could not read.

179. λαχεῖν. The Acc. with the Inf. is used in prayers, cp. 2. 413.

187. κυνέη βάλε, 'had cast into the helmet': Dat. of the *terminus ad quem*, as πεδίῳ πέσε (5. 82), &c.

188. ὑπέσχεθε, 'held out,' to receive the lot.

189. γυνῶ, sc. Αἴας; the words ὁ δ' ἄρ' ἔμβαλεν being parenthetical.

191. χαίρω δὲ καὶ αὐτός, i. e. not only am I bound by the lot to fight, but I rejoice myself to do so.

192. δοκέω νικησέμεν, 'methinks [lit. I seem that] I shall conquer.'

197. ἐκὼν serves chiefly to give force by contrast to ἀέκοντα: cp. 4. 43 ἐκὼν ἀέκοντί γε θυμῷ, and Od. 5. 155 παρ' οὐκ ἐθέλων ἐθελούση. For the Subj. δίηται see § 29, 6. The γε emphasises βίη in contrast to ἰδρεῖη. Of his *strength* Ajax is quite sure.

199. ἔλπομαι, 'I trust,' 'flatter myself'; with ironical affectation of speaking with less positiveness.

203. νίκην goes with δός, not with ἀρέσθαι: 'give victory, and the winning of a glorious boast.'

210. The construction as in 1. 8 ἔριδι ξ. μ.

θυμοβόρου, 'gnawing the heart': as we say 'heart-breaking.'

212. βλοσυροῖσι, 'full,' 'swelling' (root βλαῖθ-, as in βλαστάνω).

217. οὐ πως ἔτι εἶχεν, 'he had no longer any way to,' he could not now, &c. ὑποτρέσαι, 'shrink before him.'

218. χάρμη, 'to meet in battle,' Locative Dat., as l. 187.

221. On Ὕλῃ or Ὑδῃ, see 5. 708.

222. αἰόλον, 'glancing,' 'flashing': the effect of light falling on the metal plates, especially in the movement of battle.

223. ταύρων, 'of (hides of) bulls.' So 4. 105 τόξον αἰγός, 'a bow of (the horns of) a goat.' ὄγδοον, 'as the eighth layer.' ἐλαύνω is the regular word for smith's work, cp. 12. 296., 20. 270. Tychius indeed was a worker in leather (l. 221): but the division of labour had not then been carried far.

226. οἶόνθεν οἶος, 'alone for yourself,' significant repetition from l. 39.

228. μετ' Ἀχιλλῆα, 'after Achilles' (in order).

229, 230. See 2. 771, 772.

232. καί emphasises πολέες, 'not one, but many.'

ἄρχε, 'begin,' i. e. take the first spear-throw, cp. l. 244.

235. πειρήτιζε, 'try me,' i. e. try to frighten me.

238. βῶν, 'an ox-hide shield,' cp. 12. 105 τυκτῆσι βόεσσι, and 12. 137 βόας αὔας. βῶν is said to be Doric for βούν: it is probably the original form, cp. Sanskrit *gaus*, Acc. *gām*. It was read in this place by Aristarchus: other ancient readings are βούν (Aristoph.), βῶ (Herodian).

239. τό μοι ἔστι ταλαύρινον πολεμίζειν. The chief question here is whether τό is Nom. or Acc. If Nom., it refers either to the shield, or (more probably) to the whole fact just asserted: 'which thing (viz. the skill to use a shield) is mine wherewith to be a stout-shielded warrior.' If τό is an Acc., it is used adverbially (as in 3. 176 τὸ καὶ κλαίουσα τέτηκα, &c.), and the sense is, 'wherefore I have wherewith to be a stout-shielded warrior.' For this use of the Inf. after ἔστι cp. 2. 291 (with the note). Cp. also 2. 451 ἐν δὲ σθένος ὤρσεν ἐκάστω καρδίῃ ἄλληκτον πολεμίζειν ἥδ' ἐμὰ μάχεσθαι.

With ταλαύρινον πολεμίζειν is to be compared the phrase ταλαύρινος πολεμιστής, applied in the Iliad to Ares (5. 289, &c.), meaning 'a warrior with tough ox-hide' (for his shield), or simply 'shield-enduring,' 'stubborn in using the shield of hide.' The latter sense is the best here: ταλαύρινον is an Adverb, = 'stoutly with the shield,' i. e. on the defensive, in contrast to two other forms of battle, the swift charge (l. 240) and the hand to hand fight (σταδίῃ, l. 241).

240. ἐπαῖξαι, 'to dash on through': ἐπί as in ἐποίχεσθαι, ἐφέπειν.

241. δητῶ μέλπεσθαι Ἄρηϊ, 'to sing and dance, make sport, for Ares the destroyer.' Cp. Tyrtaeus, fr. 16 ἄγετ' ὦ Σπάρτας ἔνοπλοι κούροι ποτὶ τὰν Ἄρεος κίνασιν (Död.). Notice the oxymoron in μέλπεσθαι: § 60.

242. The γάρ introduces the *reason* for giving notice that he is about to strike; viz. unwillingness to take Ajax at a disadvantage.

243. λάθρη, with βαλέειν (l. 242).

ὀπιπεύσας, 'watching his advantage.' On the form see 4. 371.

249-254 are repeated from the former combat, 3. 355-360.

259. See 3. 348.

261. στυφέλιξε, 'rudely checked him in the fury of his onset.'

262. ἐπῆλθε, 'passed over,' ἐπί as in ἐποίχεσθαι (cp. l. 240). Or it may mean simply 'reached.'

- τμήδην, 'in cutting manner,' i. e. cutting its way through.
269. ἐπέρισε, 'threw (his force) into the cast.'
270. εἶσω . . ἔαξε, 'broke in,' broke so as to pass inwards.
272. ἀσπίδι ἐγχριμθείς, 'crushed against the shield,' with the shield jammed against his body by the blow of the stone.
276. Ταλθύβιός τε καὶ Ἴδαῖος, note the 'chiasmus'; Ἴδαῖος is the Trojan, Ταλθύβιος the Greek.
281. καί, with ἅπαντες.
282. Night is thought of as a power to whom certain acts would be displeasing: cp. 14. 261 ἄξετο γὰρ μὴ νυκτὶ θεῇ ἀποθύμια ἔρδοι.
284. κελεύετε, Plur. because both heralds are meant.
286. ἢ περ ἂν οὗτος, sc. ἄρξῃ.
289. περί, 'beyond,' 'surpassingly.'
292. ἑτέροισί γε, 'to one side or the other.' Hector does not confine his view strictly to Ajax and himself.
294. ὥς κ.τ.λ. follows νῦν μὲν παυσώμεσθα κ.τ.λ.
296. αὐτὰρ ἐγὼ κ.τ.λ. After σύ τ' ἐϋφρήνης . . Ἀχαιοὺς we expect ἐγὼ τε (or καὶ ἐγὼ) Τρῶας ἐϋφρήνω, but an independent sentence is substituted: see § 58, and the notes on 3. 80., 6. 478., 7. 11, 418., 8. 346., 12. 237, 447.
298. αἶ τέ μοι εὐχόμεναι κ.τ.λ. These words seem to imply some sort of divine honours: cp. 11. 761 πάντες δ' εὐχετόωντο θεῶν Διὶ Νέστορί τ' ἀνδρῶν, 22. 394 ᾧ Τρῶες κατὰ ἄστυ θεῶ ὥς εὐχετόωντο.
- θεῖον δύσονται ἀγῶνα, 'will enter the assembly of the gods,' i. e. held in their honour; perhaps with the notion of their presence at the festival. In 18. 376 the same phrase is applied to the meetings of the gods themselves. Cp. 15. 428 νεῶν ἐν ἀγῶνι, 'in the gathering-place of the ships,' i. e. the camp.
301. ἔριδος πέρι, lit. 'over strife,' i. e. with nothing in dispute apart from the contest itself. Thus the meaning is practically the same as ἐξ ἔριδος (l. 111), viz. 'in pure combativeness': cp. ἀπὸ σπουδῆς, l. 359.
305. δίδου, Impf. 'gave at the same time,' 'gave in return,' § 27.
310. ἀελπτέοντες, = ὅτι ἀελπτοὶ ἦσαν, 'not having had hope.'
313. γένοντο, 'came to be,' 'got to,' cp. 8. 117.
316. ἀμφὶ θ' ἔπον, 'dealt with it,' 'set to making it ready.'
321. διηνεκέεσσι, 'continuous,' 'the unbroken length of the back'; imitated by Virgil, *Æn.* 8. 183 *perpetui tergo bovis*. The back was the portion of honour, *Od.* 4. 66., 8. 475: cp. *Hdt.* 6. 56, where it is mentioned as one of the special privileges of the Spartan kings on a campaign.
325. πρόσθεν, refers to the advice given in 2. 362 ff.
328. πολλοὶ γάρ κ.τ.λ. The reason is put first, the main proposal of the speech beginning at l. 331 τῷ σε χρή κ.τ.λ.
332. κυκλήσομεν, Aor. Subj., 'let us wheel,' i. e. carry on wheeled waggon.

334. This is the only place where we hear anything of the bones of the dead being taken back to Greece. The line is probably spurious.

336. ἐξαγαγόντες, with ἐκ πεδίου, 'making it rise from the plain.'

337. ἄκριτον, 'undistinguished,' in an unbroken line (not making a separate mound for each).

338. εἶλαρ, 'as a shelter.' αὐτῶν, 'the men' (ourselves).

339. πύλας, not necessarily more than one gate: see 2. 809., 12. 340.

340. εἴη, Opt. of a comparatively remote purpose, § 34, 2. Possibly however we should read εἴη (for εἴη), cp. 23. 47.

342. ὀμφίς ἐοῦσα, 'being round it.'

343. ἐπιβρίση, 'press in with overwhelming weight.'

346. τετρηχυῖα, 'disordered,' cp. 2. 95 τετρήχει δ' ἀγορή. The two epithets δεινὴ τ. supplement each other, = 'in fearful disorder.'

Πριάμοιο θύρησι, see 2. 788.

352. ψευσάμενοι, 'having been false to,' 'having broken.'

353. This line is probably spurious, or at least corrupt, as the use of ἵνα μή can hardly be defended. If it is retained, the sense must be 'to the end that we do not act thus,' i. e. 'there is no good to be hoped for, such that we should not give up Helen.' But probably the speech ended with τῷ οὐ νύ τι κέρδιον ἡμῖν, 'there is no good in store for us,' which some rhapsodist or critic thought abrupt.

357. φίλα is the predicate in sense: 'this that you now say is not pleasing to me.'

358. μῦθον, a proposal, a 'thing to say.'

359. ἀπὸ σπουδῆς, 'in earnest.'

362. ἀπόφημι, 'I say right out,' 'declare,' cp. 9. 309 χρῆ μὲν δὴ τὸν μῦθον ἀπηλεγέως ἀποειπεῖν.

364. οἴκοθεν, i. e. of my own store.

366. θεόφιν, an Instrumental or 'comitative' form, see § 40.

371. ἐγρήγορθε, of the *state* or *attitude* of watchfulness, § 26, 2.

375. αἶ κ' ἐθέλωσι παύσασθαι κ.τ.λ. The apodosis is not expressed; = 'if they will —, let it be so.' Cp. 6. 150 (note).

376. δυσηχέος, 'evil-sounding.'

380. This line is not in the best MSS, and is doubtless an interpolation. The phrase κατὰ στρατὸν ἐν τελέεσσιν is not appropriate; it should be κατὰ πτόλιν, as in 1. 370 (cp. 18. 298, where κατὰ στρατὸν is rightly used).

387. αἶ κέ περ . . γένοιτο is probably a courteous formula, 'an it please you.' The Opt. is due to the past Tense ἦνώγει.

393. ἦ μὴν, 'to be sure the Trojans bid him,' = 'although they bid him.'

400. Ἀλεξάνδροιο, with δεχέσθω, 'from Alexander,' cp. 1. 596.

401. καὶ ὅς κ.τ.λ. 'even to him who' &c.

402. ὀλέθρου πείρατ' ἐφῆπται, cp. 1. 102.

403. ἐπίαχον, 'shouted therewith,' in assent.

408. ἀμφί, 'about,' of a matter at issue between *two* parties.

409. οὐ γάρ τις φειδῶ νεκύων κ.τ.λ. 'there is (i. e. there should be) no grudging, as to the dead, in regard to soothing them with fire,' i. e. 'no one should be unwilling to appease the dead with fire.' οὐ φειδῶ = οὐ χρή φείδεσθαι (like οὐ νέμεσις, 'it is not a case for anger,' &c.).

πυρός is Gen. of *material*, as πρῆσαι πυρός, &c.

411. ὄρκια δὲ Ζεὺς ἴστω, 'to the treaty (i. e. about the burning of the dead) let Zeus be witness.'

418. νέκυάς τ' ἀγέμεν, ἕτεροι δέ, a slight anacoluthon: instead of νέκυάς τε ὕλην τε (or νέκυάς τε καὶ ὕλην) ἀγέμεν, the second object is expressed by an independent clause (§ 58).

421-3. προσέβαλλεν . . οἱ δ' ἦντεον, i. e. 'as the sun was striking with his darts, they began to meet.' This is still the day which began at l. 381: the embassy being over at or soon after day-break. It appears to end at l. 432, though the coming on of night is not mentioned.

425. The dead were taken home by their friends, so that ἀμαξάων ἐπάειραν implies διέγνωσαν. Hence ἀλλά: it was hard to know them, *but* as they washed off the blood they (did, and) took them up on the waggon.

427. κλαίειν denotes loud wailing, such as was practised by Eastern nations: hence the prohibition is not inconsistent with δάκρυα θερμὰ χέοντες. The description in ll. 424-426 refers to both Greeks and Trojans: then the mention of Priam in l. 427 confines ll. 427-429 to the Trojans. The whole passage (421-432) is curiously symmetrical, the twelve lines falling into four equal stanzas.

433. After οὔτε ἤως we expect οὔτε νύξ, for which is substituted the more specific ἔτι δ' ἀμφιλύκη νύξ, 'it was still twilight': cp. l. 418. The day now described is doubtless the one after the embassy and burial of the dead: cp. l. 421.

434. ἔγρετο, 'was roused,' i. e. mustered. La Roche conjectures ἤγρετο, from ἀγείρω, 'was assembled,' comparing ἀγρόμενοι above (l. 332). But this seems unnecessary. There is a similar doubt between the two verbs at 23. 287 ταχέες δ' ἱππῆες ἄγερθεν (al. ἔγερθεν).

447. νόον καὶ μῆτιν ἐνίψει, 'declare his thought and purpose,' i. e. take the gods with him in his plans. Cf. Od. 2. 137 μῦθον ἐνίψω, Od. 11. 148 ὁ δέ τοι νημερτὲς ἐνίψει.

453. ἦρω. Most MSS. have ἦρωϊ, which may be scanned by shortening ω before the final ι. πολιόσαμεν ἀθλήσαντε, 'built by our labours.'

456. τοῦτο δείσειε νόημα, 'be frightened by this thought,' a kind of cognate Acc., like τό γε δείδιθι, &c.

463. τοι, a *Dat. ethicus*, 'that you may get the wall levelled.'

467. Lemnos does not furnish a contingent to either side, but is friendly to the Greeks.

468. Ἴησονίδης, mentioned again in 21. 41., 23. 747. This is one of the few references in the Iliad to the Argonautic expedition.

470. Ἀτρείδης, with δῶκεν ἀγέμεν, 'gave to be brought to the Atridae.'

473 ff. The Greeks pay with their spoil—raw material and slaves.

478. σφιν, viz. the Greeks, the main subject of the preceding sentence.

479. χλωρόν, paleness being the 'colour of fear'; cp. 10. 376., 15. 4.

BOOK VIII.

WITH this book the story of the Iliad enters upon a new stage, marked by the direct intervention of Zeus. Hitherto, beyond sending the Dream which brought the Greek army into the field, he has taken no step towards fulfilling his promise to Thetis. The other gods have been active on behalf of their favourites, and the result has been indecisive. Zeus now forbids them to give aid to either side, and himself comes down to Mount Ida in order to secure the victory of the Trojans (ll. 1-52). He sends his thunder-bolts among the Greeks, and causes them to fly before Hector. Diomedes for a moment resists, but has to yield to the thunder (53-197). When the Greeks are driven to their new rampart, Zeus relents for a time, and they make a stand. Teucer does good service with his arrows, till he is smitten with a stone by Hector, and the Trojans once more press on to the Greek lines (198-349). Then the two goddesses, Here and Athene, attempt to come to the rescue, but are recalled by Zeus (350-483). Finally night interrupts the battle, and the Trojans encamp on the battle-field.

From this summary it is plain that the eighth book stands in the closest relation to the first. What Zeus then promised, he now sets himself to perform. As Athene complains (l. 370) 'he has brought to pass the counsels of Thetis, who kissed his knees and took him by the beard, entreating him to honour Achilles.' And Zeus himself declares (l. 473 ff.) that Hector shall be victorious until Achilles again takes the field. With regard to the intervening books (II-VII), we are met by the difficulty which was pointed out by Grote, and indeed formed the basis of his well-known theory of the Iliad. How is it, he asked, that the purpose of Zeus has been so long dormant? How can we reconcile the vigilant interference of this book with the indifference of Books II-VII? The explanation, in his view, was that these books did not belong to the original poem, but were added when (as he put it) the 'Achilleis' was enlarged into an Iliad. Without attempting here to discuss this theory in general, we may make one or two remarks which have a direct bearing upon the eighth book:—

(1) The angry and threatening speech of Zeus at the beginning of

the book almost presupposes some such history as we have in Books II-VII. It is unmeaning unless his will has been already thwarted by the other gods.

(2) The poetical value of the eighth book consists mainly in the contrast which it makes to the earlier books. The agency of Zeus, the ineffectual attempts of the other gods, the hopeless defeat of the Greeks—all the leading ideas of the book depend for their effect on the very different character of the former battles.

(3) The prominence of Diomedes is almost as marked as in his *Aristeia*: see ll. 90-197, ll. 253 ff., and especially the speech of Hector, l. 532 *εἶσομαι εἰ κέ μ' ὁ Τυδείδης κ.τ.λ.* There is a direct reference in ll. 105-108 to one of his exploits, the capture of the horses of Aeneas (l. 263, 323): see also l. 99 (note). Reference of a more general kind may be seen in ll. 152 ff.

1. ἥως μὲν . . ἐκίδνατο . . Ζεὺς δὲ . . ποιήσατο, i.e. as dawn was spreading, Zeus summoned an assembly.

7. τό γε, explained by the Inf. διακέρσαι, 'let no one try this, to set at nought (lit. cut across) my word.'

10. Join ἐθέλοντα ἀρηγέμεν, 'whom I shall observe choosing to go and help.' νοήσω is 1 Aor. Subj.

12. οὐ κατὰ κόσμον, with πληγείς, 'smitten in no seemly wise': cp. 2. 264 πεπληγὼς . . ἀεικέσσι πληγῇσι.

18. εἰ δ' ἄγε πειρήσασθε, cp. 1. 302.

24. αὐτῇ γαίῃ, 'with earth as well': § 38, 3.

25. The poet here forgets, or perhaps does not suppose, that Mount Olympus rests upon the earth. See Od. 6. 42, with Mr. Merry's note.

32. ἐπεικτόν, 'yielding.' On ὅ see § 48, 2.

34. οἶτον . . ὀλῶνται, cognate Acc., cp. 3. 417.

37. τεοῖο, for σείο, found only here and in l. 468.

39. θυμῷ πρόφρονι, 'with serious mind,' i.e. meaning it seriously.

The lines 28-40 were obelised by Aristarchus, and are rejected by most modern critics.

48. Γάργαρον, Acc. of the part, in Apposition to the whole (Ἰδην).

θυήεις, 'rich in smoke of sacrifice.'

53. δεῖπνον, the mid-day meal, see 11. 84-86. It is commonly taken before a battle, cp. 2. 381, 19. 171. The evening meal is δόρπον, cp. 7. 370, 466, 8. 503, 9. 88, &c. In Attic the δόρπον disappears, and the δεῖπνον takes its place: just as the modern 'dinner' takes the place of the old-fashioned 'supper.'

54. ἀπὸ δ' αὐτοῦ, 'and thereupon,' 'straightway.'

58, 59. Repetition of 2. 809, 810: and ll. 60-65 of 4. 446-451; ll. 66, 67 of 11. 84, 85.

67. ἤπτετο, 'took hold,' i.e. hit their aim, told on the enemy.

68. ἀμφιβεβήκει, 'bestrode,' i. e. stood at the middle and highest point.

70. δύο κῆρε, 'two fates,' i. e. two lots signifying death. The dual ἐξέσθην in l. 74 would show that there were two lots for each side. But the two lines 73, 74 were rejected by Aristarchus. τανηλεγέος, an unexplained word, probably from ἀλέγω, like δυσ-ηλεγής, 'grievous,' ἀπ-ηλεγέας, 'without recking,' ηηλεγής, 'reckless' (Alcm.). It may mean 'causing long care.'

72. ἔλκε, 'drew up,' so as to give the scales free play, cp. 12. 434.

75. αὐτός, i. e. as his own act, in contradistinction to the result of the weighing.

77. ὑπό, 'beneath,' i. e. in their knees.

81. ἐτείρετο, 'was in trouble.' There was also a reading ἐδάμνατο.

83. πρῶται τρίχες, 'the foremost hair' (of the mane). ἵππων, 'of a horse': Plural as 4. 142 παρῆιον ἔμμεναι ἵππων.

84. καίριον, a vital place: cp. 11. 439.

85. ἀλγήσας, Aor. of the *access* of pain.

86. ἵππους, 'the chariot and horses.'

κυλινδόμενος περὶ χαλκῷ, 'writhing round the arrow point': cp. 13. 441 ἐρεικόμενος περὶ δονρί, also 13. 570., 18. 231, &c.

87. παρηγορίας, the wounded horse being a παρήγορος, see on 7. 156.

88. φασγάνῳ αἵσσω, 'with quick movement of his sword.'

89. ἡνίοχον, here in a wide sense, of the παραιβάτης or chief warrior.

91, 92. In the ἐπιπώλησις, 4. 293 ff., Ulysses comes between Nestor and Diomede: hence in going to help Nestor, Diomede would pass the place of Ulysses. It is curious that Ulysses is omitted in ll. 261 ff.

95. μή τίς τοι, 'see that some one does not —,' ironical warning.

99. προμάχοισιν ἐμίχθη, a phrase hardly in place here, since the Greek πρόμαχοι had all fled. It is taken from 5. 134, of which this line is an echo.

103. λέλυται, 'is unstrung,' 'is failing.'

105-107. Repetition of 5. 221-223.

108. μήστωρε. So the best MSS. read; others have μῆστωρα. See the note on 5. 272.

111. εἰ, 'whether.' The common reading is ἥ, but most MSS. have εἰ, and the use of ἥ in single indirect questions is very doubtful.

μαίνεται, 'rages,' esp. of an *unchecked* course, cp. 6. 101., 9. 238., and of a spear, 16. 74 οὐ γὰρ Τυδεΐδew Διομήδεος ἐν παλάμῃσι μαίνεται ἐγχείῃ Δαναῶν ἀπὸ λoιγδὼν ἀμύναι.

115. εἰς with βήτην (for εἰσεβήτην), governing ἄρματα.

119. ὁ δέ. The Art. repeats the Subject of the preceding clause, cp. 1. 191 (§ 47, 1).

122. ὑπερώησαν, 'started back.' ὑπό as in ὑποείκω, 'to give way before' (an enemy).

124. πύκασε, 'covered close,' 'shrouded.'

ἡνιόχοιο, with ἄχος, 'grief for his chariot-driver': § 39, 1.

126. μέθεπε, 'set about finding': cp. 5. 329. ὁ δέ, as 119.

129. δίδου, Impf. 'at the same time gave,' = 'while he gave': § 27.

χερσίν, 'into his hands,' Dat. of the end of a motion.

130. ἀμήχανα ἔργα, 'deeds against which no contrivance would avail,' hopeless mischief. This sudden change in the battle seems very improbable. No leading Trojan has been killed; and we are not told that any general rally of the Greek army has taken place.

136. κατα-πτή-την, an Aor. from the root πετ-, πτη-, with the same meaning as the longer root πτηκ- from which πτήσσω is formed.

140. οὐχ ἔπετ' ἀλήκῃ, 'strength is not furnished,' 'does not serve,' cp. 4. 314 ὥς τοι γούναθ' ἔποιτο.

141. ὁπάξει, 'grants,' 'furnishes,' = ἔπεσθαι ποιεί, cp. 4. 415 τούτῳ μὲν γὰρ κῦδος ἄμ' ἔψεται.

143. εἰρύσσαιτο, 'protect from,' 'bar' (lit. 'cover,' 'shelter'). But in 1. 239 θέμιστας εἰρύεται the meaning is 'protect,' 'uphold.'

147. τόδε is explained by Ἑκτωρ γάρ κ.τ.λ., 'it is that Hector,' &c.

150. ἀπειλήσει, 'will boast.'

154. ἀλλά of the apodosis, cp. 1. 82.

159. στονόεντα, 'full of groans,' as being the cause of groaning.

163. γυναικὸς ἄρ' ἀντὶ τέτυξο. The Plupf. with ἄρα = 'thou art after all,' as it now appears, cp. 3. 183., 12. 164. ἀντί, 'in place of,' = 'as good as'; cp. Od. 8. 546 ἀντὶ κασιγνήτου ξείνός θ' ἱκέτης τε τέτυκται.

164. κακὴ γλήνη, 'wretched minion.' The word γλήνη properly denotes a 'bead,' or bead-like object; cp. τρί-γληνος, 'with three drops.' Hence it is used for the ball of the eye; also more generally, = 'plaything,' 'bauble,' (cp. γλήνεα, 'ornaments,' 'gewgaws,' Il. 24. 192); hence as a term of reproach, 'pretty thing,' 'toy,' 'minion,' &c.

166. δαίμονα δώσω, 'I will bring the hand of fate upon you.' δαίμων is put by a boldness of phrase for δαίμονος αἴσα (Od. 11. 61), or the like. But Zenodotus read πότμον ἐφήσω, certainly a more Homeric expression.

168. στρέψαι, 'as to turning,' = 'whether or not to turn.'

171. σῆμα τιθεῖς .. νίκην, 'giving a sign which was (i. e. signified) victory.' On ἑτεραλκεία (= heaven-sent) see 7. 26 (note).

175. κατένευσε, 'has granted' (confirmed by his nod).

177. νήπιοι, an interjectional Nom., cp. 1. 231.

178. ἀβληχρά, lit. 'soft.' οὐδενόσῳρα, 'not worth a thought.'

183. This line is wanting in the best MSS. The sentence ends well at αὐτούς, cp. 14. 47.

185. This line was rejected by Aristarchus, because the use of four-horse chariots is not Homeric. Moreover, the dual ἀποτίνετον would not naturally be used of four.

186. ἦν μάλα πολλήν κ.τ.λ. Instead of a general Verb suitable to

κομιδήν (such as *παρείχε*, or *ἐκόμιζε*), we have the specific *μελίφρονα πυρὸν ἔθηκε*, κ.τ.λ. This is an anacoluthon of a kind unusual in Homer.

189. Rejected by the ancients, on account of the strangeness of giving wine to horses, which is spoken of here as if it were the ordinary practice.

190. *ἦ ἐμοί*. Here we must supply out of *πυρὸν ἔθηκεν* κ.τ.λ. the more general idea 'set food before,' 'attended to' (*Zeugma*).

193. *πάσαν χρυσεῖην ἔμεναι*, 'that it is all of gold,' Inf. depending on *κλέος οὐρανὸν ἔκει* (=it is reported). No such shield is mentioned elsewhere.

197. *ἐπιβησέμεν*, Fut. Inf. 'that I shall force to embark.'

198. *νεμέσῃσε*, Aor. 'was moved to indignation.'

200. *ἀντίον ἦῤῥα*, 'addressed,' 'bespoke.' Elsewhere these words generally mean 'spoke against,' or 'in reply.'

204. *βούλεο*, 'you used to wish.' So Heyne: most editors take it as an Imperative, 'do you wish,' 'you on your part ought to wish.'

206. *Ζῆν*, an old form of the Acc., related to *Ζεύς* nearly as *βῶν* to *βοῦς* (7. 238).

207. *ἀκάχοιτο καθήμενος*, 'he would have the vexation of sitting quiet,' i. e. he would have to sit idle, however vexed he might be.

209. *ἄπτο-επές*. The first part of the word is probably from a root meaning to 'throw' or 'dash' (whence also *ἄφθη*): hence it means 'one that flings about words at random.' Cp. *ἁμαρτο-επές*, 13. 824.

213. *ὅσον ἐκ νηῶν ἀπὸ πύργου τάφρος ἔργε*. The space described is probably the interval between the fortification (the wall with the outer trench) and the ships. Some (as Hentze, following Giseke and La Roche) take *ἀπὸ πύργου τάφρος ἔργε* to be the important words, = 'the space from the wall to the trench,' and understand *ἐκ νηῶν* to mean merely 'outside the ships' (cp. 15. 391 *τείχεος ἀμφεμάχοντο θοάων ἔκτοθι νηῶν*). This seems forced, and it is not likely that the trench was at any distance from the wall. Faesi, on the other hand, joins *πύργου τάφρος*, 'the trench of the fortification'; but this is a strange phrase, and it is harsh not to take *ἀπὸ πύργου* together. Perhaps we should read *ἐπὶ πύργῳ*, taking *ἐπὶ πύργῳ τάφρος* as = 'the wall with its trench.'

215. *εἰλομένων*, with *τῶν* (213), the words *ἵππων τε καὶ ἀνδρῶν ἀσπιστάων* being epexegetic and parenthetical.

219. *αὐτῷ ποιπνύσαντι*, Dat. by Attraction. *ποιπνύσαντι*, 'betirring himself' (lit. 'working himself out of breath,' *ποιπνύω* being an Intensive from the root *πνυ-*).

222. *μεγακῆτεϊ*, 'with a great depth of hull,' *κῆτος* meaning 'a hollow.' When *μεγακῆτης* is used as an epithet of the sea, the notion is that of a great hollow full of water (cp. *μέγα λαῖτμα θαλάσσης*).

223. γεγωνένμεν is an Inf. of *consequence* after ἐν μεσσήτω ἔσκε, 'was in the middle for shouting,' i. e. so that one could shout from it and be heard.

224-226. These three lines are wanting in all good MSS.

227. γεγωνώς. The Pf. is regularly used of the tone or pitch of the voice: § 26, 3.

229. ὅτε δὴ φάμεν, explaining εὐχολαί, 'the boasting of the time when we thought.'

230. ὁπότ' ἐν Λήμνῳ, sc. ἦτε. The ellipse is certainly harsh. Others join ὁπότ' .. ἡγοράσθε, supposing that the Verb which should govern ἄς is forgotten, or understood out of ἡγοράσθε.

233. ἄνθ', for ἄντα, 'opposite,' 'facing.'

234. ἄξιοι, in the literal sense, 'the counterpoise to,' 'a match for.'

236. = 'has any king ever been befooled like me'?

239. ἐνθάδε ἔρρων, 'as I came on this quest.' The proper sense of ἔρρω (*Fέρρω*) is obscure. It may have meant 'to go,' or 'to turn' (root *var*). In general, however, it has a distinctly unfavourable force; note esp. the Imperative ἔρρε, 'be off,' 'go about your business,' ἔρρέτω (9. 377, &c.).

243. αὐτοὺς δὴ περ, 'ourselves at least,' if we are not to conquer the Trojans.

247. τελειότατον, i. e. the surest to make the sign good, to bring fulfilment. The sign is the escape of the fawn by falling near the altar of Zeus.

250. πανομφαίῳ, 'from whom all voices (i. e. omens) come.'

254. πάρος, 'before,' 'in front of': the only instance of πάρος governing a Gen. σχέμεν, 'to have held,' i. e. 'guided,' 'driven.'

257. ἔτραπεν, 'had turned,' when the blow was struck.

261. τὸν δὲ μετ', sc. ἐξήλασαν, understood out of ll. 253-5; οὐ τις πρότερος .. εὐξάτο .. ἐξελάσαι being = πρῶτος ἐξήλασε.

The list of nine chiefs differs from that of 7. 162-8, by including Teucer and Menelaus, and leaving out Thoas and Ulysses. As to Ulysses, cp. 8. 92-98.

266. παλίντονα. This is either a general epithet of the bow, 'bending back,' 'elastic,' or (more probably) it denotes a particular kind of bow (so certainly in Hdt. 7. 69) where it is used to distinguish the bows of the Arabians), viz. those with the ends curving in the opposite way to the centre, .

268. ὑπεξέφερεν, 'would withdraw' (lit. bear up away from him).

269. παπτήνας. At this point the construction is interrupted, and taken up again in l. 271 αὐτὰρ ὁ κ.τ.λ. The harshness of this is softened by the clause ἐπεὶ .. βεβλήκοι, which has the same Subject as the principal sentence, and therefore supplies a quasi-construction. Cp. 9. 358 νηήσας εὐ νῆας, ἐπὴν ἄλαδε προερύσσω, ὕψαι κ.τ.λ. = 'I will load

the ships, and when I have launched them you will see,' &c. See § 58.

270. *βεβλήκοι* is the reading of Aristarchus: for the Opt. see § 34, 1, *δ*. Several good MSS. have *βεβλήκει*.

272. *εἰς Αἴανθ'* seems to go with *αὐτὶς ἰὼν* rather than with *δύσκειν*.

277. This line is wanting in most MSS.

279. *τόξου ἄπο*, cp. 24. 605 *τοὺς μὲν Ἀπόλλων πέφνεν ἅπ' ἀργυρέοιο βιοῖο*, i. e. with a shot from the bow.

282. *οὕτως*, 'as you are doing'; so in l. 244.

284. *κομίσατο*, 'took up,' 'took into his charge.' For the order *ἔτρεφε. . κομίσατο* cp. 1. 251., 5. 118, 359.

285. *εὐκλείης ἐπίβησον*, 'bring to honour,' lit. 'cause to stand on fair fame'; cp. 2. 234 *κακῶν ἐπιβασκόμεν νῆας Ἀχαιῶν*.

289. *πρεσβήϊον*, elsewhere called *γέρας*, a gift of honour.

295. *πρὸτ' Ἴλιον*, 'towards Troy,' does not imply that the Trojans had been driven far.

302. *ὁ δέ*, without change of Subject, cp. 119.

304. *ἐξ Αἰσύμηθεν ὀπιυομένη*, 'taken to wife from Aesyme,' 'a wife brought to Priam from Aesyme.'

306. *ἦ τ' ἐνὶ κήπῳ*, sc. *ἐστί*.

308. *ἤμυσε κάρη*, 'drooped his head'; cp. Virg. Aen. 9. 436—
lassove pavavera collo

Demisere caput, pluvia cum forte gravantur.

311-319. Repetition of the incident of ll. 119-129, mostly in the same words.

325. *αὐερόντα*, sc. *νευρήν*, 'as he was drawing the bow.'

παρ' ὦμον, with *βάλεν*, taken up again by *τῇ ῥα* in l. 327. It appears from l. 328 that the stone struck the bowstring and Teucer's hand and shoulder at the same instant.

332. *ὑποδύντε*, 'getting under him,' taking him up.

338. *τίς τε*. For this use of *τέ* see § 49, 9.

340. *ἰσχία τε γλουτούς τε*, Acc. of the part concerned, § 37, 4; a sort of epexegetis of *κατόπισθε*. The Acc. with *ἄπτεσθαι* is not found.

ἐλίσσόμενόν τε δοκεύει, 'and watches, is on guard, against its wheeling about.' So the Bear watches (*δοκεύει*) the hunter Orion, ll. 18. 487-8.

341. *ᾤπαζε*, 'stuck to,' 'was busy with': the notion is that of *handling, dealing with*, rather than of *following*.

346. *πᾶσι θεοῖσι*, with *εὐχετόωντο*. The two clauses connected by *τε. . καί* are not symmetrical, the Indic. *εὐχετόωντο* being substituted for the Participle (which we expect, to answer to *κεκλόμενοι*); 'shouting to one another and praying aloud with uplifted hands to all the gods.' Cp. 3. 79, 80 (note).

348. *ἀμφιπεριστρώφα*, 'wheeled about this way and that.'

349. *Γοργοῦς ὄμματ'*, 'eyes [as the eyes] of the Gorgon,' cp. 11. 36.

355. ῥιπή, 'by the onset,' the 'swing' of his attack.

358. οὗτός γε, emphasised in contrast to πατήρ οὐμός in l. 360, Zeus being the real enemy.

361. ἐμῶν μενέων ἀπερωεύς, lit. 'one that causes the starting back,' the collapse or recoil, 'of my furious efforts.'

363. It is best to join τειρόμενον ὑπό, 'when in distress under (by reason of) the tasks,' &c.

367. προῦπεμψεν, sc. Εὐρυσθεύς. The story may be the same as the one told by Dione, 5. 395-402.

368. κύνα. The name Κέρβερος is not Homeric.

369. αἰπά, 'steep-falling,' rapid.

373. ὅτ' ἂν . . εἶπη, 'when he *shall* call me,' Subj. of confident prophecy, § 31, 2.

376. θωρήξομαι, Aor. Subj.

378. Join γηθήσει νῶϊ προφανέντε, 'will be glad at our appearing.' It is in sense an Acc. of the *thing*; cp. 13. 352 ἤχθετο γάρ ῥα Τρωσὶν δαμναμένους, 'he was vexed at their being conquered by the Trojans': see § 37, 7. προφανέντε was read by Aristarchus. Most MSS. have προφανείσα or προφανείσας. For the Masc. form cp. l. 455 πληγέντε.

381-396. This passage consists entirely of lines taken from the similar description, 5. 719-752.

399. πάλιν τρέπε, sc. Athene and Here. ἄντην, sc. ἐμοῦ. The omission of the Pronouns suits the abrupt tone of the command.

400. οὐ καλά, 'not well,' i. e. it will be no pleasant matter, if we meet &c.

405. ἃ κεν μάρπτῃσι κεραυνός, 'with which the thunderbolt fastens,' = which it makes by fastening on them: Acc. of the Internal Object, like 5. 795 ἔλκος τό μιν βάλε Πάνδαρος ἰφῶ.

406. ὅφρ' εἰδῇ κ.τ.λ., 'that she may know what it means when.'

411. πρώτῃσιν δὲ πύλῃσιν, 'at the beginning of the gate,' i. e. close outside the gate, when they were already on the way.

413. τί . . μαίνεται κ.τ.λ., 'what madness is this in your hearts'?

415. ἦ τελεεί περ, 'even as he will fulfil,' = 'and he will fulfil the threat too.'

418. οὐδέ κεν . . ἀπαλθήσεσθον. The form of the *oratio recta* is retained here, so as to avoid using κέν with an Inf.: see 9. 684.

420-424 were rejected by Aristarchus, who thought them unsuited to the character of Iris.

423. ἀλλὰ σύ γ' αἰνοτάτη, sc. ἐσσί or (better) ἔσσεαι, 'but *you* will be beyond endurance if,' &c. The *Venetus* (A.) gives as a variant ἀλλὰ σοί, αἰνοτάτη, (sc. νεμεσίζεται), which may be right.

431. δικάζέτω, 'let him deal his judgments,' decide their fate; cp. 1. 542 κρυπτάδια φρονέοντα δικάζέμεν.

439. δίωκε, 'drove swiftly.'

440. Poseidon appears in Homer as a deity of the horse and the chariot; cp. Il. 23. 584 ἵππων ἀψάμενος γαίῃοχον ἐννοσίγαιον ὄμνυθι, also 23. 277, 307. Horses were sacrificed to the Scamander, 21. 132.

441. λῖτα, 'cloths.'

443. πελεμίζετο, 'rocked.'

444. ἀμφίς, 'apart from.'

448. κάμετον, 'wearied yourselves out by...,' 'fainted in the work of...'

450. πάντως, 'in any case,' whether you do so or not. οἶον, = ὅτι τοῖον (cp. 4. 157); order of clauses as Od. 15. 212 οἶος ἐκείνου θυμὸς ὑπέρβιος οὐ σε μεθήσει.

457-468 are made up of 4. 20-25 and 8. 32-7. The lines 466-468 are wanting in the best MSS.

470. ἡοῦς, 'in the morning,' Gen. of *time*, § 39, 2. μᾶλλον, 'more' (than now), with ὁλλύντα in l. 472. καί emphasises the Compar., 'more' (rather than less).

474. παρὰ ναῦφι, 'from the ships,' the form in -φι serving as an Ablative.

475, 476. Rejected by Aristarchus, because (1) ἡματι τῷ would not be used of the very next day, and (2) they did not fight over Patroclus by the ships, but in the open plain. Moreover, there is no apodosis to οἱ μὲν.

482. οὐδ' ἦν ἐνθ' repeats οὐδ' εἴ κε, l. 478, there being no full stop at l. 481: cp. 6. 58 μῆδ' .. μῆδ' δς .., and 9. 385-391.

487. ἀέκουσιν is the important word; cp. 7. 7.

491. νεκύων διεφαίνετο, 'appeared clear among the dead,' between the spaces covered with dead.

500. δ νῦν ἐσάωσε μάλιστα, 'which this time has done most in saving.'

503. ἐφοπλισόμεσθα, 1 Aor. Subj. 'let us furnish forth.'

505. ἄξεσθε (so Aristarchus), Aor. like ἔπесον, ἔξον (§ 9, 3). The MSS. generally have ἄξασθε: cp. ἄξοντο (l. 545), and ἄξετε (3. 105).

507. σῖτόν τε, sc. κομίσεσθε or the like, understood out of οἰνίζεσθε: Zeugma.

ἐπί, 'with,' to accompany the corn and wine.

512. μὴ μὰν .. ἐπιβαῖεν, a strong assertion under the form of a wish: 'they will not embark, let us not think it,' &c. Cp. Od. 7. 316 μὴ τοῦτο φίλον Διὶ πατρὶ γένοιτο, 22. 462 μὴ μὲν δὴ καθαρῷ θανάτῳ ἀπὸ θυμὸν ἐλοίμην.

513. ὥς τις κ.τ.λ., 'so that some one shall,' &c., expressing *purpose* rather than *consequence*. τις is a litotes (see § 59), as we sometimes say 'one or two,' = 'a good many.' Cp. Od. 11. 502.

πέσση, 'may chew the cud of,' i.e. 'enjoy' (ironically); cp. 2. 237.

515. For στυγέω = 'dread,' see I. 186.

519. λέξασθαι, 'to lay themselves,' 'take their posts.'

521. Join ἔμπεδός τις, 'a sure kind of watch.'

524. ὑγιής, 'sound and good'; the word occurs only here in Homer: cp. the note on ψευδής (4. 235).

525. τὸν δ', 'but I shall have another word to speak,' &c. This is a sort of oxymoron (§ 60): for Hector does not mean another speech, but action. Cp. 5. 164., 10. 496, 515.

526. εὐχομαι ἐλπόμενος is the reading of Aristarchus: ἔλπομαι εὐχόμενος, which was read by Zenodotus, is supported by the metre (since ἔλπομαι was originally φέλπομαι). This however is not quite decisive, since we might read εὐχομ' ἐελπόμενος.

527. κηρεσσιφορήτους, 'carried by fates,' viz. to their own destruction: cp. 2. 302 οὓς μὴ κῆρες ἔβαν θανάτοιο φέρουσαι, and 2. 834 κῆρες γὰρ ἄγον μέλανος θανάτοιο (= 'they were doomed by fate').

528. οὓς κῆρες φορέουσι, 'whom fates are carrying.' This epexegetis of a compound epithet is Homeric: cp. 9. 124 ἀθλοφόρους, οἱ ἀέθλια ποσὶ φέροντο; Od. 1. 299 πατροφονῆα... ὃ οἱ πατέρα κλυτὸν ἔκα.

529. ἐπὶ νυκτί, 'for the night'; so ἐπ' ἡματι (10. 48., 19. 229).

ἡμέας αὐτούς, 'our own position': in addition to the watch kept round the city (l. 521).

531. ἐγείρομεν, 1 Aor. Subj.

535-537 were wanting in the edition of Zenodotus. They certainly repeat, somewhat awkwardly, ideas already contained in the context; cp. διαίεσται εἴ κε with εἴσομαι εἴ κε (l. 532), and αὐριον (l. 535) with ἐς αὐριον (l. 538).

535. ἀρετὴν is Acc. *de quo* (§ 37, 7): 'he will know as to his prowess, whether he will abide my spear,' i. e. 'whether his prowess will enable him to abide.'

538-541. 'Would I were immortal,' &c., 'as surely as this day,' &c.

541. ἡμέρη ἦδε properly means the day now passing. Possibly the 'day' is regarded as beginning with the preceding evening: as the Jews (e. g.) computed from sunset to sunset.

548. This verse, and ll. 550-552, are not found in any manuscript, but are preserved in the Platonic (or pseudo-Platonic) dialogue 'Alcibiades II,' p. 149 εὐρήσεις δὲ καὶ παρ' 'Ομήρῳ ἕτερα παραπλήσια τούτοις εἰρημμένα· φησὶ γὰρ τοὺς Τρῶας ἔπαυλιν ποιουμένους ἔρδειν ἀθανάτοισι τελήεσσας ἑκατόμβας, τὴν δὲ κνῖσαν ἐκ τοῦ πεδίου τοὺς ἀνέμους φέρειν οὐρανὸν εἶσω ἡδέϊαν· τῆς δ' οὐ τι θεοὺς μάκαρας δατέεσθαι, οὐδ' ἐθέλειν·

μάλα γάρ σφιν ἀπήχθετο Ἴλιος ἱρή,
καὶ Πρίαμος καὶ λαὸς ἑὺμμελίῳ Πριάμοιο.

550. δατέοντο, 'partook of,' a sense not elsewhere found.

553. πτολέμοιο γεφύρας, cp. 4. 371. The phrase is generally applied to a battle actually going on. Here it may mean that they kept to the order in which they fought.

558. οὐρανόθεν δ' ἄρ' ὑπερράγη ἄσπετος αἰθήρ, 'the vast mass of air

is broken away from beneath the face of the sky.' In 16. 300, where this passage recurs, the context shows that it is intended to describe a sudden clearing away of clouds. Accordingly αἰθήρ must include the whole body of clouds, especially the upper strata, which break up and reveal the clear sky. In this place nothing has been said of clouds, and hence the difficulty as to the meaning.

560. Ξάνθοιο. The name Ξάνθος is here used as the ordinary or 'human' name of the Scamander, contrary to the Homeric practice.

BOOK IX.

THE subject of this book—called anciently Πρῆσβεία, or Λιταί—is the attempt which Agamemnon makes to appease the anger of Achilles. He offers to give up Briseis, to add many splendid gifts, and after the war to make Achilles his son-in-law, and ruler of seven cities in the Peloponnesus.

The narrative is simple. The Greeks have only been saved from destruction by the sudden coming on of darkness (8. 500), and are in a state of panic (9. 1-8). Agamemnon calls together the Assembly, as silently as possible, and proposes flight (9-28). Diomedes rebukes this faint-heartedness in vigorous words; and Nestor supports him, advising Agamemnon to hold a Council in his tent (29-88). At the Council, on the advice of Nestor, Agamemnon proposes his offer of atonement, and an embassy is sent accordingly to Achilles (89-181). Then follows the scene in the tent of Achilles, which occupies the main part of the book (182-668), followed by the short scene in which the envoys report the failure of their efforts (669-713).

The position taken up by Achilles in refusing to make his peace with the Greek army deserves attention, both as part of the story of the poem, and as an exhibition of his keen and 'inexorable' temper. It is not, as has been thought, that the terms offered him by Agamemnon are in any way insufficient. It is that, having been wronged once, he refuses to trust Agamemnon any more (344 ff.), will have nothing to do with him (374 ff.), rejects every possible atonement (378-386), and desires only vengeance (see the note on l. 387). This attitude has been condemned as inconsistent with Greek feeling. The ninth book, Mr. Grote says, 'carries the pride and egotism of Achilles beyond even the largest exigencies of insulted honour, and is shocking to that sentiment of Nemesis which was so deeply seated in the Grecian mind' (cp. the

words of Phoenix, l. 523 πρὶν δ' οὗ τι νημεσσητὸν κεχολῶσθαι¹. The answer is given by Achilles himself in ll. 645 ff., where he admits that the appeal of Ajax is perfectly reasonable,—‘but my heart swells with rage when I think of what the son of Atreus has done.’ The gifts, in short, are all that custom or sentiment required, but they fail to appease a hero over whom passion, so long as it lasts, has absolute dominion. It must be remembered, too, that in the Homeric age personal feeling, rather than any rules or system of morality, was the main influence in determining conduct.

The value of the ninth book for the dramatic arrangement of the Iliad is obvious. Without it the chief actor is off the stage, so to speak, from the first to the sixteenth book (except for the few lines II. 599 ff.). To break this long interval by a book in which he is the principal figure, and in which his anger is shown at its culminating point—just before signs of relenting first appear (see p. 363)—is assuredly a stroke of art worthy of any poet.

Many critics, however, have followed Mr. Grote in holding that the ninth book is no part of the original Iliad. They do so chiefly on the ground that ‘there are passages in the eleventh and following books which prove that the poet who composed them could not have had present to his mind the main event of the ninth book,—the outpouring of profound humiliation by the Greeks, and from Agamemnon especially, before Achilles, coupled with formal offers to restore Briseïs and pay the amplest compensation for past wrong’ (*History of Greece*, pt. I. ch. xxi). The chief passages in question are II. 608 ff. (on which see the note), 16. 71 ff., and 16. 84 ff. On the other hand the embassy is referred to in the speech of Thetis (18. 448), and more than once in the reconciliation scene (19. 140, 194, 243): but these passages may be interpolations².

This is not the place for a full discussion of this question, but it may be noticed that Mr. Grote’s arguments ultimately rest on the assumption that the atonement offered, and the humiliation of the Greeks involved in it, are a sufficient ‘honouring of Achilles,’ and therefore a sufficient answer to the prayer of Thetis. It may be questioned, however, whether this is not an inference from modern or at least post-Homeric sentiment. It would be difficult to show that Agamemnon’s offer is regarded by the

¹ Note however that νήμεσις in Homer is very different from the divine νέμεσις, provoked by any form of pride or arrogance, which is a leading idea in Herodotus and the Attic drama. On this point see Mill, *Diss. and Disc.* vol. ii, p. 318.

² The words of Nestor in II. 794 f. seem to refer to what Achilles says about his destiny (9. 410): but it is possible that the passage in the 11th book suggested the other.

poet as deeply humiliating. In any case the poet of the ninth book clearly thought it consonant to the character of Achilles to reject the offers made, and to insist on his 'pound of flesh'—the defeat of the Greek army. Thus he makes Achilles say that he will not be moved by gifts, however great, till Agamemnon 'pays back the whole bitter outrage' (l. 387). In the same spirit, in the later speech to Patroclus from which more than one of Mr. Grote's arguments are derived, Achilles says that he had not thought to end his wrath until the battle reached his ships (ll. 61-63)—implying that he would listen to no terms short of the destruction of his enemy. And this agrees with the language which he holds in the first book: cp. l. 409 ff., where Zeus is to cause the Greeks to be slain *κατὰ πρύμνας τε καὶ ἄμφ' ἅλα*, and thus Agamemnon is to know his folly—i. e. not merely to confess it, which Mr. Grote would think enough, but to feel all its bitter consequences.

These considerations, however, do not do more than show that the ninth book, if it is an addition, is a skilful and effective one. Other arguments have been found in peculiarities of language, and in allusions indicating a more advanced state of knowledge than is found elsewhere in the Iliad. With regard to the language, see the notes ll. 42, 143, 337, 417, 684. Traces of a later geography may be seen in the mention of Egypt (l. 382), and of Delphi (under the older name Πυθώ, l. 405), the use of the name Ἑλλάς (ll. 447, 478), the Dolopes (l. 484), and the seven towns of Pylus (in ll. 150 ff., cp. 2. 591). See also the notes on the division of the spoil (l. 333), the destiny of Achilles (l. 410), and the allegorical or quasi-allegorical passage, ll. 502 ff.

The style of the ninth book is unequal. The scene in the tent of Achilles is exceptionally fine: it may be doubted, however, whether the sustained rhetoric of the speeches is quite Homeric. The earlier part of the book is much below this level, though not perhaps inferior to most of the seventh and eighth books. Of this fact (if it be one) various explanations might be given. In any case, if the ninth book is pronounced to be a later accretion, the eighth can hardly stand as part of the original scheme. The disasters which it relates serve no dramatic purpose except to prepare for the great scene of the embassy.

2. φύζα, 'panic': no clear distinction is to be drawn between φύζα and φόβος.

The story now goes back to the time of sunset (8. 487), when the Trojan pursuit was stopped by darkness.

3. βεβόληται, 'were tossed about' (in mind).

5. Βορέης must here be scanned Βορρέης: cp. the Attic Βορρᾶς.

6. ἄμυδις, 'together with' [their coming].

κελαινόν is predicative; the wave grows dark as it rises in a crest.

7. παρέξ, 'along' (παρά being the important word, § 43).

11. κλήδην, 'by name,' singly (= ἐξονομακλήδην).

15. αἰγίλιψ is only found as an epithet of πέτρη: it is one of those whose meaning is unknown.

18-28, repetition of 2. 111-118, 139-141.

32. μαχήσομαι, 'will join issue with,' 'find fault': 5. 875., 6. 329.

34. ἀλκὴν ὀνειδίσας, 'hast reproached me with my prowess,' i. e. with the want of it: cp. 1. 65 εὐχολῆς ἐπιμέμεφται. πρῶτον, 'before,' viz. in the ἐπιπώλησις, 4. 370 ff.

35. ταῦτα δὲ πάντα ἴσας, 'know all about that,' viz. whether I am ἀπτόλεμος or ἀναλκις. Cp. 10. 250.

37. διάνδιχα, 'two ways,' i. e. in unequal measure.

39. ὃ τε, attracted to the gender of the predicate κράτος: so 1. 33 ἡ θέμις ἐστί.

40. ἔλπεαι is ironical: 'do you flatter yourself that the Greeks are what your speech supposes them?'

41. ὥς=ὅτι οὕτως: 'do you think them so weak, since you speak thus,' i. e. as you seem to do by thus speaking of them.

42. ὥς τε νέεσθαι, the only instance in the Iliad of ὥς τε (or ὥστε) with the Inf.; cp. Od. 17. 21.

46. εἰ δέ, used as in the phrase εἰ δ' ἄγε: see 1. 302 (note).

48. τέκμωρ, see on 7. 31.

54. μετά, 'among,' generally takes the Acc. with Verbs of motion only. Possibly ἔπλευ, 'thou hast come to be,' conveys the idea of motion.

56. πάλιν ἐρέει, 'will speak the reverse way,' 'gainsay.'

τέλος μύθων, as we say, 'the last word,' all that is to be said.

57. ἦ μὲν κ.τ.λ., 'yet you are young,' 'and that although you are but young': see on ἦ καί, 3. 215. With this rendering the words serve to heighten the qualified praise of the preceding sentence. They are more usually taken to refer only to the clause οὐ τέλος ἵκεο μύθων, and with an apologetic force: 'you have not reached the perfection of counsel—it is true that you are but young.' This is supported by ἦ μὲν καί in 2. 291 (see the note): but it is less simple, and throws too much stress on the subordinate clause ἀτὰρ οὐ . . μύθων.

58. πεπνυμένα βάζεις . . βασιλῆας, 'thou hast wise words for the kings': βάζω with a double Acc. means to 'speak to,' as 16. 207.

59. κατὰ μοῖραν εἶπες is not a mere repetition of πεπνυμένα βάζεις. Nestor says 'you show wisdom, for your advice is good.'

62. 'Not even Agamemnon' is put in because he was the person affected by Nestor's proposal.

63. ἀφρήτωρ refers to the φρήτην (Attic φρατρία), a sort of 'clan,' ἀνέστιος to the single house; ἀθέμιστος is a wider word, including all the rights and duties of a citizen. Thus the meaning is 'outside all ties of private or public life.' Cp. the imitation in Cicero, Phil. xiii. 1.

64. The drift of this passage is not clear. According to the common view, the mention of 'civil war' is aimed at Agamemnon's quarrel with Achilles,—Nestor in this way hinting at the subject which he wishes to bring before a βουλή. But the word πόλεμος is surely inapplicable, even as a hint, to anything that had passed between the two chiefs. Mr. Paley considers that the sentence 'glances at Diomedes and his too warlike speech.' If so, why is *civil* war specified?

66. ἑκαστοι, 'each company,' of the seven, cp. l. 85. Aristarchus read φυλακτῆρας, so that the sense would be, 'let each division post its watch.' λεξάσθων, cp. 8. 519.

68. ἔπειτα, 'after that,' i. e. as to the next step to be taken.

69. ἄρχε, 'lead the way,' 'take action': explained by δαίνυ κ.τ.λ.

70. Nestor's language is curiously emphatic, considering that it was customary for the chiefs to feast in Agamemnon's tent (4. 343., 7. 313). Possibly Nestor wishes in this way to hint at the importance of the proposal which he intends to make.

72. ἡματιαι, 'daily.' Θρηκήθεν, Lemnos, from which the Greeks were said in 7. 467 to get wine, is doubtless included under the term 'Thrace.' Cp. however Od. 9. 196 ff.

73. ὑποδεξίη, 'means of entertainment': collective rather than abstract.

75. χρεώ, a shorter form of χρειώ, 'need,' used with the Acc. owing to a peculiar ellipse of ἰκάνει or the like (cp. χρειώ γὰρ ἰκάνεται, 10. 118., 11. 609, also χ. ἵκει, 10. 142). The ellipse is so far forgotten that we even find χ. ἐστί, χ. γίγνεται, but still with an Acc. of the *person*.

77. τάδε γηθήσειεν, Acc. § 37, 1.

89. ἀολλέας ἦγε, 'brought to a meeting together.'

97. ἐν σοὶ μὲν λήξω κ.τ.λ., cp. Virg. Ecl. 8. 11, *a te principium tibi desinet*.

99. θέμιστας, properly 'declarations of θέμις,' hence 'the right of judgment,' of saying in each case what is θέμις. See Maine's *Ancient Law*, p. 4. σφίσι, 'for them,' viz. the people.

100. πέρι, 'above others,' = 'in the first instance.'

102. ὅτι κεν ἄρχῃ, 'whatever it is in which he (the one whose advice you take) leads the way': σέο ἔξεται, 'will attach to you,' i. e. you will be (regarded as) the author of it: cp. Od. 11. 346 Ἀλκινόου δ' ἐκ τοῦδ' ἔχεται ἔργον τε ἔπος τε (depends upon).

106. ἐξ ἔτι τοῦ ὅτε, 'ever from the time that,' &c.

107. Ἀχιλῆος, with κλισίην.

110. ἔτισαν, viz. by the defeat of the Greeks, as l. 118.

115. ψεύδος, a kind of cognate Acc. with κατέλεξας, 'no false tale hast thou told of,' &c.: cp. Od. 7. 297 ταῦτα .. ἀληθείην κατέλεξα.

ἄτας, 'acts of ἄτη,' i. e. blindness or infatuation.

117. φιλήσῃ, 'has come to love,' Aor., as 3. 415.

118. δάμασσε δέ, i. e. in having subdued.

121. ὀνομήνω, 'I will set forth,' i. e. state the particulars: Subj. of *purpose*, § 29, 1.

122. ἀπύρους, 'untouched by fire,' i. e. not yet used.

τάλαντα, much smaller than the talents of historical times; cp. 23. 269, where two talents are less than the value of a λέβης.

127. ὅσσα, answers to τόσσα in l. 125; the clause οὐδέ κεν ἀκτῆμων κ.τ.λ. is inserted as a kind of after-thought.

130. ἐξελόμεν, 'I took out' as a γέρας, before the division.

133. μή is used after Verbs of *swearing*, cp. 10. 330., 15. 36.

τῆς (sc. Βρισηΐδος) is governed by εὐνῆς: 'her bed.'

137. χρυσοῦ καὶ χαλκοῦ, Gen. of *material*, § 39, 4.

138. εἰσελθών, sc. τὸ ἄστυ: as 4.34 εἰσελθοῦσα πύλας (of entering as a conqueror).

141. ἰκοίμεθα, Opt. of the more remote consequence, in contrast to εἰ δέ κεν .. δώωσ' ἀλαπάξαι, § 34, 1.

143. τηλύγετος, see the note on 5. 153. θαλίῃ ἔνι, 'amid good cheer.' The use of ἐν with abstract words is commoner in this book than in the *Iliad* generally: cp. 11. 319, 378, 491.

144. τρεῖς δέ κ.τ.λ. This sentence is subordinate in sense to τῶν κ.τ.λ.: 'I have three daughters, of them let him take,' &c., being equivalent to the complex sentence 'of the three daughters that I have, let him take,' &c. This is a species of Parataxis (§ 57): cp. l. 334.

145. Electra and Iphigenia are names unknown to Homer. Cp. the echo of this line in Soph. El. 157 οἷα Χρυσόθεμις ζῶει καὶ Ἰφιάνασσα.

146. ἀνάεδνον. The ἔδνον is the price paid by the bridegroom to the bride's father: μείλια are complimentary presents given with (ἐπί) the bride.

153. νέαται Πύλου, 'last in Pylus': cp. 11. 712, where the phrase is applied to Thryoessa, on the northern border. As to Pylus, see the note on 2. 591.

156. θέμιστας, 'customs,' customary dues: the δωτῖναι are probably offerings given (or supposed to be given) of free will.

158. τοι, 'surely,' i. e. it is at least one argument for yielding, that Hades is unyielding. The thought is elaborated in a famous fragment of the *Niobe* of Æschylus:

μόνος θεῶν γὰρ Θάνατος οὐ δῶρων ἐρᾷ·
οὔτ' ἂν τι θύων οὔτ' ἐπισπένδων ἄνοις·
οὐ βωμός ἐστιν, οὐδὲ παιωνίζεται,
μόνου δὲ Πειθῶ δαιμόνων ἀποστατεῖ.

159. τε, in a general statement, see § 49, 9.

160. ὑποστήτω, 'place himself under' me. Elsewhere ὑποστήναι generally means 'to promise.'

162. The presence of Phoenix is hardly to be accounted for, as he

belonged to the Myrmidon contingent. This is the first place where he is heard of in the Iliad.

164. οὐκέτ' ὄνοστά, lit. 'no longer to be found fault with,' i. e. which go beyond what might be made light of or refused.

165. κλητούς, 'chosen men.'

167. εἰ δ' ἄγε, see I. 302. τοὺς seems to be a Relative, οἱ δέ being the apodosis; but see § 47, 3. ἐπιόψομαι, 'will look over,' 'choose'; so Od. 2. 294 τῶν μὲν τοι ἐγὼν ἐπιόψομαι ἢ τις ἀρίστη.

171. εὐφημήσαι, *linguis favere*, = 'to observe silence.' The word does not occur elsewhere in Homer.

176. ἐπαρξάμενοι δεπάεσσιν, 'pouring in first drops into the cups all round.' These first drops were emptied in libation, and the cup was then filled. ἐπί means going 'over' or 'round' the company, as in ἐποίχεσθαι, &c. ἀρξάμενοι signifies the offering in sacrifice of a 'first portion' of anything (see Riddell and Merry on Od. 3. 340).

180. δενδίλλων, 'glancing,' giying meaning looks.

181. πειρῶν, with ἐπέτελλε.

182. τῷ, Ajax and Ulysses, who are the envoys proper.

184. μεγάλας φρένας, 'the proud heart'; cp. the phrase μέγα φρονέων.

187. ζυγόν, 'bridge,' where the pegs (κόλλοι) were to which the strings were fastened.

189. κλέα ἀνδρῶν, 'the famous deeds of men': Plur. as I. 115.

191. δέγμενος, 'waiting,' apparently to take up the song: so the Muses sang ἀμειβόμεναι (I. 603). δόποτε, with δέγμενος, cp. 2. 794.

192. προτέρω, Comparative of πρόσω, 'forward.'

194. αὐτῇ, 'as it was,' still in his hand.

196. δεικνύμενος, 'with a gesture of welcome.'

197. ἦ τι μάλα χρεώ, 'surely there is some great need,' i. e. 'you must be bringing some very pressing message.' Or the meaning may be simply, 'it must indeed be so,' i. e. you must be dear to me, since you are so even in my wrath.

203. ζωρότερον, 'a more potent (lit. vigorous) draught.'

206. ὁ γε, 'the other,' sc. Achilles. ἐν πυρὸς αὐγῇ, 'where the fire-light fell': no other light being then in use.

214. ἄλός, Gen. of *material*, § 39, 4.

219. τοίχου τοῦ ἑτέροιο, 'by the other wall,' Gen. of *place*.

220. θυηλάς, the first-fruits of the sacrifice.

223. Ajax nodded to Phoenix, but Ulysses determined to speak first himself.

224. δεῖδεκτο, 'pledged,' cp. 4. 4.

225. οὐκ ἐπιδευεῖς, sc. εἰσί, 'they (men) are not in want,' = there is no want. A vague Nom. is understood, as in φασί, 'men say.'

228. The original reading was doubtless ἐπήρατα φέργα, cp. 5. 429., 8. 453.

230. ἐν δοιῇ, sc. ἐστί, 'the case is in doubt.' σωσόμεν κ.τ.λ. 'with regard to saving the ships or their perishing,' i. e. whether we shall save the ships or lose them. νῆας serves as Object to σωσόμεν, and Subject to ἀπολέσθαι. The Inf. σωσόμεν is perhaps an Aor., § 9, 3.

231. δύσσαι ἀλκήν, 'put on prowess,' as though it was a garment or piece of armour, i. e. make ready to exert your strength.

235. σχήσεσθαι, 'that they will be kept back.'

ἐν νηυσὶ . . πεσέεσθαι, said here of the Trojan attack, as 13. 742; elsewhere of the flight of the Greeks, as 2. 175., 12. 126.

241. στεῦται, see 2. 597., 3. 83.

243. ὀρινομένους, 'driven about,' 'confounded': cp. 8. 183.

245. εἴη, Opt. of the further consequence, in contrast to ἐκτελέσωσι. Possibly however we should read εἴη: cp. 7. 340.

248. ἐρύεσθαι ὑπό, 'to save from under.'

250. κακοῦ may be taken with μῆχος, as well as with ἄχος: 'There will be no device for (no way of treating) mischief done, so as to find a cure for it': the construction being like 7. 409 οὐ γάρ τις φειδῶ νεκρῶν κατατεθνηῶτων γίγνεται . . μειλίσσμεν. This suits the order of the words better than to make κακοῦ depend only on ἄχος (with most editors). ἔστ' (proparox.), as La Roche points out, must be ἔσται, which also suits the sense better than the Present: for Ulysses does not mean that every evil is incurable, but that this one *will be* so.

πρίν, 'beforehand,' i. e. before the mischief is done.

255. μεγαλήτορα θυμὸν ἴσχειν, 'keep in check thy lofty spirit'; cp. 1. 109 μεγαλήτορι θυμῷ εἶξας.

261. ἄξια, 'sufficient,' outweighing the wrong done, cp. 8. 234.

262. εἰ δέ, with an Imper., as in 1. 46. καταλέξω, Aor. Subj.

263. ἐν κλισίῃσι, i. e. of things already in his possession: when Troy is taken (1. 277) he will add much more.

264-299 repeat ll. 122-157 with little change.

279. νηήσασθαι, 'you may heap up,' Inf. for Imper.

300. ἀπήχθετο, Aor., 'has become hateful,' see on 6. 140. μᾶλλον, 'all the more' (for his offers), 'more than ever'; so in the recurring phrase ἐχολώσατο κηρόθι μᾶλλον (Il. 21. 136, Od. 9. 480, &c.): cp. Od. 2. 202 ἀπεχθάνειαι δ' ἔτι μᾶλλον, 'you only get yourself more hated.'

303. σφι, 'with them,' among them, in their eyes. For μάλα before μέγα see § 55, 2.

309. τὸν μῦθον. The Art. stands as antecedent to ἧ περ: 'the thing which I mean,' &c.

ἀποειπεῖν, 'to speak out,' cp. 7. 416., 23. 361., Od. 1. 373., 16. 340.

311. τρύζητε, 'murmur.'

316. οὐκ ἄρα τις . . ἦεν, 'there is not after all,' Impf. as 4. 155.

317. μάρνασθαι, after οὐ χάρις (ἐστί), 'there is no matter of thanks

in fighting,' i.e. there is no gratitude. With οὐ χάρις, cp. οὐ νέμεσις (3. 156), &c.

318. μένοντι, 'for one who stays behind,' cp. ὅπισθε μένων (l. 332).
μάλα, = 'ever so much.'

320. This line is perhaps an interpolation. It certainly does not bear on the conduct of Agamemnon, which is the main subject.

321. περίκειται, 'advantage is laid up.' περί as in περίεμι, 'excel, περιγίγνομαι, 'get the better.'

ἐπεὶ πάθον, 'after I have suffered,' = 'although I have suffered.'

322. πολεμίζειν, 'for fighting,' as the *means* or *condition* of war.

325. ἱανον, 'passed the night.' The original meaning of ἱαύω is not 'to sleep' (it never implies actual sleeping), but 'to dwell,' 'lie,' esp. in a military sense, 'to be quartered,' 'posted.' So the Aor. ἄεσα (i. e. ἄφεσα).

327. ὁάρων ἔνεκα σφετεράων, 'for *their* wives'; Achilles is thinking of Helen (cp. l. 339), but chooses to speak in general terms, as though her case did not differ from that of other wives in Troy. σφετεράων can only refer to ἀνδράσι: it is an emphatic Possessive—'their wives, not ours.' For this use of the Reflexive Pronoun cp. 6. 500 αἱ μὲν ἔτι ζῶν γόνον Ἔκτορα ᾧ ἐνὶ οἴκῳ.

333. διὰ . . δασάσκετο, Tmesis. The representation of Agamemnon dividing the spoil at his own will does not agree with what is said elsewhere: cp. especially I. 161, 162—

καὶ δὴ μοι γέρας αὐτοῖς ἀφαιρήσεσθαι ἀπειλεῖς,
ᾧ ἔπι πόλλ' ἐμόγησα, δόσαν δέ μοι υἱὲς Ἀχαιῶν,

where the point is that Agamemnon is taking away what he did not give—what was given by the 'sons of the Achaeans'; and so 16. 56—

κούρην ἣν ἄρα μοι γέρας ἔξελον υἱὲς Ἀχαιῶν
δουρὶ δ' ἐμῷ κτεάτισσα, πόλιν εὐτείχεα πέρσας,
τὴν ἀψ' ἐκ χειρῶν ἔλετο κρείων Ἀγαμέμνων.

Cp. also I. 127, 368, and (for a different account) II. 704. On such a point, however, a discrepancy or inaccuracy in a passionate speech does not prove much. Achilles may mean that the spoil was divided at the will of Agamemnon.

334. ἀλλὰ δ' . . βασιλεῦσι, subordinate in sense to τοῖσι . . κείται; the whole sentence being = 'the other prizes which he has given to chief warriors and kings are assured to them': cp. l. 144.

337. δεῖ. This is the only instance of the word in Homer.

339. ἦ οὐχ, 'was it not simply for Helen'?

342. τὴν αὐτοῦ, 'his own.' But this use of αὐτός is unsupported: we should probably read ἣν αὐτοῦ, cp. 10. 204.

345. οὐδέ με πείσει is parallel in sense to εὖ εἰδότης, = 'I that know him well, and will not be persuaded: § 57.

352. ἴσχειν, 'to check,' 'hold back.'

353. οὐκ ἐθέλεσκε has an ironical tone, 'had no mind.' ἀπό, 'away from.' As to the superiority of Achilles cp. 7. 113 (note).

355. οἶον, generally taken either as an Adj., 'alone,' 'in single combat' (as if οἶος οἶον), or = ἅπαξ. It would make better sense if it could qualify ἔνθα,—'there only,' 'there and no further': but there is no clear instance of such an adverbial use. ἔμμενε, 'used to await.'

359. There is here a change of construction: after the Participles ῥέξας and νηήσας we expect a Verb such as πλεούσομαι, for which the more picturesque ὄψεαι . . νήας ἐμάς is substituted. The change is saved from harshness, however, by the clause ἐπὶν ἄλαδε προερεύσω, with which ῥέξας and νηήσας can be construed: cp. 8. 269.

364. ἐνθάδε ἔρρων, see 8. 239; cp. ἔρρέτω (*infra*, l. 377).

367. ἔλαχόν γε, 'got as my share,' in the general division: the γε points the contrast to γέρας, the prize which (as he here says) Agamemnon had given. See l. 333 (note).

374. οὐδὲ μὲν ἔργον, 'nor assuredly in a deed,' i. e. still less in action than in counsel. With ἔργον we must understand (out of συμφράσσομαι) some such word as πρήξω (Zeugma).

376. ἄλις δέ οἱ, i. e. 'let him be satisfied with having done it once': cp. Virg. *Æn.* 9. 140 *sed periisse semel satis est; peccare fuisset ante satis*. ἔκηλος ἔρρέτω, 'let him hold his peace (not try to persuade me) and go about his business.' For ἔρρέτω see on 8. 239.

378. ἐν . . αἴσῃ, 'in the share or place of —,' i. e. 'as of the value of —.' The exact meaning of καρ-ός can only be guessed at. If it is connected with κείρω, it may mean a 'paring,' 'scrap,' 'chip,' &c.; cp. the Lat. *floci facere*. In any case the meaning is 'I care for him not a jot.'

381. This is the only mention of Egypt in the Iliad.

387. ἀπό . . δόμεναι, 'pays back,' 'pays for,' i. e. suffers due punishment for. The words do not refer to any sort of restitution or apology, but to the defeat which was the just penalty of Agamemnon's wrongdoing.

392. βασιλεύτερος. This seems an angry or scornful echo of Agamemnon's words, l. 160 ὅσσον βασιλεύτερός εἰμι: cp. 1. 186, 281.

393. σόωσι, cp. l. 424.

394. μάσσεται, 'will seek out,' perhaps a contemptuous word. The MSS. have γυναιῖκα γαμέσσεται, see § 50, 2.

396. ῥύονται, 'defend,' hence (by a euphemism) 'rule over,' cp. 16. 542 ὃς Λυκίην εἵρυτο δίκησί τε καὶ σθένει ᾧ: cp. also 6. 403.

399. ἔκυϊαν, for *φεῖκυϊαν*, § 6, 1.

405. Πυθώ is the later Delphi. This is the only place in the Iliad where the temple is mentioned: see *Od.* 8. 80.

408. λεῖσθή. In this form the η has been shortened before the following vowel: cp. ἡὺς and εὺς, νηός and νεός, &c.

410. με, governed by φερέμεν (cp. 2. 302 οὐς μὴ νῆρες ἔβαν θανάτοιο

φέρουσαι), 'that two fates are bearing me to the issue of death,' i. e. that my life may be ruled by one or other of two destinies. This is the only reference to a choice of destinies open to Achilles. In the first book Thetis only complains that his life is to be short.

413. ὤλετο, 'is lost.' The Aor. is used without reference to time, as in the statement of a general rule, see § 25, 2.

417. καὶ δ' ἄν . . παραμυθησαίμην, 'I should advise, am disposed to advise.' This use of the 1 Sing. Opt. is very rare in the Iliad.

418. δήετε, Fut. 'ye shall find'; in form it seems to be a Subj.

422. ἀπόφασθε, 'declare'; so in l. 649, cp. ἀποειπεῖν (l. 309).

τὸ γὰρ γέρας κ.τ.λ., i. e. it is the privilege of the γέροντες to hear such messages, and to take counsel about them.

424. σόω. The spelling of this form and the corresponding 2 Sing. (l. 681) is uncertain. The Scholia on l. 681 say that Aristarchus gave both σαῶς and σοῶς: the *Venetus* has σόω here, σόης in l. 681: most MSS. have σόη, σόης (cp. σόωσι, l. 393). In both places the Opt. suits the sense rather better than the Subj. As the Verb is σαώω (from σάος, 'safe') the Opt. would be σαό-οις, σαό-οι, contracted σῶ-οις, σῶ-οι, thence by exchange of quantity σό-ως, σό-ω. See § 8, B, 3.

426. ἀπομηνίσαντος, see on 2. 772.

431. ἀπέειπεν, 'spoke out,' cp. l. 309; see also 8. 29.

433. περὶ . . δίε, see 5. 566 (note).

434. μετὰ φρεσὶ βάλλει, 'turn over in your mind,' 'debate,' hence 'intend.' But ἐνὶ φρεσὶ βάλλω (l. 297) means 'attend to.'

437. ἔπειτα, 'in such case,' cp. 10. 243., Od. 1. 65, 84.

ἀπό, 'away from.'

440. ὁμοῖον, originally ὁμοί-οο, § 19, 3. On ὁμοῖος see 4. 315.

446. νέον, Adverb with ἡβῶντα, 'newly come to manhood.'

447. There is some difficulty about the meaning to be given to the term Ἑλλάς here and in l. 478. Reading the two passages together, we should naturally take it to be the kingdom of Amyntor, from which Phoenix fled to Peleus king of Φθίη. It might also be taken to be the name of some wider district, within which the kingdom of Amyntor was situated. The only other mention of Amyntor Ormenides is in 10. 266, where his house is said to be at Ἑλεών: the only Homeric Ἑλεών being in Boeotia (2. 500). Later mythologists (Apollod. 3. 7, 7) placed Amyntor at Ὀρμένιον (in northern Thessaly), which in the Catalogue is under Eurypylus (2. 734); but this may be a mere guess from the patronymic Ὀρμενίδης. If it is right, we may suppose that in the ninth book Ἑλλάς has a wide sense, perhaps = northern Thessaly. This, again, may be easily combined with the statement of Aristotle (*Meteor.* 1. 14) that the original Hellas lay round Dodona and the Achelous. All that is clear, however, is that Ἑλλάς is not the same here as in the

Catalogue (2. 683), where it is one of the places in the kingdom of Peleus.

The family of **Amyntor** is not represented in the Catalogue. It belongs to the older pre-Trojan story, like that of Oeneus (2. 641).

448. **νείκεα πατρός**, 'quarrel with my father.'

449. **περιχώσατο**, 'was angered about'; cp. 16. 497 **ἐμεῦ περιμάργαο** : 17. 240 **οὗ τι τόσον νέκνος περιδείδια**. Some take **περί** in the adverbial sense, 'was exceedingly angered'; but the weight of usage seems against this.

452. **ἐχθήρειε**, 'might take a dislike to.'

453. **οἷσθεῖς**, 'guessing,' i. e. becoming aware.

455. **ἐφέσσεσθαι**, Fut. Mid. of **ἐφ-ίζω**, 'that he should never seat,' 'take on his knees': cp. Od. 16. 442 **καὶ ἐμὲ πολίπορθος Ὀδυσσεὺς πολ- λάκι γούνασιν οἷσιν ἐφессάμενος κ.τ.λ.**

456. **ἐτέλειον**, Impf., 'were destined to fulfil.' The gods 'beneath the earth' punish violation of the moral law, esp. within the family: cp. Virg. *Æn.* 6. 608—

Hic quibus invisi fratres, dum vita manebat,
Pulsatusve parens, et fraus innexa clienti, &c.

458-461. These four lines are not in any MS. of the Iliad. They come from Plutarch, *De aud. poet.* § 8, who says that Aristarchus left them out as unsuitable to the character of Phoenix. This is very improbable, as Aristarchus in such a case would have only marked the lines with the *obelus*. The lines do not fit very well into the context.

461. **ὥς μὴ . . καλεοίμην**, explanation of **δήμου φάτιν κ.τ.λ.** (the Opt. expressing the *wish* that was suggested): 'put in my mind the thought of what men would call me, how I must not be called a parricide' (so Hentze, *a. l.*).

463. **πατρός**, with **μέγαρα**, not Gen. absolute.

465. **αὐτοῦ**, explained by **ἐν μεγάροισι**: cp. 6. 431 **αὐτοῦ μίμν' ἐπὶ πύργῳ**.

470. **εἰνάνυχες**, Adj. with the meaning of an Adverb of *time*. **μοι ἄμφ' αὐτῷ**, 'round myself.' **νύκτας**, Acc. of *time*, 'during the nights.' As to **ἱανον** see on l. 325.

472. **αἰθούση**, the colonnade inside the entrance of the αὐλή or courtyard: cp. Od. 22. 449 (with Mr. Merry's note).

473. **προδόμφ**, a portico at the entrance of the house.

478. **δι' Ἑλλάδος**, see l. 447.

482. **τηλύγετον**, see 5. 153. **ἐπί**, 'furnished with.'

484. **Δολόπεσιν**, not elsewhere mentioned in Homer.

489. **προταμών**, i. e. giving you the first piece cut.

493. **ὅ**, 'that,' see § 48, 2.

498. **ἀρετή**, the most comprehensive word, 'worth,' 'power,' &c.

499. **καὶ** emphasises **τούς**, 'even they, surely' (**μέν**).

500. παρατρωπῶσ', 'turn from their purpose': τρωπάω is formed from τρέπω, like στρωφάω, νομάω, from στρέφω, νέμω.

502. καὶ γὰρ κ.τ.λ., explaining λισσόμενοι: 'men pray—for there are such beings as Prayers,' &c.

The description that follows is in accordance with the primitive habit of thought which regards every agency or influence as *personal* in its nature. Compare the passage about Ate in Il. 19. 91 ff.—

Πρέσβα Διὸς θυγάτηρ Ἄτη, ἣ πάντας ἄαται
οὐλομένη· τῇ μὲν θ' ἀπαλοὶ πόδες, οὐ γὰρ ἐπ' οὔδεις
πίλνεται, ἀλλ' ἄρα ἥ γε κατ' ἀνδρῶν κράατα βαίνει.

Cp. also the picture of Strife, Il. 4. 441 ff., and of such powers as Flight, Tumult, &c. (Il. 9. 2., 18. 535). In this instance the personification is drawn out with more detail than usual, and in a style that suggests *allegorising*—that is to say, a process in which the poet was fully conscious of the difference between the *thing* prayer and the *persons* that he was imagining. Whether such a mental process as this is one which can be attributed to a poet of the Homeric age is a difficult historical question. Mr. Grote at one time regarded the passage as allegorical, but afterwards changed his mind, being convinced 'that the idea of allegory in reference to the construction of the mythes was altogether inadmissible.' See Grote, *Hist. of Greece*, I. p. 570 (ed. 1846), with the note on p. 574 (ed. 1851), and Mill, *Dissertations and Discussions*, vol. ii. p. 305.

504. ἀλέγουσι, 'look to' the mischief Ate does.

508. αἰδέσεται, 1 Aor. Subj., 'shall respect.' ἄσπον ἰούσας, 'when they approach him.'

509. δέ, of the apodosis, as in l. 511.

ᾤκησαν, gnomic Aor., § 25, 2.

515. Note the use of the Opt. to express an *unfulfilled condition*, § 30, 6.

518. ἔμπησ, 'still.'

522. ἐλέγξης, 'put to shame,' viz. by not heeding them.

525. ὅτε κεν .. ἵκοι, the only instance of ὅτε κεν with an Opt.

529 ff. The Κουρήτες do not appear in the Catalogue, and the Aetolians are no longer under the family of Oeneus, which was now extinct (2. 638–642). Note the order of the narrative: the poet begins with the main fact, the war of the Curetes and Aetolians, and then goes back to its causes. So in 6. 158 ff.

534. ᾶ, § 48, 2. θαλύσια, the sacrifice of the first-fruits of the year, the 'harvest-home' sacrifice.

538. δῖον γένος, 'offspring of Zeus,' applied to Artemis as Διὸς κούρη μεγάληο (l. 536). Some refer it to the boar (as the Chimaera is called θεῖον γένος, 6. 180): but the order of the words is against this.

539. χλοῦνῃν, a word of unknown meaning.

540. ἔθων has the force of an Adverb, 'after its wont' (εἰωθότως), cp. 16. 260 οὓς παῖδες ἐριδμαίνουσιν ἔθοντες.

541. προθέλυμνα, 'in layers,' i. e. so thickly that they overlapped as they lay; so of shields, 13. 130 φράξαντες .. σάκος σάκεϊ προθελύμνῳ: cp. τετραθέλυμνος, 'made of four layers of hide.' In later poets (and perhaps in 10. 15) it is used as = πρόρριζος.

547. ἄμφ' αὐτῷ, 'over it,' viz. the boar.

552. The Curetes were the besiegers, according to 1. 531: hence the τεῖχος mentioned here must be the fortification of their camp. The Greeks were at the time in the same position.

554. οἰδάνει, Transitive, 'causes to swell.'

557. Εὐηνίνη is a Fem. patronymic, 'daughter of Euenus.'

559. εἴλετο τόξον, 'took up his bow,' viz. when Apollo took Marpessa from him (1. 564).

561. τήν δέ, viz. Cleopatra. For the name given to commemorate the mother's story, cp. 'Megapenthes' son of Menelaus (Od. 4. 11), and 'Odysseus' (Od. 19. 407 ff.) The story of Alcyone as told by later poets seems to be unknown to Homer.

566. ἐξ ἁρέων, 'in consequence of the curses.'

567. κασιγνήτοιο. In the later form of the story Althaea had several brothers, who were killed by Meleager. φόνιοι, 'on account of the slaughter,' with ἀχέουσα.

568. γαῖαν .. ἀλοία, the form of invoking the gods under the earth.

570. πρόχην καθεζομένη, 'sinking down on her knees.'

571. δόμεν, with ἡρᾶτο and ἀλοία, 'that they should give.'

573. τῶν δέ, sc. the Curetes, with ὄμαδος.

580. πεδίοιο is a partitive Gen., like the Gen. of material.

ταμέσθαι is parallel in construction to ἐλέσθαι, instead of depending on it: cp. 3. 79, 80.

583. κολλητάς, 'knit together,' 'well made fast.' σανίδας, 'folding-doors.' γουνούμενος, lit. 'clasping the knees,' but here in the derived sense, 'as he entreated'; since Oeneus was outside the door of the room.

589. βαῖνον .. ἐνέπηρθον, Impf. 'were now mounting,' &c.

593. ἄνδρας μὲν κ.τ.λ., subordinate in sense, 'how they slay the men,' &c. ἀμαθύνει, 'levels with the ground.'

594. ἄλλοι, 'others,' i. e. 'strangers': cp. 3. 301 ἄλοχοι δ' ἄλλοισι δαμείν, 6. 456 πρὸς ἄλλης ἰστὸν ὑφαίνοις.

598. εἶξας ᾧ θυμῷ, i. e. not for the gifts, but moved by this appeal.

599. καὶ αὐτῶς, i. e. without them.

601. κάκιον, 'less well,' sc. than now, when you are offered gifts.

602. ἐπὶ δώροις, 'on the terms of receiving gifts.'

605. τιμῆς, generally taken to be contracted from τιμήεις, as τιμήντα (18. 475) for τιμήεντα, τεχνήσσαι (Od. 7. 110) for τεχνήεσσαι.

608. φρονέω, nearly = δοκεῖ μοι, 'my mind is,' 'I choose.' Διὸς αἴση,

‘in the award of Zeus.’ The phrase generally means simply the ‘destiny assigned by Zeus’ (as 17. 321., Od. 9. 52); but here there is a play on the other sense of αἶσα, viz. ‘estimation,’ ‘place in a scale of honour,’ cp. ἐν καρδὸς αἶσῃ (l. 378).

609. ἦ μ’ ἔξει, ‘which (αἶσα) shall abide with me,’ cp. 17. 143 ἦ σ’ αὐτῶς κλέος ἐσθλὸν ἔχει.

613. Ἀτρεΐδῃ . . φέρων χάριν, ‘doing the pleasure of Atrides.’

615. καλὸν τοι, ‘it is well for you,’ i. e. your duty rather is.

617. αὐτόθι, ‘where you are.’ λέξω, § 9, 3.

619. νεώμεθ’, μένωμεν, Subj. of deliberation, § 33, 3.

620. ἐπ’ ὀφρῦσι νεύσε, cp. 1. 528.

625. τελευτή, ‘accomplishment,’ i. e. result. μῦθοιο, ‘of our speech,’ i. e. of the message which we bring (τῇδὲ γ’ ὁδῷ).

629. ἄγριον is predicative: ‘has made his spirit cruel within him,’ i. e. hardened his heart to be cruel. With θέτο, cp. l. 637 θυμὸν . . θεοὶ θέσαν.

632. φονῆος, with ἐδέξατο, ‘a man takes atonement from the slayer of his brother,’ § 49, 9.

636. δεξαμένῳ (the reading of the best MSS.) is to be taken directly with ἐρητύεται, neglecting the more obvious construction with τοῦ. Cp. 10. 188., 14. 141., Od. 23. 206. The common reading is δεξαμένον.

640. ὑπωρόφιοι, ‘under thy roof,’ and therefore having the right to αἰδῶς which attached to guests.

642. κήδιστοι, ‘the most valued,’ ‘nearest.’

645. τι, with εἴσας, qualifies the admission, = ‘what you have said is all in a manner to my liking, but —’; cp. Od. 9. 11 τοῦτό τί μοι κάλλιστον ἐνὶ φρεσὶν εἶδεται εἶναι, σοὶ δ’ ἐμὰ κῆδεα θυμὸς ἐπετράπετο στονόεντα εἶρεσθ’, i. e. ‘everything is here to make me happy, but —.’

647. ἀσύφηλον, Acc. Neut., seems to mean ‘an insulting thing’: but the derivation of the word is unknown. ἔρεξεν takes a double Acc.

648. μετανάστην, ‘a sojourner,’ one who has no rights of citizenship, and may therefore be outraged with impunity.

649. ἀπόφασθε, cp. l. 422.

654. ἀμφί, ‘round,’ ‘in the neighbourhood of.’

655. μάχης, with σχήσεσθαι, ‘will refrain himself from the battle.’

657. σπείσαντες. A libation was usual as a parting ceremony, cp. l. 712, also Od. 7. 138 ᾧ πυμάτῃ σπένδεσκον ὅτε μνησαίαιτο κοίτου.

661. ἄωτον, ‘the flock.’

671. διδέχατ[ο], cp. 4. 4.

673. μ’, i. e. μοι, § 51, 5. πολύαινος, ‘worthy of much praise’; or (as Buttm. *Lex.* s. v. αἶνος) ‘of much wise speech.’

681. σόφς, see l. 424.

684. καὶ δ’ ἄν . . παραμυθήσασθαι, the only instance of ἄν with an

Inf. in Homer: the result of turning l. 417 καὶ δ' ἂν . . παραμυθησαίμην into the *oratio obliqua*.

691. ἔπηται, Subj. because the event is future, § 34, 2, c.

698. μὴ ὄφελες, 'would that you had not —': logically the μὴ belongs to λίσσεσθαι.

BOOK X.

THE tenth book, entitled *Δολωνεία*, forms a detached episode of the Iliad. During the night which follows the unsuccessful embassy Diomedes and Ulysses sally forth to reconnoitre the enemy's position. From the spy Dolon, who has been sent forth by Hector with a similar object, they hear of the newly come Thracian king Rhesus, whose horses and armour are of more than mortal beauty. They kill Rhesus with many of his followers, and ride the horses back to the Greek camp.

The relation of the *Doloneia* to the rest of the Iliad has long been matter of discussion. The Greek commentators mention a tradition (not noticed however in the oldest scholia) that it was originally a separate poem, and was inserted in its present place by Pisistratus. This tradition has no value as evidence, since it cannot rest on any other ground than the intrinsic probabilities of the case: but it shows that these had excited the attention of ancient scholars. It is not likely, indeed, that the book ever existed as a separate poem: but that it is later than the bulk of the Iliad is almost certain. The following are the chief reasons for this opinion:—

1. The tenth book comes in awkwardly after the ninth. That there should be some episode to occupy the night before books xi-xvii is natural, and dramatically appropriate. But the ninth book satisfies this want completely. A second quite distinct episode interferes with the effect of the first.

2. The introductory part of the book is cumbrous, and out of proportion to the adventure of the two heroes. First Agamemnon and Menelaus are awake with anxiety: then they go and waken the other chiefs in succession—all being fully described (1-179). The chiefs then go together to visit the watch, and hold a council on the battlefield of the day before, to concert measures in the desperate position of affairs. Nestor proposes that some one should go and try to find out what the Trojans are doing. Diomedes volunteers to go, and chooses Ulysses as his companion (180-253). The real story of the book then begins.

3. There is no trace of Rhesus and his Thracians in any other part of the Iliad.

4. The language shows exceptionally numerous traces of later forma-

tion. Such are,—the Perfects in -κα from derivative Verbs, βεβίηκεν, παρώχωκεν, ἀδηκότες: the Aor. θήκατο (for ἔθετο, § 5, 2): the 3 Sing. Pres. μεθιῖ (l. 121): the Second Fut. Pass. μιγήσεσθαι (the only instance of the tense in Homer): the form νῦν (l. 105) in the sense of 'now.'

5. The examples of a post-Homeric use of the Article are more marked than in any other part of Homer: see esp. ll. 11, 97, 231, 277, 322, 408. The Prepositions have a more *abstract* meaning: as in πάντας ἐπ' ἀνθρώπους (l. 213), ἐν πάντεσσι πόνοισι (ll. 245, 279, cp. the note on 9. 143), ἐκ γενεῆς (l. 68). Other peculiarities are the adjectival use of οὐδέν (l. 216), and the form δείδω μὴ οὐ—(l. 39).

6. In one or two instances forms are clearly *pseudo-archaic*, i. e. are incorrect imitations of older forms. Such are the Opt. παραφθαίησι (see on l. 346), the Gen. or Dat. Sing. κράτ-εσφι (see on l. 156), the Subj. ἐπείγετον (l. 361): perhaps also σπεῖο (for σπέο) and τιθήμενος.

7. The vocabulary is peculiar¹. Among the ἅπαξ εἰρημένα are some technical terms for armour, &c., as καταίτυξ, πῖλος, σαυρωτήρ, ἐπιδιφριάς (= ἄντυξ), ἑκταδίη (χλαῖνα), κτιδέη (κυνέη), λυκέη. Others of significance are, φύξις (ll. 311, 398, 447), διοπτήρ, 'a spy,' and διοπτεύω, ἀβροτάζω, ἀηθέσσω, δραίνω, δέελος. We may add ὅπλα in the sense of 'arms,' which is only found in Il. 18. 613., 19. 21. Some words in this book are common in the Odyssey, but not found in the Iliad: as δόσις, φῆμις, δαίτη, δόξα: to which may be added the rarer ἁωτέω, ἀδηκότες, ὀρφναίη (νύξ), and the forms εἶσθα and τοῖσδεσσι.

8. The style and tone of the book is unlike that of the Iliad. It is rather akin to comedy, not in the vein which sometimes appears in the Iliad (e. g. in the Olympic scenes), but of a rough, practical kind. The whole incident has the character of a farcical interlude, and as such it is out of harmony with the tragic elevation of the Iliad.

4. ὀρμαίνοντα, 'stirring,' 'turning over': so l. 28 'stirring up' war.

6. ἀθέσφατον, an epithet of rain, cp. 3. 4.

8. στόμα, the 'edge' or 'front' of war, as 19. 313 πολέμου στόμα δύνειν αἱματόεντος. This sense appears in 14. 36 ἡῖνος στόμα μακρόν 'the long line (or edge) of a beach.'

13. The only other mention in Homer of the σύριγξ and the αὐλός is in the Shield of Achilles, 18. 495, 526, in a scene where they are much more in place than here.

15. προθελύμνους, 'in bunches, handfuls,' lit. 'in layers': unless the word here has its post-Homeric sense, 'out by the roots,' see the note on 9. 541.

16. Διτ', Dat. because the tearing of hair was a form of appeal to Zeus: cp. the phrase Διτ' χεῖρας ἀνασχεῖν, 6. 257.

¹ See Düntzer, *Hom. Abhandl.* p. 322.

18. Join *πρῶτον ἀνδρῶν*, 'to Nestor before any other man.'
19. *εἰ*, 'to see if,' 'in the hope that he might —.'
25. The statement in l. 1 that all were asleep except Agamemnon is now corrected: Menelaus also could not sleep. So of Nestor, l. 96.
26. *μή τι πάθοιεν*, to be taken with *ἔχε τρόμος*.
34. *ἔντεα* is inaccurate: Agamemnon had not put on his armour, only a cloak of lion's skin over his chiton. The Homeric warriors only wear armour when actually fighting.
38. *Τρώεσσιν*, 'for the Trojans,' i. e. to be spy on them.
44. *ἐρύσσεται*, 1 Aor. Subj. 'will shelter.'
47. *αὐδήσαντος*, 'from one that told it,' 'from voice of man.' Elsewhere *αὐδάω* means to 'raise the voice,' 'speak' (Lat. *loquor*, not *dico*).
48. *ἐπ' ἡματι*, 'with a day,' i. e. belonging to one day, 'as a day's work'; *ἐπί* as in the compound *ἐφημέριος*.
50. *αὐτῶς*, 'by himself,' with no divine help to explain it.
56. *ιερόν τέλος*, perhaps 'the strong band'; see on 5. 499.
- 57-59. Reference to the account of the watch, 9. 80 ff.
61. *πῶς γάρ* —, a form used when the question goes abruptly to the reason of a speech: 'which do you command? Am I accordingly to stay or go,' &c. Cp. 1. 123. Cobet, however, is probably right in preferring *πῶς τάρ* (*Misc. Crit.* p. 322).
- μῦθος*, 'by your word'; i. e. 'what is the drift of your *μῦθος*.'
62. *μένω*, Subj. 'am I to stay'? So *θέω* in l. 63.
67. *ἐγρήγορθαι*, Pf. Inf. Mid., cp. *ἐγρήγορθε*, 7. 371.
68. *ἐκ γενεῆς*, 'by descent,' epexegetis of *πατρόθεν*.
69. *μεγαλίζεο*, 'make much of your favours,' i. e. 'be grudging or fastidious.' Cp. Buttmann's discussion of *μεγαίρω* (*Lexil.* s.v.).
74. *παρά*, 'beside' the tent, not within it: so Diomedes, l. 151.
82. *οὗτος*, with the 2 Sing., 'who are you there that come —'?
91. *πλάζομαι*, in the literal sense, 'I am wandering about.'
96. *δραίνεις*, a Desiderative, 'art for doing.'
97. *τούς*, the later use of the Art., see ll. 231, 277, 322, 408.
98. *ἀδηκότες*, 'wearied.' *ὑπνῶ*, not 'sleep,' but 'sleepiness.'
100. *μή πως*, 'whether they may not —.'
111. *εἴ τις . . καλέσειεν*, a command put in the form of a wish or suggestion, cp. l. 222.
115. *νεικέσω*, 1 Aor. Subj., § 29, 1. Join *νεικέσω ὥς εὔδει*, 'I will reproach him that he thus sleeps,' i. e. 'with sleeping': cp. 1. 211.
123. *ἐμὴν ὁρμήν*, 'an impulse from me,' my initiative.
124. *μάλα*, with *πρότερος*, 'actually before me.'
127. *ἴνα γάρ*, 'where in fact.'
129. *οὕτως*, 'it being so,' 'if it is as you say.'
133. *φοινικέεσσαν* must be scanned as four syllables, with synizesis of *οε*.

139. *περὶ φρένας*, cp. the note on I. 103.

141, 142. *τίφθ'* . . *ἔκει*, lit. 'because of what do you thus wander, in respect of which need has so much come'? i. e. 'what is this need, so great that you wander'? The form of the sentence is nearly the same as 4. 32 *τί* . . *τόσσα κακὰ ῥέξουσιν, ὃ τ' ἀσπερχὲς μενεαίνεις* (see the note). Thus *ὃ τι δὴ χρειῶ τόσον ἔκει* = 'I ask because the fact that you *do* wander shows that the need has become so great.'

But possibly *ὃ τι* . . *ἔκει* is a second direct question; the indirect form being used as in Od. I. 170 *τίς πόθεν εἰς ἀνδρῶν; πόθι τοι πόλις ἦδὲ τοκῆς; ὀπποῖης τ' ἐπὶ νηὸς ἀφίκεο*; If so, we should probably read *ὃ τι δέ*, or *ὃ τι τε*. See also I. 409, with the note.

153. *ἐπὶ σαυρωτῆρος*, 'so as to stand on the butt-end.'

156. *κράτεσφι* is apparently meant to be Dat. Sing., see § 40. It is not formed correctly on the analogy of *στήθεσφι*, *ὄχεσφι*, &c., since the stem is not *κρᾱτεσ-* (cp. the Gen. *κρατ-ός*, Dat. *κρατ-ί*, &c.). It is probably 'pseudo-archaic,' i. e. an imitation (not a genuine survival, or even an unconscious extension) of the Case-forms in *-φι*.

160. *θρῶσμφ' πεδίοιο*, 'the springing of the plain,' i. e. the rising ground.

164. *σχέτλιος*, properly 'cruel,' 'hardhearted,' is a playfully ironical way of expressing admiration: 'hard art thou, old man' (Lang).

166. *ἔπειτα*, 'in that case,' viz. if you were to cease from toiling.

173. Cp. the use of this phrase in Hdt. 6. 11 *ἐπὶ ξυροῦ γὰρ ἀκμῆς ἔχεται ἡμῖν τὰ πράγματα . . ἢ εἶναι ἐλευθέροισι ἢ δούλοισι*. For the Inf. *βῶναι* cp. 9. 230 *ἐν δοιῇ δὲ σωσέμεν ἢ ἀπολέσθαι κ.τ.λ.*

181. *οὐδέ*, the *δέ* of the apodosis, after *οἱ δ' ὅτε* —.

182. *ἐγρηγορτί*, 'on the alert,' from the Pf. *ἐγρήγορα*, an unusual formation.

183. *δυσωρήσωσιν*, Aor., 'are disturbed in their watch.'

187. *τῶν*, with *βλεφάροιν*, 'from their eyelids.'

188. *νύκτα*, Acc. of *duration* of time.

φυλασσομένοισι, Dat. with *ὕπνος* . . *ὀλώλει*, as *σφίσιν* in I. 186; the possible construction with *τῶν* being neglected, cp. 9. 636.

189. *ὀππότ' . . αἴτιεν*, = 'in case they should ever hear,' 'against the time when they should hear,' cp. 2. 794 *δέγμενος ὀππότε κ.τ.λ.* *ἐπί* goes with *ιόντων*, 'coming on,' 'attacking': or possibly with *αἴτιεν*, but *ἐπαῖω* is not found in Homer.

191. This line is wanting in some of the best MSS.

195. *κεκλήατο βουλὴν*, Acc. of the *terminus ad quem*, an exceptional use, see § 37, 6.

199. Repeated from 8. 491, but with a different meaning, being used here of the ground beyond the battle-field on the Greek side.

201. *ὀλλύς*, with *ἀπετράπετο*, = 'turned back from destroying.' *ὅτε δὴ* is also to be taken with *ἀπετράπετο*.

206. εἴ τινά που κ.τ.λ., 'in the hope that he may slay.' ἐσχατόωντα, 'straggling.'

207. φῆμιν, 'talk.'

209. ἀπόπροθεν, 'far off,' viz. from their city.

212. ὑπουράνιον, 'extending under heaven,' i.e. as far as heaven reaches: cp. Od. 15. 349 εἴ που ἔτι ζῶουσιν ὑπ' αὐγὰς ἡελίοιο—'anywhere that the sun shines': and the phrase ὑπ' ἡῶ τ' ἡέλιόν τε.

215. ἕκαστος δώσουσι, the usual distributive use of the Sing. ἕκαστος, but somewhat awkwardly combined with τῶν πάντων: 'they, each of them all, will give.'

217. δαῖται are the regular common meals of the γέροντες, εἰλαπῖναι the special feasts. This part of the reward answers to the Attic σίτησις ἐν πρυτανείῳ.

222. εἴ τις .. ἄλλος, a wish, like l. III.

224. For the Nom. ἐρχομένῳ cp. 3. 211 ἄμφω δ' ἐξομένῳ γερατώτερος ἦεν Ὀδυσσεύς: see § 58. On τέ in gnomic sentences see § 49, 9.

226. βράσσων, Comparative of βραχύς, 'short,' hence 'poor,' 'feeble.'

λεπτή, lit. 'thin,' the opposite of πυκνή.

238. σὺ δέ marks the opposition between the two clauses, although the Subject is the same: cp. I. 191, &c.

243. ἔπειτα, 'then,' = 'that being so.'

244. πρόφρων is the predicate, sc. ἐστί, ἀγῆνωρ being only a constant epithet of θυμός.

247. νοστήσαιμεν, 'we may return,' a rare use of the Opt. without ἄν or κέν: cp. l. 557.

252. παρώχκεν is the reading of Aristarchus: the MSS. generally have παρώχηκεν. The phrase πλέων νύξ τῶν δύο μοιράων is difficult. 'More than two-thirds' (Faesi) is in too obvious contradiction to τριτάτη δ' ἔτι μοῖρα λέλειπται. The explanation adopted by Ameis—'most of the night, namely (consisting of) two thirds'—is difficult in grammar, but is probably right. The division into three parts was well recognised, cp. Od. 12. 312 ἦμος δὲ τρίχα νυκτὸς ἔην. On the Art. see § 47, 2, d.

263. ἐντέτατο, cp. 5. 728.

264. ἔχον, 'held fast,' = 'were fastened.'

265. πῖλος, 'felt,' with which the helmet was lined.

266. There was an Ἐλεών in Boeotia, see 2. 500: but there may well have been other places of the name. As to Amyntor see 9. 447 (with the note). Ἀμύντορος is governed by δόμον in the next line.

268. Σκάνδειαν, Acc. of the *terminus ad quem* of the motion implied in δῶκε: as 7. 79 σῶμα δὲ οἶκαδ' ἐμὸν δόμεναι πάλιν, Od. 15. 367 τὴν μὲν ἔπειτα Σάμηνδ' ἔδosan. Aristarchus read Σκάνδειάνδ', perhaps rightly.

273. κατ', to be taken with λιπέτην (Tmesis).

277. ὄρνιθ[ι], 'at the omen of the bird.'

280. φίλαι, cp. 5. 117.

281. ἐϋκλείας (contraction for ἐϋκλε-έας), sc. ἡμέας. On the Acc. see 2. 113 (note).

286. πρό, 'ahead of,' 'on in front.' The story has been told in 4. 376-398, 5. 800-808.

292. ῥῖνιν, see 6. 94. The ι is treated as long, and this was probably the original quantity, cp. 11. 36.

300. ἄμυδις κυκλήσκειτο, 'called together.'

303. ὑποσχόμενος τελέσειε, 'promise and accomplish.'

304. δώρῳ ἔπι, 'with, on the terms of, a gift,' cp. 9. 602.

311. φύξιν, 'flight,' a word only found in this book (Il. 398, 447).

324. ἀπὸ δόξης, 'away from expectation,' 'disappointing.'

326. μέλλουσι . . βουλεύειν, 'are likely to be holding counsel.'

330. μὴ μὲν . . ἐποχήσεται. For μὴ with the Indic. in *oaths*, cp. 9. 133.

344. πεδίοιο, partitive Gen., like ὁδοῦ in 4. 382.

346. παραφθαίησι. This is the best attested reading: it is meant for an Opt., the -σι being added in imitation of the Subj. in -ησι (for -η). Thus it is a 'pseudo-archaism.'

350. ἀφραδίησιν, 'in heedlessness.'

351. ὅσον τ' ἐπί, 'the distance over which —.' οὔρα, lit. 'limits,' 'measures,' heteroclite Plur. of οὔρος or ὕρος. The 'measure of a mule' is taken to be the length of furrow which it makes before stopping to turn: cp. the later Greek πλέθρον, lit. 'turning' (πέλω), Lat. *vorsus*. Cp. Od. 8. 124.

353. νειοῖο, 'over fallow'; Gen. as in πεδίοιο διώκειν, &c.

355. ἔλπετο, 'he flattered himself.'

356. πάλιν, 'backwards,' i. e. having given a contrary order.

357. δουρηνεκές, 'a spear-throw,' as far as a spear carries.

358. λαυψηρά, predicative, 'plied his knees right quick.'

361. ἐπείγετον seems to be a Subj. with short Thematic vowel: if so, it is not formed correctly (§ 13, B), and is doubtless a pseudo-archaism (see on l. 346). If it is meant as an Indic. the change to the Subj. προθέησι is very harsh.

364. λαοῦ, viz. the Trojans. διώκετον, irregular form for ἐδιωκέτην.

365. μιγήσεσθαι, the only Second Fut. Pass. in the Iliad.

368. φθαίη ἐπενεξάμενος, 'should be beforehand in making the boast,' = πρότερον ἐπενύξαιτο.

370. κυχήσομαι, 'will reach,' i. e. strike.

375. βαμβαίνων, 'staggering,' reduplicated from βαίνω: or (perhaps better) 'stammering.'

378-381. Cp. 6. 46-50.

390. γυῖα, Acc. § 37, 4.

391. ἄτησι, 'befooling.'

394. θοήν. The epithet 'swift' is probably suggested by the sudden-

ness with which night comes on, especially in a southern climate. We must consider that 'Night' meant the actual darkness, which spreads over the sky after sun-set, and is withdrawn again at dawn.

398. βουλευούσι μετὰ σφίσιν οὐδ' ἐθέλουσι. So Aristarchus read, making Dolon repeat the words of Hector (l. 311) without change of Mood or Person. The best MSS. have βουλευοίτε and ἐθέλοιτε. With this reading σφίσιν must be of the Second Person, 'take counsel among yourselves'; a use of the Reflexive Pronoun which is not found in Homer, except perhaps with the Adj. ἐός, ὅς. The use of the Opt. in *oratio obliqua* is also un-Homeric. Hence the true reading is βουλευούσι . . ἐθέλουσι. The change to the 2 Plur. Opt. was doubtless made because it was thought that Dolon when speaking of the Greek army to two Greeks must use the Second Person. In this case, however, the Third Person is quite as natural, since Ulysses and Diomedes, to whom he is speaking, are not with the Greek army at the time.

403. ὀχέεσθαι, 'for being carried' [in a chariot drawn by them]; i. e. they are hard to tame and drive.

409. ἄσσα τε κ.τ.λ. The change to the indirect form of question may be defended by Od. I. 171 ὀπποίης τ' ἐπὶ νηὸς ἀφίκεο; But it is very possible that lines 409-411 are wrongly repeated from ll. 208-210. They are not noticed in Dolon's answer.

416. φυλακάς, Acc. by attraction to the Relativial clause ἃς εἴρειαι.

417. κεκριμένη, 'told off,' posted expressly as a watch.

418. οἷσιν ἀνάγκη, 'who needs must,' as they are defending their homes, cp. l. 422. Τρώων is emphatic, opposed to ἐπικούροι.

424. πῶς γάρ —, 'nay, how —'? But we should probably read (with Cobet) πῶς τάρ, see l. 61. Some MSS. have πῶς τ' ἄρ.

428. πρὸς with the Gen. means 'in the direction of,' without implying motion either *to* or *from*.

429. The Λέλεγες and Καύκωνες are not in the Catalogue.

431. ἵπποκορυσταί, see 2. 1 (note).

434. οἷδε, used adverbially, 'here are the Thracians.'

437. The Nom. is used as a kind of exclamation, cp. I. 231., 2. 353.

442. πελάσσειτον, Aor. in -σον, § 9, 3.

447. μοι, *Dat. ethicus*, used ironically.

456. φασγάνῳ ἀτίξας, cp. 8. 88.

463. ἐπιδωσόμεθ' is the reading of Aristarchus; most MSS. have ἐπιβωσόμεθ'. From 22. 254—

ἀλλ' ἄγε δεῦρο θεοὺς ἐπιδάμεθα, τοὶ γὰρ ἄριστοι

μάρτυροι ἔσσονται καὶ ἐπίσκοποι ἁρμονιάων,

it may be inferred that ἐπιδωσόμεθα = 'we shall call to witness,' though this meaning is not very suitable here. ἐπιβωσόμεθ' is not strongly supported by Od. I. 378 (= 2. 143) ἐγὼ δὲ θεοὺς ἐπιβώσομαι αἰὲν ἔοντας, since it there means 'I will call to my aid.'

466. δέελον δ' ἐπὶ σήμα τ' ἔθηκε. The sense is clear, viz. that he put a mark at the place (ἐπὶ), to guide him to the tree on which the arms were. δέελος is doubtless for δήελος, an older form of δῆλος, which occurs once in Homer (Od. 20. 333); cp. εὖ-δείελος, 'clearly seen' (Od. 2. 167), which should probably be written εὐδήελος. The reading in the text, however, cannot be right, as τε has no meaning (§ 49, 9), and is in an impossible place. Possibly it should be simply struck out: the hiatus in σῆμα ἔθηκε is harsh, but not entirely without parallel (Od. 5. 135., 24. 209, 430).

475. ἐπιδιφριάδος, apparently the same as the ἄντυξ or 'rail.'

476. προπάρειθεν, 'beforehand' (of time).

479. πρόφερε, 'bring out,' 'show': cp. Od. 6. 92 θοῶς ἔριδα προφέρουσαι, = 'in keen rivalry.'

480. μέλεον, 'idly,' an Adverb, as 16. 336 μέλεον δ' ἠκόντισαν.

482. τῷ, i. e. Diomedē.

483. ἐπιστροφάδην, 'turning from one to another.'

485. ἄσημάντοισιν, cp. 15. 325 σημάτωντος οὐ παρόντος.

487. ἐπώχετο, 'went over or round' [destroying].

489. πλήξειε, Opt. of indefinite frequency, § 34, 1, b.

493. ἀήθεσσον, 'were unaccustomed.'

495. τὸν τρισκαιδέκατον, 'him for the thirteenth.'

496. κακὸν ὄναρ, 'an evil sort of dream,' i. e. not a dream at all, but the real Diomedē: a good example of oxymoron (§ 60).

497. τὴν νύκτα, 'for that night.' But neither the Article nor the Acc. of *duration* is in place here. This line is probably spurious.

499. σὺν δ' ἤειρεν, 'he coupled them,' 'harnessed them together': cp. 15. 680 ἐπεὶ ἐκ πολλέων πύσuras συναίρεται ἵππους, also the derivative συνήορος, 'yoke-fellow.' He must at the same time have *bridled* them (perhaps this is implied by the word συναίρω), and mounted one: cp. 11. 514, 527.

502. πιφαύσκων, 'as a signal,' to let him know that he had the horses ready.

505. ῥυμοῦ, 'by the pole.' An ancient chariot was of small size; probably it did not give more than standing-room for two men. Still the idea of carrying a chariot back to the Greek camp was an over-bold one, which the poet did well not to represent as carried out.

506. ἢ κ.τ.λ. This is the second member of the double question, answering to ἢ ὃ γε (l. 504): the clause ἢ ἐκφέροι being only a subordinate alternative to ῥυμοῦ ξερύοι. Cp. 6. 378 ff.

τῶν, Art. of contrast, 'should slay *instead* more Thracians.'

511. μή expresses *warning*, § 29, 5.

512. Join θεῶς ὅπα, cp. 2. 182.

513. ἵππων ἐπεβήσето, 'mounted the horses' (i. e. one of them): elsewhere the phrase means 'mounted the chariot.' The want of a distinct

term helps to show that riding was still unfamiliar. Besides this place, it is mentioned in Il. 15. 679 ff., in the description of a show performance called *κελητίζειν*, and in Od. 5. 371, where Ulysses bestrides a plank, *κέληθ' ὡς ἵππον ἐλαύνων*. But it never appears in Homer as a thing in ordinary use.

515. *ἀλαοσκοπῆν*, 'a blind look-out,' = 'failure to look out.' The renderings 'vain watch,' or 'careless watch,' rather miss the point of the oxymoron, viz. that *ἀλαοσκοπή* is the *opposite* of *σκοπή*, meaning therefore no watch at all. The Ven. (A.) has *ἀλαὸς σκοπῆν*.

516. *μετὰ .. ἔπουσαν*, 'busy with,' 'taking in hand': see on 6. 321.

521. *φονῆσι*. This word is only used in the Plural, here and 15. 633. It has a more concrete sense than *φόνος*; 'the *act* or *circumstances* of slaying.'

524. *θυνόντων*, 'as they came in hot haste.'

528. *ἔναρα*, of Dolon, l. 458 ff.

531. This line is wanting in some of the best MSS. It occurs in 11. 520, where it is more appropriate.

534. *ψεύσομαι ἢ ἔτυμον ἔρέω*; shall I deceive (i.e. be wrong) or speak the truth (be right)?' The doubt refers not to the next line, but to the hope expressed in l. 536, that the horses heard may prove to be driven by Ulysses and Diomedes. *κέλεται δέ με θυμός* is an apology for speaking when he was not sure. The line occurs also in Od. 4. 140.

535. *ἀμφί*, because the sound was in *both* ears: cp. 2. 41, also the note on 1. 103.

537. *ἐλασαίαιτο*, 'may have driven': cp. 1. 538, also Od. 21. 395.

538. *μή τι πάθωσιν*, 'lest they have suffered,' cp. 1. 555.

544. Cp. 9. 673.

547. For the Nom. cp. 1. 437.

548. *οὐδέ τί φημι*, as we should say, 'and may claim that —.'

557. *δωρήσαιτο*, 'can bestow'; for the Opt. cp. Od. 3. 231 *ρεῖα θεός γ' ἐθέλων καὶ τηλόθεν ἄνδρα σώσαι*—of which passage this seems to be an imitation.

πολὺν φέρτεροί εἰσι, sc. the gods: cp. Od. 22. 288 *ἀλλὰ θεοῖσι μῦθον ἐπιτρέψαι, ἐπεὶ ἢ πολὺν φέρτεροί εἰσι*.

559. *τὸν δέ σφιν ἀνακτα*, 'but their master'; Art. of contrast, § 47, 2, δ.

571. *ἱρόν*, 'a sacrifice,' at which the arms were to be dedicated: elsewhere the Plural (*ιερά* or *ἱρά*) is used in this sense. For *ἔτοιμασσαιτο*, used of providing a sacrifice, cp. 19. 197., Od. 13. 184 (Hentze). Others (as Heyne) take *ἱρόν* to be 'an offering,' *ἀνάθημα*. The custom of dedicating arms is not elsewhere found in Homer.

573. Acc. of *part*, § 37, 4. *ἀμφί*, because *both* thighs are meant: cp. 1. 535, also 6. 117.

577. λίπ' ἐλαίῳ. In this phrase λίπα is apparently an Adverb in -α (related to λιπαρός as κάρτα to καρτερός, λίγα to λιγυρός, &c.), meaning 'richly,' 'thickly.'

BOOK XI.

THIS book begins the last of the three great days of fighting which test the ability of the Greeks to do without Achilles. It relates the earlier part of the battle, which proves to be decisive of the issue. The leading champions on the Greek side—Agamemnon, Diomedes, Ulysses—besides heroes of the second rank (Machaon and Eurypylus), are wounded and forced to quit the field. After this the changing fortunes of the next four books only serve to delay the inevitable catastrophe.

The book is entitled Ἀγαμέμνωνος ἀριστεία, a description which applies strictly to ll. 1–283. The profound discouragement manifested by Agamemnon in the two preceding books now disappears, and for a time he is the one irresistible warrior. The Greek army, which at the end of the eighth book had been driven within the lines of the new fortification, is now drawn up outside the trench (45–55): the Trojans are on the field where they encamped. The battle is at first equal; then the Trojans are driven back to the Scaean gates (67–180). Hector is warned by Zeus to retreat until he sees Agamemnon leave the field (181–217). Agamemnon slays many Trojans, but at length is wounded, and retires to the ships (218–283). Hector again comes to the front of the battle, but is repulsed by Diomedes (284–367). Paris however wounds Diomedes with an arrow (368–400). Ulysses is left alone, and is presently wounded: Menelaus and Ajax come at his call, and he escapes to the ships (401–488). On the left of the battle, meanwhile, Hector has been fighting by the banks of the Scamander, opposed by Nestor and Idomeneus: and here Machaon is wounded by Paris, and goes back to the ships with Nestor (489–520). Hector, after doing great deeds in the same part of the battle, crosses over to oppose Ajax, who retires slowly (521–574). Eurypylus, who comes to his aid, is wounded by Paris (575–595).

The scene then changes to the camp. Nestor and Machaon are on their way thither when Achilles sees them, and sends Patroclus to enquire who the wounded man is (596–654). Nestor replies to Patroclus in a long speech (655–803), in which he relates a story of his own youthful prowess (670–762). He ends by advising Patroclus to entreat

Achilles, if he will not come himself, at least to send Patroclus and the Myrmidons (763-803). On the way back Patroclus is met by the wounded Eurypylus, and is persuaded to stay with him and cure his wound (804-848).

The main subject of the book is the ruin now manifestly coming upon Agamemnon and the Greek army, in obedience to the will of Zeus. As in the eighth book, all other divine agency is suspended. The Aristeia of Agamemnon is but the pause before the storm (cp. the speech of Zeus, ll. 186-194). The progress of defeat is marked in the first part of the book (down to l. 595) by the successive wounding of the chief Greek warriors. In the latter part it is emphasised by the speeches of Nestor and Eurypylus, and above all by the interest shown for the first time by Achilles, whose sudden intervention is a sign that we are now approaching the crisis of the story. Thus the narrative of the eleventh book forms the turning-point in the plot of the Iliad. It prepares us for the predetermined result of the earlier battles, from which Achilles with his contingent has held aloof, and thus leads the way to the later events, in which Patroclus first, and then Achilles himself, is the chief figure.

The sending of Patroclus (ll. 599-617) is so told as clearly to bring out this cardinal point in the structure of the Iliad. The exclamation of Achilles, that now the Greeks will come round his knees with supplications, since their need is sore beyond endurance (l. 609 f.), marks the approaching climax of the earlier part,—that, namely, of which the governing idea is the absence of Achilles and the consequent defeat of the Greeks. Again the remark, when Patroclus comes out of his tent at the call of Achilles, that it was the beginning of evil for him (l. 604 *κακοῦ δ' ἄρα οἱ πέλεν ἀρχή*), is a sufficient hint of the new course which the action of the poem is destined to take—viz. that the destruction of the Greeks will be averted, and that the death of Patroclus will put an end to the 'wrath,' and bring Achilles once more into the field. Indeed the sending of Patroclus is itself an anticipation of this all-important change in the temper of the hero. Thus it prepares us for that development of the story which we have in books xvi-xxii, and upon which the incomparable dramatic interest of the Iliad mainly depends.

It is worth notice that the change from the battle on the plain to the tent of Nestor, like other changes of scene in the Iliad, is so managed as to cause the least possible break in the action. The interval during which Nestor is on his way to the ships (521-595) is filled by incidents: Hector who had been in the same part of the field goes to resist Ajax: Eurypylus, in supporting Ajax, receives his wound: Achilles sends Patroclus. Similarly the conversation of Nestor with Patroclus gives time for Eurypylus to reach the camp: and the meeting of Patroclus

and Eurypylus keeps us in mind of the battle still drawing nearer, and thus leads on to the *τειχομαχία* of the next book. Cp. the notes on I. 493., 3. 121., 6. 119.

It is true that some of the details in this part of the Iliad are not free from difficulty. It is strange (e. g.) that Patroclus should delay so long with Eurypylus, and that when he returns to Achilles (at the beginning of book xvi) he should not have a word to say about Machaon. There is some want of clearness, too, in the movements of the heroes during the battle, especially on the Trojan side. In II. 343-346 Hector is opposed to Diomedes and Ulysses, and he is presently put *hors de combat* for a time by Diomedes (355 f.). But in II. 497-501 he appears in a different part of the field (*μάχης ἐπ' ἀριστερά*), where he has been doing great deeds against Nestor, Idomeneus, and Machaon,—and whence he is recalled in order to oppose Ajax. Similarly Paris is first near Hector, where he wounds Diomedes; then he is on the left, and wounds Machaon; and finally he is near Ajax, and wounds Eurypylus. But these difficulties are not removed by Lachmann's separate 'lays,' or indeed by any theory of the Iliad.

The story which Nestor tells of the war between the Pylians and Eleans (670-762) is probably a later addition. It is quite out of keeping with the situation, and spoils the effect of the characteristic story which follows (765-790). See the notes on II. 671, 699, 704.

4. *πολέμοιο τέρας*, 'a sign of war.' The nature of this sign which Strife holds in her hands has been variously guessed at. The aegis is once called *Διὸς τέρας* (5. 742); the rainbow is a *τέρας πολέμοιο* (17. 548); lightning is an omen of war (10. 5). Strife is described as holding 'the tumult of fighting' (5. 593). But the explanations suggested by these passages are not satisfactory.

5-9. These verses are a repetition of 8. 222-226.

11. *ῥῥθια*, 'in shrill tones.'

13, 14 also occur in 2. 453, 454, where they are more appropriate. Here there has been no talk of returning.

16 ff. The arming of Agamemnon is described here because his *Aristeia* is about to follow.

21. *Κύπρονδε*, 'as far as Cyprus,' cp. 4. 455.

22. *ἀναπλεύσεσθαι*. The voyage to Troy is regularly thought of as 'up' (*ἀνά*), cp. 6. 292 *τὴν ὁδὸν ἦν Ἑλένην περ ἀνήγαγεν*.

24. *οἴμοι*, 'courses,' 'stripes.' *κύανος* is probably 'blue steel.'

26. *ὀρωρέχατο*, 3 Plur. Plpf. Mid. of *ὀρέγνυμι*, 'were out-stretched,' i. e. represented with out-stretched heads.

28. *τέρας ἀνθρώπων*, 'a sign for men': cp. I. 4.

30. *περί*, adverbial, 'there was round it.'

32. *θοῦριν*, 'impetuous,' i. e. fit for dashing onset.

35. ἔην, 'there was' (a boss) —.

36. The ι of βλοσυρῶπις is scanned as a long vowel: cp. Od. 3. 382.

ἑστεφάνωτο, 'was set in a ring,' i.e. the Gorgon head was in a circular form, occupying (ἐπί) the centre of the shield, round the ὑμφαλός.

37. δειμός τε φόβος τε, i.e. figures representing Terror and Flight; see on 5. 739.

40. ἀμφιστρεφές, 'turned opposite ways.' Perhaps the epithet only applies strictly to two outer heads which are turned away from one in the middle.

41. Repetition of 5. 743.

45. ἐπί, 'thereat,' 'therewith.' ἐγδούπησαν preserves the original γ, lost in δοῦπος and δουπέω (δούπησεν δὲ πεσών). This is the only place where *thunder* is in the power of any god but Zeus.

49. In Homeric battles the παραιβάτης, or fighting man, generally delivers his attack on foot, a few steps in advance of his chariot, which the ἡνίοχος keeps in readiness to secure his retreat. At this stage warriors are πρῦλές, lit. 'forward' (from πρό, cp. δια-πρύ-σιον). In the present case all the Greek chiefs advanced as πρῦλές, forming a line (cp. l. 51 ἐπὶ τάφρῳ κοσμηθέντες), while their chariots followed a short way (ὀλίγον) behind.

50. ἡῶθι πρό, 'forward' (i.e. early) 'in the dawn,' = 'from early morning': cp. 3. 3 οὐρανόθι πρό.

51. ἱππήων, i.e. the chariot-drivers. The Gen. is governed by φθάν... κοσμηθέντες, which is = πρότεροι ἐκοσμήθησαν: cp. 23. 444 φθήσονται τούτοις... ἢ ὑμῖν.

56. Τρῶες, sc. ᾗσαν, or ἐθωρήσσοντο, understood from the general effect of the preceding passage. The ellipse however is a harsh one. The line recurs in 20. 3, where there is no difficulty in supplying θωρήσσοντο.

58. θεὸς ὡς τίετο δῆμῳ is a recurring expression, cp. 5. 78., 10. 33.

Τρῳσί is construed with the whole phrase, regarded as expressing a single idea: 'among the Trojans he was honoured as a god with the people.'

62. ἐκ νεφέων, cp. 5. 864. οὖλιος, 'baneful,' cp. 22. 26-31.

63. παμφαίνων, 'twinkling,' cp. 5. 6.

65. πᾶς, 'the whole of him,' 'all over.'

67. The reapers begin in two divisions, one at each end of a furrow, and work till they meet in the middle.

68. ἐλαύνωσιν, 'work along.'

69. πυρῶν ἢ κριθέων, join with ὄγμον.

72. ἴσας δ' ὑσμήνη κεφαλὰς ἔχεν, 'the combat kept their heads level,' i.e. both sides kept their ground, so that they still faced each other in the battle.

* 78-83. These six lines were rejected by the ancient critics. They certainly seem to imply that the gods were still together (they *all* blamed Zeus—he sat *apart* from the rest), whereas each was in his own house (l. 76). It is strange, too, to find them *all* on the side of the Greeks.

84, 85, repeat 8. 66, 67.

86. *περ* strengthens *ἦμος*: 'just when —.'

δεῖπνον, 'the mid-day meal': see on 8. 53.

89. *περί*, 'all round,' i.e. 'overpoweringly,' 'completely': cp. the places quoted on I. 103.

91. *ἐν . . ὄρουσ'*, 'dashed in amidst' [the Trojans].

94. *κατεπάλμενος*, 'leaping down at' [Agamemnon].

96. *στεφάνη*, 'the rim of the helmet,' see on 7. 12.

100. *στήθεσι παμφαίνοντας*, a kind of oxymoron; *παμφαίνω* properly expresses the glitter of polished metal, as in the regular phrase *τεύχεσι παμφαίνων* (6. 513., 19. 398). To describe the slain warriors as 'glittering with their (naked) breasts' is a mocking way of telling us that they no longer glittered (in their armour). Aristarchus took *στήθεσι παμφαίνοντας* with *χιτῶνας*, 'the coats of mail that glittered on their breasts'; but this is against the order of the words, and the other explanation (given by Schneidewin, *Philol.* x. p. 356) is much more pointed.

ἐπεὶ περίδυσσε χιτῶνας. Some ancient copies had *ἐπεὶ κλυτὰ τεύχε ἀπήνυρα*, which may well be the true reading. It was rejected by Aristarchus because it involved understanding *παμφαίνοντας* of the dead bodies. *περίδυσσε* in the sense of 'stripped off' is against analogy: and the use of *χιτῶνας* for the whole armour is strange.

104. *παρέβασκε*, i.e. acted as *παραβάτης*.

106. *ποιμαίνοντ[ε]*, Dual. *ἀποιώνων*, Gen. of *price*.

109. *παρὰ οὖς*, 'at the side of the ear.'

114. *συν-έαξε*, 'crunches up': Aor. of *similes*, § 25, 2, *b*.

115. *σφ'*, for *σφε*: double Acc. with *ἀπήνυρα*.

116. *τύχησι*, 'happens to be,' cp. *παρετύγχανε* (l. 74).

117. *ὑπὸ*, 'beneath,' i.e. in the limbs.

122. *Πείσανδρον κ.τ.λ.*, taken up in l. 126 *δύο παῖδε κ.τ.λ.*

123. *μάλιστα*, with *οὐκ εἴασχ'* in l. 125, 'who more than any other was for refusing.'

124. *δεδεγμένος*, 'having received': elsewhere this Pf. Part. always means 'awaiting,' see § 26, 2.

127. *δμοῦ δ' ἔχον*, subordinate in sense (§ 57, 4); 'who together guided their swift chariot,' an amplification of *εἰν ἐνὶ δίφρῳ ἔόντας*: they had but one chariot, and used it in common. For this sense of *ἔχω* cp. 8. 254.

128. *σφεας*. The poet does not care to distinguish between the

two, or to tell us which was holding the reins: accordingly he uses the Plural.

129. τῷ δέ, the horses. κυκηθήτην, 'were thrown into confusion.'

131-135. Repetition of 6. 46-50.

138. δῆ, forms one syllable with the initial α, § 51, 6.

140. ἀγγελίην, cognate Acc. with ἐλθόντα, cp. 24. 235 ἐξεσίην ἐλθόντι, and the note on 3. 306.

141. ἐξ-έμεν (i.e. ἐξ-έμεν), Aor. Inf. of ἐξ-ίημι.

142. τοῦ, Art. of contrast: 'you will pay for the outrage of another, viz. your father.' Zenodotus read οὖ, and this is adopted by some scholars, who hold that the Reflexive ὅς may be used for any Number or Person.

145. ἀπόρουσε, 'leaped from the chariot.' χαμαί, when already on the ground: whereas Pisander was thrust χαμᾶζε.

147. ὄλμον, probably 'a roller.' It occurs in Hesiod in the sense of a 'mortar': but this does not suit the context here. It was the headless and armless trunk, apparently, that was sent rolling—not the head, as in 13. 204.

153. δηϊόωντες, to be taken with both πεζοί and ἱππῆες (ll. 150, 151), not with πόδες.

155. ἀξύλω, 'timberless,' i.e. consisting of brushwood (θάμνοι), which would burn quickly (Döderlein). The usual explanations, viz. (1) 'unthinned' (ἀφ' ἧς οὐδείς ἐξυλίστατο), and (2) 'rich in timber' (taking the ἀ- as intensive) are very improbable.

156. εἰλυφών, 'rolling,' 'whirling [the fire] along.'

160. κροτάλιζον, 'rattled along.' πτολέμοιο γεφύρας, see on 4. 371.

161. ποθέοντες, 'missing the hand of.'

163. ἐκ βελέων, 'out of range of weapons,' cp. 4. 465. ὕπαγε, 'withdrew,' an unusual meaning of the word.

The two lines 163, 164 can hardly be reconciled with the message of Iris, ll. 185-210.

171. ἴσταντο, sc. the first who reached the gate: cp. the next line, οἱ δ' ἔτι κ.τ.λ., 'others were still in flight through the plain.'

174. τῇ . . ἱῇ, 'to one' (not 'the one'), the Art. merely marking the contrast to πάσας, § 47, 2, d.

180. περιπρό, stronger than περί, § 43.

186. τὸν . . μῦθον, 'the message' (which follows).

188. ἐναίροντα is subordinate to θύνοντα, 'raging (furiously busy) with slaughtering.'

192. ἄλεται, 2 Aor. Subj. (with short vowel), answering to the Non-Thematic Indic. ἄλ-το (§ 3).

194. ἐπὶ . . ἔλθῃ, 'shall come on,' Tmesis.

The last part of this promise of Zeus is not fulfilled. Hector reaches the ships, but the Trojans are driven back before sunset, first by Patroclus,

finally by Achilles himself. The two lines 193, 194 recur in 17. 454, 455, and may have been wrongly inserted here.

211-214. These four lines recur, 5. 494-497., 6. 103-106.

215. ἐκαρτύναντο, 'made strong, solid,' viz. by closing their ranks.

216. ἀρτύνθη, 'was set in order,' was renewed after the Trojan rout.

224. Theano occurs in 5. 70., 6. 298, as priestess of Athene.

227. ἐκ θαλάμιοι, 'from the bridal chamber.' μετὰ κλέος κ.τ.λ., 'he came after the report of the Greeks,' i. e. he was brought to Troy by the news of the Greeks' coming; cp. l. 21.

233. The clause παραί κ.τ.λ. is subordinate in sense: 'he missed by his spear turning aside.' See § 57.

234. ζώνην, 'the waist,' the part covered by the girdle (ζωστήρ), cp. 2. 479 Ἀρεί δὲ ζώνην, στέρνον δὲ Ποσειδάωνι.

θώρηκος ἔνερθε, 'below on the cuirass,' i. e. on the lower part of it: the Gen. being partitive, not ablative.

235. ἐπὶ δ' αὐτὸς ἔρεισε, 'pressed it home with all his force'; αὐτὸς implying that the weight of his *body* was added (ἐπί) to the weapon.

πιθήσας, 'letting it have its way,' giving his hand free scope.

236. πρίν, 'before' [it could do so], cp. 13. 161.

237. ἐτράπετ', 'was turned aside as though it were lead.' This does not necessarily mean that it was *bent* back (ἀνεγνάμθη).

238. τό, sc. ἔγχος. It was the spear itself, not the point of it (αἰχμή), which Agamemnon seized: hence the Neut. τό.

241. χάλκεον ὕπνον, an oxymoron, 'the sleep that is of bronze,' viz. death. Sleep proper is soft and refreshing (μαλακός, λιαρός, λυσιμελής, etc.): but this sleep is hard as iron. Cp. Virgil's imitation, *Æn.* 10. 745. The construction is the cognate Acc.

243. κουριδῆς, cp. 5. 414.

244. χίλια, 'a thousand head': Neut. Plur. as 5. 140 τὰ δ' ἐρῆμα φοβεῖται. So in the next line, τὰ οἱ κ.τ.λ.

250. κασιγνήτοιο πεσόντος, Gen. with πένθος, 'for his brother's fall.

252. χεῖρα, here includes the arm, cp. l. 146.

256. ἀνεμοτρεφές, 'nurtured by the wind,' i. e. toughened by growing in a windy place.

258. ποδός, 'by the foot.' αὔτει, 'called to.'

259. ὑπ' ἀσπίδος οὔτησε, 'wounded [by a thrust that passed] beneath the shield'; cp. παρ' ἀσπίδος (4. 468), παρ' ἵππων (4. 500).

261. ἐπ' Ἴφιδάμαντι, 'over Iphidamas,' i. e. with him, to keep him company.

264. ἐπεπωλεῖτο, 'passed along,' here of hostile visitation.

266. θερμόν, predicatively with ἀνήνοθεν, 'still rose warm from the wound.'

268. ὀξεῖαι δ', apodosis to αὐτὰρ ἐπεὶ κ.τ.λ.

270. μογυστόκοι Εἰλείθιαι, the goddesses who had to do with the

labour of child-birth. The derivation of *μογοστόκος* is disputed. If it is from *μόγο-s* and *τόκο-s* (*τεκ-*), the *σ* is unexplained. Some divide it *μογο-στόκος*, 'staying labour,' from a root *stak*, 'to bring to a stand' (see Curt. *Stud.* ix. 270).

272. ὄξει[αι]. There is no other instance of this elision. Cobet (*Misc. Crit.* p. 575) proposes to read ὄξει' ὀδύνῃ δύνειν.

275. διαπρύσιον, the Adj. from διαπρό, hence 'piercingly,' in tones that went 'right through.'

288. ὤριστος, for ὁ ἄριστος.

290. ὑπέρτερον εὖχος, 'the higher boast,' i. e. the better ground of boasting, the boast of victory.

296. μέγα φρονέων, 'with great thoughts,' viz. of victory.

297. ὑπερ-αεί, 'blowing aloft'; cp. καταλλομένη in l. 298.

304. τοὺς . . ἡγεμόνας, 'these were the leaders that . .'

305. πληθύν, 'the common herd,' as 2. 143.

306. Νότιοι, with νέφεα, 'the clouds brought by the South wind'; for the Gen. see on 2. 397. ἀργεστάο, 'bringing white [clouds].'

βαθείη, 'dense,' hence 'mighty,' 'violent.'

307. πολλόν, 'in great quantity,' used predicatively.

308. πολυπλάγκτοιο, 'much wandering,' that blows about, now this way, now that. ἰωῆς, cp. 4. 276 ὑπὸ Ζεφύροιο ἰωῆς.

313. τί παθόντε, 'what has befallen us that . .?'

318. ἡμέων ἥδος, 'satisfaction (= benefit) from us.'

319. βόλεται, 'chooses rather.' The form βόλομαι, for βούλομαι, was established by Buttmann (*Lexil.* s. v.)

325. μέγα φρονέοντε, cp. l. 296.

326. πάλιν ὀρμένω, 'when they turned in fury back from their flight'; cp. l. 572 ὄρμενα πρόσσω.

327. ἀνέπνεον, 'had a breathing space' (ἀνάπνευσις, cp. l. 800). Join φεύγοντες Ἑκτορα.

329-332. Repetition of 2. 831-834.

334. κεκαδών, 'having deprived,' § 4.

340. προφυγεῖν, 'wherewith to fly.' ἀάσατο θυμῷ, lit. 'had fallen into folly in his mind,' i. e. had made a great blunder.

347. τόδε, adverbial in sense, 'here.' Ἑκτωρ, in apposition to πῆμα.

348. στώμεν, by metathesis (exchange) of quantity for στή-ο-μεν, § 13.

350. κεφαλῇφιν, for the Gen., to be taken with βάλε, 'struck in the head'; or perhaps with τιτυσκόμενος, 'aiming at.'

351. χαλκόφι, for the Gen., in the ablatival use.

πλάγχθη, cp. 12. 285.

353. αὐλώπις, see on 5. 182.

354. ἀπέλεθρον, lit. 'without measure' (πέλεθρον), 'a vast distance.'

357. ἔρωήν, 'the throw'; 'he went after the throw,' i. e. where the throw carried the spear.

358. Join *κατα-είσατο γαίης*, 'had come down to earth again'; the Gen. as 13. 504 *αἰχμὴ . . κατὰ γαίης ῥέχετο*, also 3. 217 *κατὰ χθονὸς ὄμματα πήξας*. Or take *γαίης* with *ὄθι*, as a partitive Gen.: cp. Od. 1. 425 *ὄθι οἱ θάλαμος περικαλλέος αὐλῆς ὑψηλὸς δέδμητο*.

359. *ἔμπνυτο*, 'came to life.' This appears to be the reading of Aristarchus: the MSS. have *ἄμπνυτο*, which properly means 'took breath,' cp. 1. 382 *ἀνέπνευσαν κακότητος*.

364. *ὧς μέλλεις, κ.τ.λ.*, 'to whom I suppose you pray.' *μέλλω* with the Pres. Inf. generally means 'to be likely.'

365. *ἔξανύω*, Fut. § 12, 3. *καὶ ὕστερον*, 'even though late,' = 'sooner or later,' to be taken with *ἔξανύω*.

367. *τοὺς ἄλλους*, 'others instead,' the Art. of contrast, § 47, 2, *d*. *ἐπι-είσομαι*, 'I will go after,' cp. 4. 392.

371. *ἀνδροκμήτῳ*, 'wrought by men,' not a natural hillock.

373-375. *ὁ μὲν . . αἶνυτ' . . ὁ δὲ . . ἀνελκε*, i.e. while Diomedes was stripping off the corslet, &c., Paris was drawing his bow: § 27.

πήχυν, the horn which formed half of the bow: see 4. 110 ff.

380. *βέβληαι*, scanned either as a dactyl, by making *η* short before the following vowel, or (more easily) by eliding the final *αι*.

385. *κέραι ἄγλαέ*, 'whose glory is in a horn,' contemptuous way of describing a bow. But the ancients generally understood it of a peak or top-knot of hair: and so Helbig (*Hom. Ep̄os*, p. 165).

386, 387. *εἰ . . πειρηθείης* expresses *wish* (§ 30, 3): 'if you would try—[when you do] the bow and arrows shall not avail you.'

387. *οὐκ ἂν* with the Subj. is an emphatic Future, § 29, *b*: cp. 3. 54 *οὐκ ἂν τοι χραίσμῃ καθαρίς, κ.τ.λ.*

388. *ἐπιγράψας*, 'when you have scratched.' *αὐτως*, 'for no other reason,' hence 'idly.'

390. *κωφόν*, 'dull,' 'pointless.'

391. *ἐπαύρη*, lit. 'take,' 'lay hold': 'the weapon proves sharp even if it get but little hold.' *πέλεται*, 'behaves itself': cp. Lat. *versatur*.

392. *ἀκήριον*, 'lifeless,' cp. 5. 812. Aristarchus read *ἀκήριον ἄνδρα τίθησιν*: but *ἄνδρα* is unnecessary.

393. *ἀμφίδρυφοι*, 'torn (in sign of mourning) on both sides,' (i.e. both cheeks).

395. *πλέες*, 'more,' cp. 2. 129.

396. *τοῦ*, governed by *πρόσθε* in the next line.

399, 400, repeat 273, 274 (describing the retreat of Agamemnon).

404. *τί πάθω*; 'what is to be my lot?'

407. *διελέξατο*. The Aor. is used in impatient questions: = 'why debate thus?' Cp. 2. 323 *τίπτ' ἀνεφ' ἐγένεσθε*; also 4. 243.

409. *τὸν δέ*, apodosis to *ὅς δέ κ'*.

410. *ἢ τ'—ἢ τ'*, 'whether—or,' a rare combination of Particles.

412. τόφρα δ', apodosis to εἶος ὁ κ.τ.λ.

413. ἔλσαν, 'pressed,' 'thronged on him.' ἐν μέσσοισι, i. e. surround him. μετὰ σφίσι πῆμα τιθέντες, 'putting destruction (a destroyer, viz. Ulysses) in their midst'; πῆμα as l. 347 νῶϊν δὴ τόδε πῆμα κυλίνδεται ἄβριμος Ἑκτωρ.

417. Join ὑπαὶ ὀδόντων, 'there is a noise of rattling made by its teeth.' ὑπαὶ may also be taken adverbially, = 'thereat,' as in Od. 8. 380 πολὺς δ' ὑπὸ κόμπῳ δρώρει.

418. ἄφαρ, 'readily.'

424. πρότμησιν, 'the belly.'

425. ἀγοστῶ, 'with the palm of his hand.'

427. εὐ-ηφενέος, 'wealthy,' from ἄφενος; with the same lengthening as in ποδ-ήνεμος, δι-ηνεκῆς, &c. The reading of the MSS. is εὐηγενέος; but a form εὐη-γενῆς is inexplicable. εὐηφενέος was read by Aristophanes in 23. 81, where the MSS. have εὐηγενέος.

430. ἄτ', from ἄ-ατος, 'insatiable.'

433. ἢ κεν . . ὀλέσσης, the Subj. is used of the alternative which depends on the speaker's own agency, § 29, 4.

439. ὄ, = ὄτι.

τέλος κατακαίριον, Nom., 'the end of fatal wounding,' = 'a finally fatal wound,' cp. l. 451 φθῇ σε τέλος θανάτοιο κιχήμενον, = 'death has caught you.' Aristarchus read τέλος κατὰ καίριον ἦλθεν, sc. ἔγχος, understanding the words as = οὐκ εἰς καίριον τόπον ἐτελεύτα ἡ πληγή, (Schol.). This explanation is arrived at by taking τέλος καίριον as nearly = καιρὸς τέλειος: as τέλος μύθων in 9. 56 means 'the final word,' τέλος θανάτοιο, 'final' or 'certain death': and so τέλος with an Adj., Od. 9. 5 οὐ γὰρ ἔγωγέ τί φημι τέλος χαριέστερον εἶναι, 'I say there is no more completeness, no better attainment, of pleasure.' It is to be noticed that καίριος in Homer implies the right or decisive *place* (not *time*, as in later Greek): cp. 4. 185 οὐκ ἐν καιρίῳ ὄξυ πάγη βέλος, and 8. 84 μάλιστα δὲ καίριόν ἐστι. So Xenophon, Hell. v. 3, 5 τοῦ καιροῦ ἐγγυτέρω τοῦ τείχους, 'nearer the wall than was right.' The text of Zenodotus had βέλος, which is free from difficulty, cp. 4. 185 (just quoted).

446. ἐβεβήκει, 'took his way,' cp. 1. 221.

451. φθῇ σε . . κιχήμενον, 'has reached you first' (before me).

453. καθαιρήσουσι, 'will close': Od. 11. 426 χερσὶ κατ' ὀφθαλμοὺς ἐλέειν. θανόντι περ, 'though dead,' i. e. though this office will be due to your dead body.

454. ἐρύουσι, Fut.

457. χροός, 'the flesh,' viz. his own.

458. σπασθέντος, sc. ἔγχεος, Gen. absolute.

462. ὅσον κεφαλῇ χάδε, lit. 'with as much [voice] as his head would hold,' with all his force.

466. ἀμφί, of sound heard, cp. 2. 41 θείη δέ μιν ἀμφέχυντ' ὁμφῇ, 10. 535

ἀμφὶ κτύπος οὔατα βάλλει, also 10. 139., Od. 6. 122., 16. 6., 17. 261., 19. 444.

467. τῷ ἰκέλῃ, ὥς εἰ, lit. 'like to the case (state of things, &c.) as [it would be] if' &c., i.e. 'such a cry as he might raise if,' &c. τῷ is Neut., and stands by anticipation for the clause ὥς εἰ κ.τ.λ.: cp. 22. 410 τῷ δὲ μάλιστ' ἄρ' ἔην ἐναλίγκιον ὥς εἰ —, 'things were just as if —.'

βιάατο, Opt., contracted from βια-οί-ατο.

471. ποθή, *desiderium*, 'sense of loss.'

473. ἀμφὶ . . . ἔπονθ', 'were busy about.' The true reading is probably ἔπον, as in l. 482: cp. l. 776.

474. ὥς εἴ τε, 'as if,' 'as it might be.'

477. λιαρόν, sc. ῆ. ὀρώρη, 'are astir,' 'are vigorous.'

478. δαμάσσεται, Aor. Subj.

479. δαρδάπτουσιν, 'begin to rend it.'

484. αἵσων, 'darting,' 'making quick thrusts.'

486. παρέξ, 'forth beside him'; see § 43.

493. ὄρεσφιν, ablatival Gen., § 40. ὀπαζόμενος, 'pressed on,' cp. 5. 91.

495. ἐσφέρειται, 'carries with it.'

496. Join ἔφεπε πεδίον, 'dealt with the plain,' viz. swept over it, driving all before him (κλονέων).

502. ὀμίλει, 'was engaged,' a euphemism, the word properly implying friendly companionship (as 5. 86, 834). So ὀαριστὺς, 'keeping company,' in 13. 291 μετὰ προμάχων ὀαριστύν, 17. 228 πολέμου ὀαριστὺς.

503. νέων, 'of the youth'; a word not elsewhere used in this way, for the Greek warriors generally. They are so called in contrast to Nestor and Idomeneus (who was μεσαιπόλιος, see 13. 361). Aristarchus read νεῶν, which would be more difficult to explain.

504. χάζοντο κελεύθου, 'would have fallen back from the way,' i.e. yielded before the advance of the Trojans.

506. παῦσεν, sc. μάχης. ἀριστεύοντα, 'as he was doing peerless deeds.'

508. περίδεισαν, 'feared about him'; see on 5. 566.

509. πολέμοιο μετακλινθέντος, Gen. absolute, 'if the tide of battle turned': cp. 14. 510 ἔκλινε μάχην.

514. ἀντάξιος, 'to be set against,' cp. 9. 401 ψυχῆς ἀντάξιον.

515. This line was thought spurious by the ancients, because it limited the worth of the ἱητρός to dressing wounds. But probably the art had not got much beyond this point in Homeric times. Later poets made Machaon excel in surgery, Podalirius in medicine.

521. ὀρινομένους, 'driven,' sc. before Ajax, l. 485.

522. παρβεβαώς, 'being mounted beside,' as charioteer.

523. ὀμιλέομεν, 'are engaged with,' see on l. 502.

526. ἔγνων, 'I have recognised,' Aor. of the immediate past.

528. ἰθύνομεν, 1 Aor. Subj. of ἰθύνω, 'direct.'

529. ἔριδα προβαλόντες, 'throwing forward strife,' = 'dashing forward in combat': cp. 3. 7 ἔριδα προφέρονται, also 17. 742 κρατερὸν μένecs ἀμφιβαλόντες.

533. μετὰ with the Acc., here of *motion between*.

535. αἱ περὶ δίφρον, sc. ἦσαν.

537. αἱ τ', 'and those' (others) —.

538. ἀνδρόμεον, 'made of men,' a word elsewhere used with such Nouns as χρώς, 'flesh,' κρέας, &c.

539. μίνυνθα δὲ χάζετο δουρός, lit. 'he gave way but a little while from his spear,' a litotes (§ 59), meaning that he did not give way, when he had thrown his spear, but followed it up at once.

542. Αἶαντος . . μάχην, 'fighting with Ajax.'

543. This line is not in any MS. It is found in quotations (Aristot. Rhet. II. 9, &c.). The four lines 540-543 are probably spurious. It is certainly strange that Ajax should be struck with terror (l. 544), if Hector evidently shrank from meeting him (l. 542). The lines may have been interpolated by some one who wished to maintain the superiority of Ajax, as proved by the duel in the seventh book (7. 312).

544. Αἶανθ', for Αἶαντι. ἐν φόβον ὤρσε, 'stirred flight in him,' = 'stirred him to fly.' The phrase is generally used of a *body* of men.

546. ἐφ' ὁμίλου, with τρέσσε, 'he shrank back towards the mass' (τρέω denotes any movement of fear or retreat): Gen. as 3. 5 ἐπ' ὠκεανοῦ ρόων: cp. 23. 374. παπτήνας, 'with a glance round him.'

547. γόνυ γουνὸς ἀμείβων, 'shifting knee with knee,' i. e. one behind the other. The Gen. is ablative: exchange is regarded as passing *from* one to another.

548. βοῶν, with μεσσαύλοιο, 'a station for oxen.'

549. ἐσσεύαντο, Mid. in Trans. sense, 'chase,' 'drive,' cp. l. 415.

558. παρ' ἄρουραν ἰών, 'as he is passing a corn-field': the road runs alongside a field, and the ass stops in spite of the boys (ἐβίησατο), and enters it (εἰσελθών).

559. ἑάγη, Pf. Subj. The MSS. have ἑάγη, but the Aor. ἑάγην always has α. We might read ἑάγει (Plpf.).

561. νηπίη, 'childish,' an unusual application of the word.

565. νύσσοντες, with double Acc., Αἶαντα and σάκος, § 37, 5. ἔποντο, 'were busy,' cp. l. 473.

569. προέεργε, 'kept off.' ὀδεύειν, 'from making way.'

571. τὰ δὲ δοῦρα, Art. of *contrast* (§ 47, 2, b), 'from the other side' the spears' &c.

572. ὄρμενα πρόσσω, 'in their forward flight': opposed to μεσσηγῦ . . ἴσταντο, 'stopped midway,' i. e. short of their aim.

573. ἐπαυρεῖν, cp. l. 391.

584. δόναξ, the 'shaft' of the arrow.

585. ἐχάζετο, sc. Eurypylos (not Paris).

588. ἐλελιχθέντες, 'rallying,' 'turning on the enemy.'

593. πλησίοι, 'near each other.'

594. ἀντίος, 'fronting them,' towards them.

596. μάρναντο . . φέρον, i. e. 'while they were fighting, the chariot was bearing,' &c. δέμας, 'like': properly 'in the fashion,' Acc. § 37, 3.

597. Νηληϊῆαι, 'of the breed of Neleus,' cp. Τρώϊοι ἵπποι (5. 222). The story goes back to l. 520.

601. αἰπύν, 'hard,' lit. 'steep,' used like Lat. *arduus*: cp. 13. 317 αἰπύ οἱ ἐσσεῖται 'it will be up-hill work for him.'

603. φθεγξάμενος, 'calling,' making his voice heard.

Join κλισίηθεν ἀκούσας, 'hearing from the tent.'

609. νῦν οἶω κ.τ.λ. This is one of the passages in which the events of the ninth book appear to be ignored: what Achilles here predicts having already taken place, if that book is part of the poem. It is possible however that Achilles intends an insulting reference to the embassy: 'now the Greeks will indeed be at my feet'—i. e. they will come in earnest now, when the Trojans reach their ships.

611. ἔρειο, probably for ἐρέ-εο: if so, it should be accented ἔρειο, cp. αἰδεῖο (Curt. *Verb.* II. 47).

622. θῖν', so accented, must be θῖνα. We might read θιν', i. e. θινί.

626. θυγατέρα, Acc. in agreement with the Relative τήν because nearer than the Nom. Ἑκαμήδη: see § 58.

627. ἔξελον, 'set aside,' as a γέρας: see on 9. 333.

630. ἐπί, 'on it,' viz. the basket. ποτῶ ὄψον, 'a relish for (to eat with) the draught.'

631. ἱεροῦ, perhaps 'goodly,' see 5. 499: but the epithet is evidently conventional.

633. πεπαρμένον, 'studded,' like the sceptre of Achilles (1. 246). οὔατα, 'handles.'

635. νεμέθοντο, 'were (represented) feeding.' πυθμένες, 'stands.'

636. μογέων, 'with effort,' = μόγῃς.

638. κύκησε, 'mixed a draught' (κυκεών): cp. Od. 10. 234 ἐν δέ σφιν τυρόν τε καὶ ἄλφῖτα καὶ μέλι χλωρόν οἶνω Πραμνεῖφ ἐκύκα κ.τ.λ.

639. Πραμνεῖφ. The ancient commentators differed as to the locality of this wine. Probably it was not known in historical times.

642. ἀφέτην, 'had got rid of' (ἀφήμι).

643. τέρποντο, Impf. 'were delighting each other,' i. e. *while* they were doing so, Patroclus stood by the door: cp. 1. 596.

647. ἀναίνετο, Impf. 'was for refusing': cp. 23. 204.

648. οὐχ ἔδος ἐστί, 'it is not (time for) sitting': a phrase like οὐ νέμεσις, 'it is not (matter for) anger,' οὐ φειδῶ γίγνεται (7. 409), &c.

649. νεμεσητός apparently means here 'an austere man,' one whose character it is to be angry at wrong (νεμεσσᾶσθαι κακὰ ἔργα, cp. 5. 872). For this force of the Verbal in -τος we may compare ἐπιεικτός, 'yielding'

(8. 32). *έρπετός*, 'creeping,' *ἀτάρβητος*, 'undismayed,' &c. also Lat. *cautus* (from *caveo*), *gratus*, &c. If we press the parallel with *αἰδοῖος* the sense would be 'towards whom one feels *νέμεσις*': and this does not suit the context unless *νέμεσις* = 'fear,' a meaning not found (except perhaps in one use of *νεμεσίζομαι*, Od. 1. 263 *θεοὺς νεμεσίζετο αἰὲν ἰόντας*).

653. *οἶος ἐκεῖνος δεινὸς ἀνὴρ*, 'what kind of man he is—how much to be feared.'

656 ff. 'What means Achilles by thus pitying the Greeks who are wounded?' i. e. what is the use of his sending as he does (ᾧδε) to ask for a single wounded man, when he neither knows (l. 657) nor cares (l. 665) what becomes of the whole army? *νῖας* is the Plural of generality: [why does he pity] 'wounded Greeks,' = 'this or that wounded man of the Greeks': cp. 4. 142., 8. 83.

658. *πένθεος*, with *οἶδε*, 'knows about the distress.'

662. This line is wanting in the best MSS. It does not fit the story, for Nestor had left the field before Eurypylos received his wound.

665. *ἔσθλὸς ἔων*, i. e. though so well able to save them.

667. *πυρός*, Gen. of *material*, § 39, 4.

668. *ἐπισχερώ*, lit. 'in a row,' i. e. 'without check.'

671. *Ἠλείοισι*. The name 'Eleians' only occurs here: in the Catalogue (2. 619) and elsewhere (Od. 15. 298., 24. 431) they are called *Ἐπειοί*, as also in the context of this passage (l. 688).

672. *βοηλασίῃ, ὅτε*, 'a cattle-lifting raid (of the time) when': for the use of *ὅτε* cp. 8. 229 *πῇ ἔβαν εὐχωλαί, ὅτε δὴ κ.τ.λ.*

674. *ῥύσι' ἐλαυνόμενος*, with *ἐγώ* (l. 672), 'as I was driving off cattle as a pledge for repayment,' i. e. in reprisal for a raid of the Eleians, see on l. 698.

682. *τά*, Neut. of cattle, see on 5. 140. *Πύλον*, see on 2. 591.

684. *νέψ. . . κιώντι*, 'going as a young man,' 'going fresh.'

686. *χρεῖος*, 'debt,' arising, as the context shows (l. 688), from loss by a foray of the Eleians.

688. *δαίτρενον*, 'portioned it out'; elsewhere used of dividing the meat at a feast.

689. *κεκακωμένοι*, 'having been hardly dealt with.'

690. *ἐλθών*, Masc. according to the sense, though construed with *βίη Ἡρακλείῃ*: so 5. 638.

691. *τῶν προτέρων ἐτέων*, 'in the course of former years,' § 39, 2.

694. *ταῦθ' ὑπερηφανέοντες*, adverbial Acc., 'uplifted by these things,' like *τόδε χέω*, &c., § 37, 1.

697. *τρικόσια*, 'three hundred head,' see on 5. 140., II. 244.

699. Four-horse chariots are not found elsewhere in Homer, either in war (8. 185 being rejected as an interpolation), or in the Games of Book XXIII. This passage, however, is probably ancient, even if it does not go back to Homeric times. The absence of allusion to

Olympia (which was on Nestor's frontier) and the mention of a tripod go far to prove it to be not later than the institution of the Olympic chariot-race (Ol. 25), with the crown of olive as the only prize.

αὐτοῖσιν ὄχεσφιν, 'their chariot with them,' § 38, 3: cp. 8. 24.

703. τῶν κ.τ.λ., 'for these things, words and deeds,' 'for this wrong by word and deed,' viz. the sending away of the charioteer. La Roche takes τῶν as Masc., sc. Ἐπειῶν, the story going back to l. 695, after the digression about the horses: if so, τῶν is governed by ἐπέων, cp. 2. 576, τῶν ἑκατὸν νηῶν ἦρχε κ.τ.λ. This however is too harsh.

704, 705. As to the power of the king over the division of spoil see the note on 9. 333. Here the king first determines what part is to be *ἔξαιρετόν* for himself, and then gives the rest to be divided: a representation of the matter which does not exactly agree either with Book IX (where the king appears to be absolute), or with Books I and XVI. Perhaps, however, in this instance the king claimed so much as a debt (*χρεῖος*). Indeed the whole process is described as a restitution, not a division of spoil proper. This was the view of the ancient critics, and accordingly they rejected the next line (705), supposing it to have been wrongly brought in from Od. 9. 42.

706. διείπομεν, (δι-έπω), 'we were setting in order,' 'settling': the Impf. is used with reference to ἦλθον,—'as we were doing so, the enemy came.' Cp. 596, 643.

709. Μολίῳνε, called also Ἀκτορίῳνε (l. 750), nominally sons of Actor (brother of Augeias), really of Poseidon, and Molione. Hence the name Μολίῳνε comes from their mother, or her ancestors.

711. Θρυόεσσα, called Θρύον in the Catalogue, 2. 592 καὶ Θρύον Ἀλφειοῖο πόρον.

712. νεάτη, 'the last place,' cp. 9. 153 νέσται Πύλου.

714. μετεκίαθον, 'had passed across,' an isolated use.

ἄμμι δ' is the apodosis.

717. ἐσσυμένους, Plural, to suit the sense, after λαόν.

721. ὥς, 'thus,' i. e. in such a way that he got a chariot, ll. 738, 744.

722. βάλλων, 'pouring' (its waters), hence Intrans., 'falling.'

724. ἐπέρρεον, Impf. (after the Aor. μείναμεν), 'streamed on *mean-while* after us.'

726. ἔνδιοι, 'at mid-day,' cp. Od. 4. 450.

730, repeats 7. 380.

734. προπάροιθε, 'before' (they could do so). φάνη, 'presented itself,' 'was put before them,' as in Od. 21. 73 ἐπεὶ τόδε φαίνεται ἄεθλον. Cp. also Il. 12. 416., 16. 207., Od. 22. 149.

735. ὑπερέσχεθε, Intrans., 'rose up over.'

740. Ἀγαμήδην. Perhaps we have here an early Homeric form of the legend of Medea. The similarity of name is worth notice.

741. φάρμακα, here 'potent herbs.'

744. *στήν ῥα*, 'so took my place.'

748. *ἀμφίς*, 'over,' lit. 'on the two sides [of each chariot].' *δύο*, viz. the *ἡνίοχος* and *παραβάτης*.

750. *Ἀκτορίωνε*, see on l. 709. *ἀλαπάζω* is used elsewhere of destroying cities or *bodies* of men (*στίχας ἀνδρῶν*, 5. 166, cp. 11. 503), but not of single men.

754. *σπιδέος*, a word only found here, said to mean 'wide.' Aristarchus read *δι' ἀσπιδέος*. Possibly *ἀσπιδής* is the same word as *σπιδής*, with euphonic *α*: cp. *στάχυς* and *ἄσταχυς*, *στεροπή*, and *ἀστεροπή*.

755. *ἀνὰ . . λέγοντες*. Tmesis: elsewhere *ἀλλέγω*.

757. *Ἀλίσιου ἔνθα κολώνη κέκληται*, 'where is the place called the hill of Alisium.'

759. *πύματον* is the important word: 'the last man I killed and left on the field (was killed) there.' *λίπον* as in l. 99.

761. *θεῶν, ἀνδρῶν*, partitive Genitives: cp. 16. 850 *ἀνδρῶν δ' Εὐφορβος*, 'as among men, Euphorbus.'

762. *εἴ ποτ' ἔον γε*, see on 3. 180.

763. *οἶος*, i. e. unlike me, whose valour was a cause of rejoicing.

τῆς ἀρετῆς, 'that valour,' 'that great valour of his.' But the Art. is out of place: we should doubtless read *ἦς*, 'he alone will profit by his valour,' cp. 17. 25 *ἦς ἥβης ἀπόνητο*.

764. *μετακλαύσεσθαι*, 'will bewail after,' i. e. when it is too late.

767. *νῶϊ δὲ ἔνδον*, so all the MSS. The editors read *νῶϊ δέ τ' ἔνδον*, but *τε* is out of place here, see § 49, 9.

774. *αὐλῆς ἐν χόρτῳ*, 'in the walled-in space of the court-yard,' *χόρτος* = Lat. *hortus*.

776. *ἀμφὶ . . ἔπετον*, Tmesis, 'were busy over.' Zenodotus read *ἐπέτην*, and so *ἠθέλέτην* in l. 782: but the use of *-την* in the 2nd Dual is probably not Homeric.

782. *μάλ' ἠθέλετον*, 'were right willing to go.'

786. *γενεῇ*, 'in birth.' *ὑπέρτερος*, 'higher,' i. e. more nobly born. Archilochus used the word in the sense of 'younger,' probably from misunderstanding this passage.

789. *σημαίνειν*, 'direct,' cp. 1. 289: it is often used of leading in battle, 16. 172, &c.

εἰς ἀγαθόν περ, 'for good, surely': i. e. he will at least obey when you advise to the right purpose (cp. 9. 102 *εἰπεῖν εἰς ἀγαθόν*).

791. *εἵποις*, the Opt. is used as a gentle Imperative, cp. 4. 93.

793. *παραίφασις*, 'persuasion,' lit. 'talking over.'

794. *θεοπροπὶν ἀλεείναι*, 'shrinks from a divine warning,' i. e. from the evil threatened in some prophecy.

795. *καί τινά οἱ*. This clause adds particulars to the supposition made: 'if he fears a prophecy—if Thetis has revealed one from Zeus—'

796. ἀλλὰ σέ περ, apodosis.

798. φέρεσθαι, Mid., 'to bear as your own.'

799. ἴσκοντες, 'likening you to him,' i.e. taking you for him. ἴσχω or (more commonly) ἔϊσχω is formed from the root ἰκ-, originally *ῑικ-*, as διδάσκω (cp. διδαχ-ή), τιτύσκομαι (root τῡκ-), &c.

800. ἀναπνεύσωσι τειρόμενοι, 'take breath from their hard straits.'

801. ὀλίγη, 'little is a recovery of breath in war,' i.e. but little, but a short respite, will serve for men to recover breath.

802. κεκμηότας αὐτῇ, 'wearied with the battle-cry,' i.e. with battle.

806. The ships of Ulysses were in the middle, see II. 5.

807. ἀγορή, 'meeting-place.' θέμις, 'place of justice' (θέμιστες), or rather, in a wider sense, 'place of government,' where all public business went on. For the goddess Themis has to do with all orderly meeting (Od. 2. 69 ἥ τ' ἀνδρῶν ἀγορὰς ἡμὲν λύνει ἡδὲ καθίζει, cp. II. 15. 95., 20. 4).

810. κατὰ μηρὸν οἴστῳ, join with βεβλημένος (l. 809).

812. ὥμων καὶ κεφαλῆς, Gen. with κατὰ, 'down over' (not *from*): cp. Od. 10. 362 (of pouring water) κατὰ κρατός τε καὶ ὥμων: II. 5. 696 κατὰ δ' ὀφθαλμῶν κέχυτ' ἀχλὺς, 'a mist was shed over his eyes.'

820. στήσουσι, 'will hold in check.'

821. ὑπ' αὐτοῦ δουρί, 'under his spear,' cp. 3. 436.

823. ἄλκαρ, 'defence,' in the concrete sense, 'bulwark'; cp. 5. 644 οὐδέ τί σε Τρώεσσιν ὄδομαι ἄλκαρ ἔσσεσθαι.

824. ἵππεύονται, sc. Ἀχαιοί: see on 9. 235., II. 311.

831. προτί, 'from,' with Ἀχιλλῆος: the place of φασίν is unusual.

832. This line is doubtless the source of the later stories about the education of Achilles.

833 ff. ἱητροὶ μὲν . . τὸν μὲν . . ὁ δ' κ.τ.λ., an anacoluthon; the regular form would be ἱητροὶ . . ὁ μὲν . . ὁ δέ. The harshness is softened by the *partial* Apposition ἱητροὶ . . ὁ δέ: cp. the note on 3. 211.

836. Join πεδίῳ Τρώων, as 15. 739 ἀλλ' ἐν γὰρ πεδίῳ Τρώων πύκα θωρηκτάων κ.τ.λ.

838. ἔοι, Opt. without ἄν in a 'potential' sense, as occasionally in Homer, esp. in negative sentences, § 31, 4. Here the interrogative has nearly the force of a negative. Some however read πῶς κεν.

841. μεθήσω, 'give way from you in your distress,' = fail in the task of helping you. Elsewhere μεθήμι takes a Gen. of the thing (πολέμοιο, μάχης, ἀλκῆς) or work neglected.

842. ὑπὸ στέρνοιο λαβών, i.e. supporting him by putting an arm round his waist in front.

845. περιπενκές, like ἐχπευκές (I. 51), 'full of sharpness or bitterness,' i.e. pain. It is not = ὀξύ.

847. ὀδυνή-φατον, 'pain-killing.'

BOOK XII.

THE twelfth book, called the *τειχομαχία*, relates the successful assault which the Trojans now make on the wall and trench of the Greek camp.

The narrative is simple. After Hector and the Trojan leaders have vainly tried to urge their horses across the trench (40-60), Polydamas advises them to leave their chariots and make the attack on foot, which they do accordingly, in five divisions (60-107). Asius alone keeps to his chariot, and attempts to pass the gate of the camp: he is met by the Lapithae, Peirithous and Polypoetes, who defend the gate (108-194). Hector and his followers, in spite of the omen of an eagle carrying off a serpent, endeavour to break down the wall (195-289). But the decisive attack is led by Sarpedon, with Glaucus and the Lycians (290-330). Menestheus, being next to the part of the wall at which they aim, sends for Ajax, who comes with Teucer to his aid (331-377). Glaucus is wounded; still Sarpedon presses on with his Lycians; but the contest is doubtful, until at length Hector appears on the scene (378-438). He takes up a great stone, breaks in the gate, and leads the way into the camp, followed by the Trojans (439-471).

There has been thought to be a want of continuity between the eleventh and twelfth books. It is true that in the eleventh book we are not told that the Trojans have reached the wall, whereas at the beginning of the twelfth they are busy in the attack. But this gap is a slight one, and is filled by the scene in the tent of Nestor, during which the battle must be supposed to be going on.

The details of the *τειχομαχία* present some difficulties of the kind noticed in the introduction to Book XI. The five divisions in which the attack is made (86 ff.) are not distinguished in the subsequent story. It is not made clear whether the gate which Asius finds not yet shut (120 ff.) is the same as that which Hector eventually breaks open (459 ff.). That they are distinct gates may be inferred from the description of Asius attacking on the left of the Greek camp (118), whereas according to the account in the next book (13. 312, 675-679) Hector entered it in the middle. On the other hand it was held by Aristarchus, with much show of reason, that Homer only recognises one gate (*πύλαι*). Some critics accordingly reject the story of Asius (116-199). Others, again, see objections to the part relating to Sarpedon (290-429). The passage certainly begins as though Sarpedon were to be the real conqueror, rather than Hector; and it is curious that the words in which Hector is said to have 'first leaped within the wall of the Greeks' (*ὅς*

πρῶτος ἐσήλατο τείχος Ἀχαιῶν, l. 438) are applied in the sixteenth book to Sarpedon (16. 558).

The digression at the beginning of the book about the subsequent destruction of the wall by Poseidon and Apollo is probably an addition—perhaps suggested by the passage 7. 443 ff., and by the fact that no trace of the Greek camp was to be seen in later times. See the note on ἡμίθεοι (l. 23).

3. ὁμιλαδόν implies that it was no longer a conflict of the chief warriors (πρόμαχοι), but of the rank and file (ὄμιλος) as well.

4. σχήσειν, 'to hold out.'

7. ὄφρα . . ῥύοιτο, to be taken with ποιήσαντο and ἤλασαν, the clause οὐδὲ . . ἱκατομβάς being parenthetical.

9. τό, 'wherefore,' § 47, 3.

12. ἔμπεδον is hardly consistent with the breach made by Sarpedon (l. 397), still less with the levelling of the whole wall by Apollo, 15. 361 ff. Here of course it is contrasted with complete obliteration.

14. πολλοὶ . . οἱ μὲν . . οἱ δέ, here = πολλοὶ μὲν . . οἱ δέ, 'many were slain, while others were left': cp. Od. 4. 495 πολλοὶ μὲν γὰρ τῶν γε δάμεν, πολλοὶ δὲ λίποντο. Thus the first οἱ merely repeats πολλοί in view of the contrast about to be made: cp. Od. 1. 116 μνηστήρων τῶν μὲν . . τιμὴν δ' αὐτὸς ἔχοι.

22. βοάγρια, 'shields of ox-hide.'

23. ἡμιθέων. This is the only trace in Homer of the notion that the heroes who fought at Troy were in some way distinct from ordinary mortals.

26. ἀλίπλοα θέη, 'make floating in the sea,' 'make into flotsam, i.e. 'wash down into the sea.'

28. κύμασι πέμπε, 'sent along the waves,' to go *with* the waves. The Dat. is comitative, § 38, 3: cp. l. 207 πέτετο πνοιῆς ἀνέμοιο (= ἅμα πνοιῆς ἀνέμοιο).

29. φιτρῶν καὶ λάων, Gen. with θεμεΐλια, 'foundations consisting of trunks of trees and stones.'

33. κάρ, for κατὰ, 'down stream.' Ἴεν, = ἴε-σαν.

35. ἀμφί . . δεδήει, 'was furious (lit. blazed) round,' governing τείχος: cp. 6. 329 ἄστυ τόδ' ἀμφιδέδεγε.

36. δούρατα, 'the timbers:' the wall being a wooden one.

37. Διὸς μάλιστα is metaphorical, expressing that they were driven back by the direct intervention of Zeus.

41, 42. ὅτ' ἂν . . στρέφεται is anomalous, (1) because ὅτ' ἂν is not usual in a simile (§ 33, 1, β), and still more (2) because στρέφεται cannot be a Subj., since the endings with the short vowel are confined to Non-Thematic Tenses: see on 1. 67.

The whole simile, however, is open to doubt. The point dwelt upon

is the way in which an animal at bay wheels about (στρέφεται, ll. 42, 47), making rushes at the mass of its assailants; which is compared with Hector rushing about, not to attack the Greek lines, but to urge the Trojans to cross the ditch.

44. θαμείας, used adverbially, 'hurl spears thick and fast.'

47. πειρητίζων, not elsewhere used with an Acc.: cp. 15. 615 καί ῥ' ἔθελεν ῥῆξαι στίχας ἀνδρῶν πειρητίζων, where the construction is different. The repetition of στίχες ἀνδρῶν in l. 48 is a further awkwardness.

49. εἰλίσσεθ', 'wheeled about,' = ἐστρέφετο: the word is appropriate here, being repeatedly used of a hero urging on his men, as in this book, l. 467 κέκλετο δὲ Τρώεσσιν ἐλιζάμενος καθ' ὄμιλον (so l. 408), and also of a hunted animal, see 8. 340., 17. 283, 728. Another reading (equally ancient) is ἐλλίσσεθ', 'entreated,' also an expression which is used of a leader's exhortations, cp. 5. 491., 15. 660. Of the two words εἰλίσσετο evidently makes better sense. The chief objection to it is the unusual rhythm produced by construing ἑταίρους with the next line. But it is curious that there is a similar rhythm in l. 44 θαμείας | αἰχμὰς ἐκ χειρῶν, and l. 51 ἐπ' ἄκρῳ | χεῖλει ἐφεσταότες. Neither reading gives a satisfactory piece of Homeric versification.

53. ὑπερθορεῖν σχεδόν must here mean 'to leap right over,' 'to cross at a bound,' opposed to περῆσαι, 'to go through.' There is no other instance of σχεδόν with this meaning: but we may trace it in σχέδιος (and αὐτο-σχεδιος), 'immediate,' 'off hand.' Indeed the original meaning of σχε-δόν must have been 'adjoining' (cp. ἐξῆς, ἐφ-εῆς), from which the meaning 'directly,' Lat. *continuo*, is easily derived.

54. ἐπηρεφέες, 'overhanging.'

56. ἡρήρει, 'was furnished,' cp. 5. 744. ἵστασαν, 'set up.' The MSS. have ἔστασαν, an impossible form.

59. μενοίνεον, 'were anxious,' 'bethought them eagerly': elsewhere μενοινάω means to 'desire' or 'intend.' The form μενοίνεον, if it is for ἐ-μενοίναον, is exceptional.

πεξοί goes with τελέουσι (Fut.), 'they thought whether they can accomplish it on foot.' For this use of εἰ with the Fut. cp. 1. 83 σὺ δὲ φράσαι εἴ με σώσεις.

62. ἐλαύνομεν, Pres., 'we are seeking to drive.'

64. ποτὶ δ' αὐτούς, 'on to them,' i.e. 'hard by them,' cp. 7. 337 ποτὶ δ' αὐτὸν (sc. τύμβον) δείμομεν ὦκα πύργους.

66. στεῖνος, 'it is a confined space.' τρώσεσθαι, 'will suffer, come to harm': as τῶμα in Herodotus means a 'disaster,' 'defeat.'

69. ἦ τ' ἄν κ.τ.λ. This clause is not strictly the apodosis to εἰ μὲν . . ., but is parenthetical in sense: the connexion being, 'if Zeus is on our side, we shall be safe—and this is what I wish—, but if the Greeks rally, we shall be utterly destroyed.' The sentence is of the form exemplified in I. 135-137.

ἀλλ' εἰ μὲν δώσουσι γέρας μεγάθυμοι Ἀχαιοί,
 ἄρσαντες κατὰ θυμὸν ὅπως ἀντάξιον ἔσται
 εἰ δέ κε μὴ δώσωσιν, ἐγὼ δέ κεν αὐτὸς ἔλωμαι

where the first of the alternative conditions is not followed by an apodosis, because the second is the only important one.

τοῦτο, 'this object of yours,' explained by *ωνώνουσ ἀπολέσθαι*.
 For τοῦτο (Lat. *istud*) cp. 20. 87 τί με ταῦτα κελεύεις . . μάχεσθαι;

71. παλίωξις, for παλι-ιώξις, 'a pursuit back' (to Troy).

72. ἐνιπλήξωμεν, 'we crash or plunge into.'

73. ἀπονέεσθαι, Fut. after ὅτω.

77. For *πρυλές* see on 11. 49.

82. ἡγέρεθοντο, 'were gathered,' i.e. kept their ranks. ἐφ' ἵππων, 'in their chariots.'

86. διαστάντες, 'parting,' to form the five divisions.

92. Κεβριόνης was Hector's charioteer (11. 521), but now fought on foot while a less good warrior (χερείων) took care of the chariot.

98. The fourth division may be the *Δαρδάνιοι*, whom the Trojan Catalogue gives as commanded by Æneas and Antenor's two sons (2. 819-823).

101. The allies (ἐπίκουροι) under Sarpedon here form only one of five divisions—a representation hardly consistent with the Catalogue, or with other accounts which describe them as much more numerous than the Trojans (cp. 2. 130., 4. 438).

105. ἀλλήλους ἄραρον, lit. 'fitted each other together,' i.e. 'formed a close array,' as l. 86 σφέας αὐτοὺς ἀρτύναντες.

βόεσσι, 'with ox-hide shields,' cp. 7. 238.

107. σχήσεσθ', sc. *Δαναοίς*, 'would hold their ground,' as in l. 126, cp. also 2. 175. But see on 9. 235, where the same line is used of the Trojan attack.

112. πέλασεν, 'drew near,' i.e. 'assailed': see on 4. 449.

113. ἔμελλε κ.τ.λ. The death of Asius occurs, 13. 384 ff.

ὑπὸ . . ἀλύξας, Tmesis.

116. δυσώνυμος, 'of hateful name,' cp. 6. 255.

ἀμφεκάλυψεν, 'spread its shade over him': so of θάνατος, 5. 68.

118. εἶσατο, 'made his attack' (εἶμι).

121. σανίδας, the two 'flaps' or folding sides of the gate. ἐπικεκλιμένας, 'put to,' closed: the opposite is ἀνακλίνειν, cp. 5. 751 ἡμὲν ἀνακλίνειν πυκινὸν νέφος ἥδ' ἐπιθεῖναι.

122. εἴ τιν'. . σώσσειαν, 'in the hope that they might save.'

124. ἰθὺς φρονέων, 'with onward purpose.' τοὶ δ', 'and the rest,' viz. his followers.

128. Λαπιθάων. The Lapithae are not elsewhere mentioned in the Iliad, though the two leaders are given in the Catalogue (2. 740, 745), and their war with the Centaurs is referred to by Nestor, 1. 263.

134. διηνεκέεσσι, 'far-stretching,' cp. 7. 321.

141. οἱ δ', sc. Polypoetes and Leonteus.

εἶος μὲν, 'for so long,' viz. while the Trojans were still at a distance. Notice the order of the story: first we have the main point, that the Trojans found Polypoetes and Leonteus *outside* the gate (ll. 127, 131): then we are told that while the Trojans were at a distance the two men were *inside* (ἐνδον ἔοντες, l. 142), urging the Greeks to resist, but when they saw the attack imminent they rushed forth (ll. 143-145). Thus ὄρνυον might be translated 'had been stirring up.' See on 6. 158., 9. 529.

145. δέ of the apodosis.

147. δέχεται, Pf. with loss of reduplication, 'await,' § 26.

149. πρυμνήν, sc. ὕλην, 'cutting it out by the root.'

ὑπαί κ.τ.λ. repeats II. 417.

150. τίς τε, 'some one or other,' § 49, 9.

151. τῶν, with στήθεσσι. So in l. 159 τῶν with χειρῶν.

152. ἄντην, 'in front,' since they never turned.

153. καθύπερθε, used as if it were τοῖς κ., or καθύπερθεν οὔσι. This is a very rare irregularity in Homer.

βίηφιν, 'their own might,' cp. l. 256.

160. The description is extended to the Trojans by an after-thought: the simile only referred to the Greeks casting stones from the wall.

αὔον, 'with a dry,' i.e. 'a harsh, grating sound.'

163. ἀλαστήσας, 'giving way to his vexation': ἄλαστος, lit. 'not to be forgotten,' hence 'intolerable,' ἀλαστέω, 'to feel things intolerable,' ἀλαστήσαι, 'to break out in protest.'

164. ἦ ῥα . . ἐτέτυξο, 'so then thou art.' For this use of the Plupf. see on 8. 163.

167. μέσον αἰόλοι, 'nimble about the middle.' This, as Buttmann showed (*Lexil.* s.v.), is the original meaning of αἰόλος. More commonly it is used of objects that glance in the light, esp. armour: cp. 5. 195., 7. 222.

168. παιπαλοέσση, probably 'rugged': derivation unknown.

175-180. These six lines were rejected by the ancient critics, and are probably spurious. They anticipate unduly the battles at the other points of attack: cp. ll. 195 ff., where Hector and the main body of the Trojans have not yet attacked.

177. θεσπιδαῖς πῦρ. No attempt to set the Greek camp on fire has been made. Some commentators take the phrase to be metaphorical, describing the fury of the combat: but this is very harsh.

178. λάϊνον, with τεῖχος: but the place of the word is unnatural.

ἀνάγκη, with ἡμύνοντο, also against the usual rhythm.

180. μάχης ἐπιτάρροθοι, 'helpers in the battle.'

181. This line is also probably to be rejected. It has the appearance of having been inserted to connect the previous six lines with the context.

184. ἔσχεθεν, 'held good,' 'resisted.'

189. Join βάλε κατὰ ζωστήρα, taking τυχήσας by itself with βάλε, as 4. 106.

192. αὐτοσχεδίην, 'with a blow at close quarters.'

196. Read τόφρ' οἷ, since οἷ is here a Relative, taken up by οἷ ῥ' ἔτι in l. 199: 'meanwhile those who followed Hector and Polydamas, who &c ... they, I say, still hesitated.'

201. ἐπ' ἀριστερὰ λαὸν ἐέργων, 'keeping the army back to the left,' i.e. skirting it, as he flew from right to left in front of their ranks. For ἐέργων of a *boundary* cp. 2. 845 ὅσσους Ἑλλησποντος ἀγάρροος ἐντὸς ἐέργει, also 2. 617., 24. 544: of the direction of a course (as here) cp. Hdt. 7. 43 ἐπορεύετο ἐνθεῦτεν ἐν ἀριστερῇ μὲν ἀπέργων Ῥοίτειον πόλιν (with other places quoted by Stein *a. l.*).

203. ἔτι may go with ἀσπαίροντα or (better) with ζών, 'still alive, for it struggled': cp. 17. 653 ζῶν ἔτ' Ἀντίλοχον, also 6. 500., 17. 681., 19. 335.

καὶ οὐ πω λήθετο is parallel in sense to ἀσπαίροντα: it struggled and was not yet ready to give up the contest.

204. κόψε, 'struck at,' 'bit.'

αὐτόν is most naturally taken with ἔχοντα as Object to κόψε: 'it struck at *him* [with a slight emphasis on the Pronoun] as he held it,' i.e. it struck in return: cp. 1. 218 ὅς κε θεοῖς ἐπιειθήται μάλα τ' ἔκλυον αὐτοῦ, 'they listen to *him*' (in return). Some (as La R.) take αὐτόν of the serpent, 'it struck at him (the eagle) that was holding it.' But this would require ἔα αὐτόν.

207. αὐτός, 'by himself,' § 46, 1. κλάγξας, 'with a cry.' πνοιῆς ἀνέμοιο, 'away with the wind,' generally ἅμα or μετὰ π. ἀ., but the Dat. Plur. by itself may have a 'comitative' sense, § 38, 3.

208. αἰόλον, 'coiling,' 'wriggling': or possibly 'gleaming,' i.e. with the light playing on its coils, cp. l. 167. The quantity of the first syllable of ὄφιν here has not been satisfactorily explained.

212. οὐδὲ μὲν οὐδέ=the later οὐ μὴν οὐδέ: the first οὐδέ a general denial, the second belonging to ἔοικε.

213. δῆμον ἑόντα, 'one who is a man of the people'; δῆμος used in the predicate for δημότης, or rather for δήμου. Cp. *plebs eris* in Horace, Ep. 1. 1. 59.

παρέξ, 'sideways,' i.e. 'to other purpose.'

218. The MSS. have ὄρνις ἐπήλθε, but Aristarchus read ἦλθε,—, rightly, the ι of ὄρνις being long in Homer, cp. 9. 323. Τρωσίν is the 'true' Dat. 'came as a sign for the Trojans.'

222. We may join ἐτέλεσσε δόμεναι, 'did not make an end so as to

give,' 'did not achieve giving.' *φέρων* stands by itself: 'did not, with its bringing, gain the end of giving the serpent to its brood.'

225. οὐ κόσμῳ, 'in no orderly fashion,' a litotes, § 59. αὐτά, § 46, 2.

227. δηώσωσιν, 'shall have slain.' The common reading δηώσουσιν is also admissible with κέν, § 35.

229. εἰδείη, Opt. to answer to ὑποκρίναιτο, as in Clauses with εἰ: see § 34, 1, b.

231-234 are repeated (with the change of Πουλυδάμα for Ἀντήνορ) from 7. 357-360.

235. δς κέλει, Lat. *qui iubet*, 'in that you bid.'

237. τύνη δ', apodosis in sense to Ζηνὸς μὲν —, but with independent construction; 'you bid us forget Zeus, and listen to birds.'

239. Since east and west are to the right and left respectively, the spectator must be supposed to look northward; see on l. 201.

244. For the asyndeton see on 3. 406; 4. 37.

246. σοὶ δέ, apodosis to εἰ περ —.

252. ἐπὶ, 'for' or 'after' them.

255. θέλγε, sc. Ζεύς, 'melted,' 'caused to faint.'

256. βίηφι, 'their own strength': cp. l. 153.

258. κρόστας, 'battlements,' projecting stones on which the breast-work (ἐπάλξεις) was built.

259. στήλας προβλήτας, 'buttresses.'

263. ὑπὸ τεῖχος ἰόντας, 'as they came up against the wall.'

265. κελευτιῶντ[ε], κελευτιάω, Frequentative of κελεύω.

268. Zeugma: νείκεον is construed grammatically with μελιχίοις and στερεοῖς ἐπέεσσι, but in sense fits only the latter.

271. ἔπλετο, 'has come to be,' 'is before us.'

273. τετράφθω, Pf. of *attitude*, § 26. ὁμοκλητῆρος, 'one who chides' (laggards in battle, &c.): cp. l. 413.

274. The common reading is πρόσσω ἴεσθε (—υ υ—υ): but ἴεμαι, 'to strive, press on,' has ι, and begins with a consonant (*ῥίεμαι*, § 54).

276. ἀπωσαμένους . . δίσσθαι, 'to thrust back the battle and chase—.' On the Acc. (instead of attraction into the Dat.) see on 2. 113.

277. προβοῶντε, 'sending forth the call to fight,' cp. βοὴν ἀγαθός.

278. τῶν δ', taken up at l. 287 ὥς τῶν —.

280. πφανσκόμενος, 'bringing to light,' 'showing forth.'

283. The MSS. have λωτεύντα, the Epic contraction for λωτέοντα. Aristarchus read λωτοῦντα, for λωτόντα, 'grassy.'

284. λιμέσιν, here the shores of the bays, 'landing-places.'

ἀκταῖς, an exceptional form of the Dat. Plur. in Homer.

285. προσπλάζον, 'dashing against it,' 'throwing it off': cp. 21. 268 τοσσάκι μιν μέγα κῦμα . . πλάξ' ὤμους καθύπερθεν, i. e. 'knocked him about,' so that he lost his footing. Cp. also, for the literal sense, 11. 351 πλάγχθη δ' ἀπὸ χαλκῶφι χαλκός: and for the derived sense 'set

astray,' 'cause to fail,' 2. 132 οἱ με μέγα πλάζουσι κ.τ.λ. This verb πλάζω is quite distinct from πελάζω (πέλας).

289. βαλλομένων, 'as they threw at one another,' Mid. in the reciprocal sense.

293. ἔλιξιν, see on 1. 98.

294. ἀσπίδα μὲν —, the apodosis should have been δύο δὲ δοῦρε ἐτίνασσε, but the sentence is taken up again at l. 298 τὴν ἄρ' ὅ γε πρόσθε σχόμενος, and thus its original form is forgotten.

295. ἐξήλατον, 'beaten,' of hammered work.

297. ῥάβδοισι, 'with pegs' or 'pins.' διηνεκίσιν, 'passing through,' sc. the ox-hides. περὶ κύκλον, i. e. 'in a circle all round.' Apparently the pegs held together the edges of the layers of hide.

301. πυκινὸν δόμον, 'the close (tight fitting) building': the σταθμός (l. 304) or σταθμοί (5. 140).

302. αὐτόφι is here Locative in sense.

304. ἀπείρητος, 'without trying,' cp. πειρήσοντα (l. 301).

δίεσθαι, 'to be chased,' so in 23. 475: elsewhere it is Transitive, to chase,' cp. l. 276.

306. ἐν πρώτοισι, sc. ἀνδράσι: the phrase generally means 'in the front rank' of a warrior's own side: but cp. 8. 99 προμάχοισιν ἐμίχθη (with the note).

310. τετιμήμεσθα, 'are held in honour,' Pf., see § 26.

313, 314. See on 6. 194, 195.

316. See on 4. 342.

320. οἶνόν τ', sc. πίνουσι, understood from ἔδουσι by Zeugma.

322. περί, with φυγόντε, 'escaping beyond': the preposition has the same force as in περί-ειμι, περι-γίγνομαι.

326. νῦν δ' ἔμπης γάρ is the right reading (not νῦν δ'—ἔμπης γάρ), since νῦν goes with κῆρες ἐφ' ἑστᾶσι: 'but since as it is —.'

332. πύργον, here 'tower,' but in the next line πύργον Ἀχαιῶν, 'the embattled line of the Greeks.'

337. ἐγγύθεν, with ἐνόησε (l. 335).

γεγωνεῖν, 'to make his voice heard.'

339. σακῶν, Gen. with κτύπος, 'noise of smiting of shields,' &c.

340. πᾶσαι γὰρ ἐπώχато, so Aristarchus read, taking ἐπώχато as 3 Plur. Plpf. Pass. of ἐπέχω, 'to keep shut,' and understanding πᾶσαι (πύλαι) of a single gate. The latter view is improbable here, as there is no point in saying that the *whole* of the gate was shut, whereas 'all the gates' shows that the noise of the whole battle is meant.

343. Θωῶτα, θέων, a play of sound, cp. 2. 758 Πρόθοος θοός.

344. ἀμφοτέρω μὲν μάλλον, 'better, indeed, both of the name.' But Zenodotus read Αἴαντε.

δ γάρ κ.τ.λ., 'for that would be,' &c.

346. ὧδε, 'in such fashion' (that destruction will be ready).

355. ἡνώγει, 'bade,' i. e. 'bids,' referring to the time of the message being given.

356. μίνυνθά περ, 'if it were but for a little while.'

368. ἀντιῶω, Fut. of ἀντιάω, § 12, 3.

374. ἐπειγομένοισι, *Dat. ethicis*, cp. 7. 7 Τρώεσιν ἐλδομένοισι φανή-την, and the phrases βουλομένω μοί ἐστι, and the like.

375. οἱ δ', apodosis.

377. μάχεσθαι, with συνεβάλοντο as an Inf. of consequence, 'they met to fight,' as 1. 8 ἔριδι ξυνέηκε μάχεσθαι.

381. ὑπέρτατος, 'on the top,' viz. of the heap.

383. ὑπόθεν, 'from above,' i. e. raising it aloft.

385. ἀρνευτήρι, 'a diver.' ἀρν-εύω meant 'to take a header,' from the likeness of the action to a ram butting.

388. Join ἐπεσσύμενον τείχεος.

389. γυμνωθέντα, 'exposed,' in the act of climbing.

392. Γλαύκου ἀπionτος, with ἄχος, = 'for the loss of Glaucus.'

393. ὅμως is only found in this use here and in Od. 11. 565: the Homeric word for 'nevertheless' being ἔμψης.

394. δουρί, with νύξε. For τυχήσας cp. 1. 189.

398. ἔσπετο, 'gave way,' 'yielded to his hand.'

399. The Subject to θῆκε is τείχος, sc. γυμνωθέν, 'the laying bare of the wall': cp. 11. 584 ἐκλάσθη δὲ δύναξ, ἐβάρυνε δὲ μηρόν (sc. the broken shaft).

400. ὁμαρτήσαντε, 'coming together,' i. e. 'at the same moment.'

404, 405 repeat 7. 260, 261.

407. ἐέλπετο. An ancient variant ἐέλδετο may be right, since the use of ἔλπομαι in this sense with the Aor. Inf. is at least doubtful.

411. ῥηξαμένω, sc. τείχος, as in 1. 418.

416. φαίνετο, 'showed itself,' 'faced them,' see on 11. 734.

420. ἐπεὶ τὰ πρῶτα, 'when once,' 'from the first moment that —.'

422. ἐπιξύνω, 'common,' i. e. hitherto used in common, but now to be divided.

423. ὀλίγω ἐνὶ χώρῳ, 'within a small space,' viz. the ground which was in dispute.

425, 426 repeat 5. 452, 453.

428. γυμνωθείη, Opt. of indefinite frequency, § 34, 1, c.

429. μαρναμένων, governed by ὅτέω (to whichever of them).

433. ἔχον is Intransitive, but must be repeated after ὥς τε in a Transitive sense: 'they held on, as a woman holds the scales.'

χερνήτις, Fem. of χερνής, 'a day-labourer'; formed like γυμνής, πένης, κοίρης—words denoting *classes*. The derivation is uncertain.

434. σταθμόν, 'the weight.' ἀμφὶς ἀνέλκει, 'raises, holding them apart,' viz. in the two scales. The Schol. join ἀμφὶς ἰσάζουσα, against the order of the words.

435. ἀεικέα, 'miserable.'

436. τέτατο, 'was stretched,' i.e. held with balanced force, cp. 11. 336 ἔνθα σφιν κατὰ ἴσα μάχην ἐτάνυσσε Κρονίων, also 20. 101.

437. κῦδος ὑπέρτερον, 'the glory of the stronger,' i.e. of victory.

446. πρυμνὸς παχύς, 'thick at the base.'

447. ὄξυς ἔην. Here the sentence becomes independent, § 57, 4.

452. ὀλίγον, not with ἄχθος, but an adverb with ἐπείγει.

454. πύκα and στιβαρῶς both go with ἀραρυίας: the gate was closely fitted and strong. Some join εἴρυντο πύκα, but this gives a weak rhythm.

456. ἐπημοιβοί, 'overlapping'; a single bolt (κληῖς) was let into both (ἐπαρήρει).

457. ἐρεισάμενος, 'taking a firm stand.'

459. θαιρούς, 'hinges.'

INDEX TO THE NOTES.

Accusative:

- terminus ad quem*, I. 322., 5. 291., 6. 88., 10. 195, 268.
de quo, 2. 409., 3. 192., 5. 85., 6. 50, 151, 480., 8. 378, 535.
 of the *part* affected, I. 258, 362, 474., 3. 210, 438., 5. 361, 698, 896., 8. 340., 10. 573.
 of the *result* of a sentence, 3. 50., 4. 28, 155, 197., 5. 759.
of time, 10. 188, 497.
 Neuter Pronouns, I. 289., 5. 185, 757, 827., 8. 413., 9. 77., 11. 694: cp. I. 294., 5. 757., 7. 456.
 with verbs of *knowing*, &c., 6. 151, 222, 239., 9. 35.
 Double Acc., I. 362., 3. 438., 5. 329., 6. 70., 8. 48., 9. 58, 647., 11. 565.
 Cognate Acc., I. 388., 4. 384., 5. 361., 7. 138, 456., 8. 34, 405., 9. 115., 11. 140, 241.
 ἀλλά of the apodosis, I. 82., 8. 154., 11. 796.
 ἄλλος, 2. 191., 5. 517, 621., 6. 426.
 ἀμφί, I. 103., 2. 41, 700., 3. 442., 6. 117., 10. 535, 573., 11. 393, 466.
 c. Dat., 7. 408., 9. 547, 654.
 c. Acc., 4. 295., 6. 436.
 ἀμφίς, 2. 13, 384., 3. 115., 7. 342., 8. 444., 11. 748., 12. 434.
 Anacoluthon, 2. 232., 3. 79, 211., 4. 433., 6. 396, 478, 510., 7. 296, 418, 433., 8. 186, 269, 346., 9. 359., 10. 224., 11. 626, 833., 12. 294.

Aorist:

- of a *single* action, I. 92, 168, 201, 216, 331., 3. 37., 8. 85, 198., 10. 183.
 of *completion*, I. 418., 6. 140., 9. 117, 300, 321., 12. 271.
 of the immediate past, 3. 428., 8. 500., 11. 526; in impatient questions, 2. 323., 3. 428., 4. 243., 11. 407.
 Gnomic, I. 218., 4. 160., 9. 509., 11. 114: cp. 9. 413.
 Aor. Participle, I. 47., 3. 350, 362, 378., 4. 74., 5. 138., 6. 484.
 Aor. Inf. with ἔλπομαι, &c., 3. 28, 112, 366., 5. 288., 6. 285.
 ἀπό, I. 562., 4. 306, 514., 7. 359., 8. 54, 279., 9. 353, 437., 10. 324.
 in Composition, I. 515., 2. 772., 7. 362., 9. 309, 422, 426, 431.
 Apodosis, see ἀλλά, αὐτάρ, δέ:
 omission of, I. 135, 580., 6. 150, 382., 7. 375., 12. 69.
 Article:
 of contrast, I. 20, 70, 107, 167, 191, 340, 382, 383, 409., 2. 217., 3. 109, 138., 4. 1, 399., 5. 502, 673., 10. 506, 559., 11. 142, 367, 571.
 anticipating an Infinitive or Relativial Clause, 3. 308., 5. 665, 715., 6. 523., 8. 7., 9. 309., 11. 186, 467.
 repeating a Subject, I. 190, 496., 4. 491., 5. 736., 8. 119, 302.
 with Numerals, 5. 271., 11. 174.
 of *contempt*, 2. 275., 3. 54.

Article:

with *μῦθος*, I. 552., 9. 309., II. 186.

as a Relative, I. 125., 3. 351., 9. 167.

irregular, I. II., 10. 97, 231, 277, 322, 408, 497., II. 763.

Asyndeton, 3. 406., 4. 37, 351., 5. 805, 819., 12. 244.

Attraction, I. 263., 2. 73, 113., 4. 341., 6. 411, 529., 8. 219., 9. 39., 10. 281, 416., 12. 276.

αὐτάρ, I. 133., 2. 599., 4. 542., 5. 485.

of the apodosis, I. 133.

αὐτός, I. 4, 47, 51, 218, 356., 4. 237, 470, 493., 5. 450., 7. 338., 8. 24, 75., 9. 194, 342., 11. 235, 699., 12. 204, 207.

αὐτόθι, *αὐτοῦ*, I. 428., 9. 465, 617.

αὐτως, I. 520., 2. 138, 342., 5. 255., 6. 400., 9. 599., 10. 50., 11. 388.

γάρ, I. 123., 2. 803., 7. 73, 242, 328., 8. 147., 10. 61, 127, 424., 12. 326, 344.

Catalogue of Ships, 5. 543, 612, 708., 6. 457., 10. 429., 11. 671.

Dative: I. 150, 200, 250, 283., 3. 424., 4. 219, 410., 5. 24, 40, 116, 125, 315, 546, 903., 7. 7, 136., 10. 16, 38, 188, 447., 12. 218, 374.

locative, I. 189, 482., 2. 285., 3. 16, 212., 4. 95., 5. 40, 326., 9. 303., 11. 58: with a verb of motion, I. 3., 7. 187, 218., 8. 129.

comitative, I. 528., 3. 168, 193, 194., 6. 243., 12. 28, 207.

δέ of the apodosis, I. 58, 137, 194., 2. 189, 322., 4. 212, 262., 7. 149., 9. 509., 10. 181., 11. 268, 409, 412, 714., 12. 145, 246, 375.

διά, c. Gen., 5. 503.

c. Acc., I. 600., 2. 40, 57.

εἰ, of wish, 10. 111, 222., 11. 386.

with a Future, 5. 350., 12. 59.

εἰ *ποτ' ἔην* γέ, 3. 180., 11. 762.

εἰ δ' ἄγε, I. 302, 524., 6. 376., 8. 18., 9. 46, 167, 262.

ἐνί, I. 311: with abstract words, 9. 143, 319, 378, 491.

ἐξ, = 'after,' 5. 865., 11. 62.

= 'in consequence of,' 9. 566.

ἐπεί, 5. 101, 178., 8. 507., 11. 45, 630., 12. 252.

c. Dat., 4. 178., 8. 529., 9. 482, 602., 10. 48, 304., 11. 261.

c. Gen., 3. 5., 5. 249, 700., 11. 546., 12. 82.

c. Acc., 2. 687, 765., 5. 355.

in Composition, I. 50, 471., 2. 148., 3. 196., 7. 52, 76, 240, 262, 403., 9. 167, 176., 10. 487., 11. 264.

Future, 6. 71., 7. 30.

with *κέν*, I. 139, 523., 2. 229., 12. 227.

Fut. Participle, 3. 383.

Genitive:

objective, 2. 356., 4. 417., 6. 335, 450., 7. 409., 8. 124., 9. 250, 448., 11. 28, 250, 542., 12. 392.

partitive, 3. 400., 4. 382., 5. 73, 162, 265., 9. 580., 10. 344., 11. 234, 358, 761.

of the *source*, 2. 397., 3. 100., 7. 63., 11. 306, 318.

of *material*, I. 470., 2. 415., 5. 6, 544., 6. 331, 508., 7. 409., 9. 137, 214., 11. 667.

of *space*, 6. 2., 10. 353.

of *place*, 9. 219.

of *time*, 5. 523., 8. 470., 11. 691.

of *price*, 3. 366., 11. 106: cp. 11. 547.

Gen. absolute, 3. 289., 5. 500., 9. 463., 11. 458, 509.

with *γινῶναι*, 4. 357.

with *λαβείν*, etc., I. 197., 3. 78., 5. 310., 6. 45., 10. 505., 11. 258.

ἦ I. 77., 3. 215, 430., 6. 518., 7. 393., 9. 57.

ἦ μὲν—ἦ δέ, 6. 149.

Imitations of Homer, 2. 486.,
4. 405, 468., 6. 411, 492., 7.
125., 9. 63., 11. 786.

Imperfect :

of *relative* time, 1. 495., 6. 192.,
7. 305., 8. 129., 9. 589., 11.
643, 706, 724.
with ἀπα, 9. 316: cp. 3. 183.,
8. 163., 12. 164.

Infinitive :

of *consequence*, 1. 8, 291., 2.
214, 291, 452., 4. 511., 7.
239., 8. 223., 9. 322, 571.,
11. 340., 12. 222, 377.
as an Imperative, 1. 323, 582.,
2. 10, 413., 3. 285., 4. 42.,
6. 92., 7. 79, 179., 9. 279.
with ἄν, 9. 684: cp. 8. 418.

Inf. Aorist, see Aorist.

Irony, 1. 170., 2. 250., 3. 433.,
4. 6., 6. 326, 518., 9. 353., 10.
447: see also Litotes.

καί, 3. 168, 5. 135, 898., 7. 232,
281., 8. 470., 9. 499., 11. 365.
of the apodosis, 1. 478.

κατά, 1. 44, 271, 424, 484., 2. 366.,
4. 209., 5. 111., 6. 232., 11.
358, 812.

κεῖνος (predicative), 3. 391., 5.
604: see ὅδε.

Litotes, 2. 393., 5. 31, 218., 7.
199., 8. 513., 11. 502, 539.,
12. 225.

μετά, 1. 48: c. Acc., 7. 228., 9.
54., 11. 227, 533.

μή, 2. 195., 5. 233, 487., 8. 95,
512., 9. 698., 10. 511.
in *oaths*, 9. 133., 10. 330.

with Aor. Imperative, 4. 410.

Middle (meaning), 1. 13, 56., 2.
435., 6. 177, 233., 11. 549,
798., 12. 289.

Neuter Plural, of *cattle*, 5. 140.,
11. 244, 682, 697.
with Singular verb, 2. 36.

Nominative: in exclamations, 1.
231., 2. 353., 5. 403., 6. 396.,
8. 177., 10. 437, 547.

ὅ, = 'that,' 1. 120., 8. 32., 9.
493, 534., 11. 439.

ὅ τε, 1. 244, 412, 518., 4. 32., 6.
126. ὅ τι, 10. 142.

ὅδε (predicative), 5. 175., 10. 434.,
11. 347.

Optative :

(1) in Principal Sentences—

as an Imperative, 1. 20., 3. 407.,
4. 93., 7. 48., 11. 791.

of *acquiescence*, 3. 74., 4. 18.

with οὐκ ἄν (in *requests*), 2.
250., 5. 32, 456.

without ἄν or κέν, 5. 303., 10.
247, 557., 11. 838.

of an unfulfilled condition in the
past, 2. 81., 3. 223., 4. 223.,
5. 311., 9. 515.

(2) in Dependent Clauses—

of a *remote* or *imaginary*
case, 1. 64., 4. 263., 6. 281,
452., 7. 42, 340., 9. 141,
245.

of *indefinite* frequency, 1. 610.
10. 489., 12. 428.

by 'Attraction,' 3. 299., 5. 215.,
12. 229.

in *oratio obliqua*, 10. 398.

Order (ὅστερον πρότερον), 1. 251.,
5. 118, 359., 8. 284.

in narrative, 6. 159., 9. 529.,
12. 141.

οὗτος (= Lat. *iste*) 1. 419, 550.,
5. 761, 831., 8. 282., 10. 82,
129., 12. 69.

ὄφρα, 4. 465., 5. 690., 6. 361.

Oxymoron, 5. 164., 6. 168., 7.
241., 8. 525., 10. 496, 515.,
11. 100, 241, 502.

Parataxis, 1. 4, 10, 18, 134., 2.
122., 4. 443., 6. 148, 192.,
7. 421., 8. 1., 9. 118, 144,
334, 345, 593., 11. 127, 233,
596, 643, 706., 12. 203.

combined with Anacoluthon
(*i.e.* change from a dependent
to an independent construc-
tion), 3. 80., 6. 478., 7. 11,
296, 418., 8. 346., 9. 580.,
12. 237, 447.

Participle; see Aorist.

with indefinite subject under-

- stood, 2. 234, 291, 709., 6. 268., 9. 318., 10. 47.
 = Imperfect, 3. 44., 5. 150, 433., 7. 310., 10. 201., 11. 506.
Perfect (meaning), 1. 113, 221, 228, 239., 2. 90, 95, 222, 272., 4. 4, 11, 107., 5. 228., 6. 125, 488., 7. 171, 346, 371., 8. 227., 11. 26, 124., 12. 147, 273, 310.
περί, 7. 289., 9. 100., 11. 30, 89.
 in Composition, 1. 258., 9. 321, 449., 11. 100., 12. 322.
 c. Dat., 1. 317., 5. 566., 8. 86.
 c. Gen., 4. 46.
Play on words, 2. 700., 4. 104., 5. 473, 555., 6. 143, 201., 7. 102., 9. 608., 12. 343.
Plural:
 indistinguishable from the Singular, 1. 14., 6. 168.
 in *concrete* sense, 3. 242., 9. 115, 189., 10. 391, 521.
 of *generality*, 3. 49., 4., 142., 5. 506., 8. 83., 11. 128, 656.
 see also *Neuter*.
Post-Homeric:
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πρὸς, **πρός**, c. Gen. 1. 239., 6. 456., 10. 428., 11. 831.
πρῶτον, **πρῶτα**, = 'formerly,' 2. 572., 4. 424., 9. 34.
τὰ πρῶτα, 4. 424., 6. 489., 12. 420.
Subjunctive: (1) in Principal Sentences—
 of *purpose*, 1. 137, 184., 6. 340., 9. 121, 262., 10. 115.
 of *deliberation*, 1. 150., 9. 619., 10. 62, 63., 11. 404.
 of *solemn prediction*, assurance, &c., 1. 205, 262., 3. 54., 4. 164., 6. 459., 7. 87, 197., 8. 373., 11. 387, 433.
 (2) in *Dependent Clauses*—
 with **εἰ**, **ὅποτε**, &c. (without **ἄν** or **κέν**), 1. 80, 164, 341., 4. 351., 5. 6.
 with a *Relative*, 3. 287., 5. 6.
 after a *Past Tense*, 1. 158, 559., 2. 4., 5. 128., 9. 691.
τάρ, 1. 8., 10. 61, 424.
τέ in general statements, 1. 63., 2. 481., 3. 12., 4. 160, 424., 9. 159., 11. 767.
τις, = 'people,' 3. 353., 8. 513.
 qualifying an adjective, 7. 156., 8. 521., 9. 645.
τίς τε, 4. 141., 8. 338., 12. 150.
τό, = 'wherefore,' 3. 176., 7. 239., 12. 9.
ὑπό, 1. 486., 4. 421., 5. 74., 7. 6., 8. 77., 11. 117, 417.
 in Composition, 2. 781., 6. 17, 19., 7. 188, 217., 8. 122., 10. 212.
 c. Gen., 4. 423, 498., 11. 259, 417, 842.
 c. Acc., 1. 371., 3. 371., 12. 263.
ὅσπερ **πρότερον**. See **Order**.
-φι, Case-forms in, used for the—
 Instrumental, 7. 366.
 Genitive (ablative), 2. 794., 3. 368., 8. 474., 11. 351, 493.
 Dative, 2. 363., 10. 156.
 Locative, 2. 480., 12. 302.
Zeugma, 6. 465., 8. 190, 507., 9. 374., 12. 268, 320.

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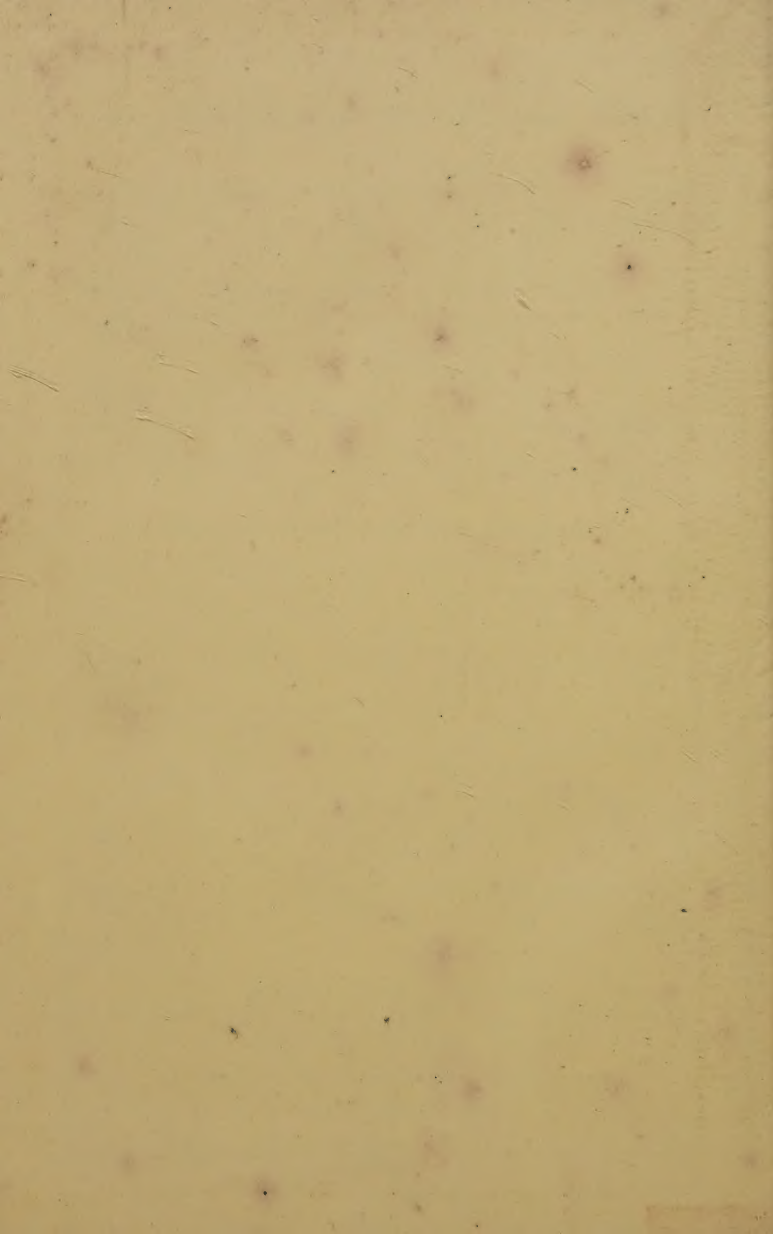
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